Third Plate, Second Side

29 म[ा]नविजयराज्यसम्वछ्रसत[ा][1] तृणि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1) Om Hail!

From the victorious residence[2] Kalingânagara, which resembles the city of the gods (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,—the devout worshipper of Mahêśvara, who adores the feet of (*his*) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious *Mahârâja* Râjêndravarman, the glorious Anantavarmadêva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (*viz* his) enemies, whose fame is as bright as the white water-lily, the jasmine flower and the moon, whose handsome feet[3] are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) valour, who has caused the cry of "victory" to resound in the turmoil of many battles, (*and*) who is freed from the stains of the Kali (*age*) in consequence of (*his*) prostrations at the lotus-feet of the god Gôkarnasvâmin, whose crest-jewel is the moon,[4] who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is established on the sinless peak of the Mahêndra mountain,[5]—being in good health, addresses (*the following*) order to the ryots inhabiting the village of Mede[lâ]ka in the district (*vishaya*) of Tirikatu —

(L 15) "Be it known to you (*that*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to Vishnudêva's son Sridhara-Bhatta, of the Vâjasanêya (*śâkhâ*) and the Kauśika *gôtra*, who resides at Homvaravala, (*and*) who thoroughly knows the Vêdas and Vêdângas

(L 18) "The marks of the boundaries of this (*village*) are declared (*as follows*) —In the eastern direction, a row of jungle-trees (*and*) a rock, in the south-east, a rock, in the south, the Chatera river, in the south-west, a group of tamarind-trees[6] (*and*) a row of jungle-trees, in the west, the Gurâ tank (*and*) a row of jungle trees, in the north-west, the Kalajñâ tank (*and*) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle trees (*and*) a *trikûṭa*[7]

---

[1] Read सवत्सरशतानि त्रीणि चतुरीतराणि

[2] In this and other Ganga grants, *vâsaka* appears to be used in the sense of *râjadhânî*

[3] In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant* Vol XIII p 275), the word निजनिस्त्रिंशधारोपार्जित is erroneously inserted before चरचरण Another of Dr Fleet's inscriptions (*Ind Ant* Vol XIV p 11, text line 11) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परममाहेश्वर.

[4] i e the god Siva

[5] The Mahêndra mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s v In the *Raghuvamśa* (vi 54), the king of Kalinga is called 'the lord of (Mount) Mahêndra' General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the Mahêndramala range, which divides Gañjâm from the valley of the Mahânadî Consequently, the temple of Gôkarnasvâmin, which was situated on the Mahêndra mountain, must be distinct from the well known shrine in the North Canara district According to Mr Sewell's account (*Lists of Antiquities*, Vol I p 5), the Mahendragiri is now included in the Mandasa zamindâri and bears on its summit, 4,923 feet above the sea, four temples The highest of these is built of very large granite blocks and dedicated to Śiva This is perhaps the Gôkarnasvâmin of the Ganga grants In the "*Madras Mail*" of the 29th May 1893, Mr Duncan states that the top of the Mahêndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway

[6] तेन्तलि is the same as तिन्तिडी in the *Amarakośa*, and as तिन्तिणि in the Telugu and Kanarese dictionaries

[7] The same term occurs in *Ind Ant* Vol XVIII p 174 f, text line 36 f Its meaning might be 'the point at which three roads meet

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AND

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EDITED BY

E HULTZSCH, Ph.D,

GOVERNMENT EPIGRAPHIST, FELLOW OF THE UNIVERSITY OF MADRAS,
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN

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The names of contributors are arranged alphabetically.

LIST OF PLATES.

ADDITIONS AND CORRECTIONS.

Page 5, text line 17, *add a hyphen after* Mrigathanikâhâra.

" " footnote 19 The suggestion that *Gamgâdharêna* was intended, may be cancelled, 'Gayâdhara' occurs, as a proper name, in *Ind Ant.* Vol. XV pp 40, 45, verse 81

" 17, line 10 from below, *for* Alamanda, *read* Alamanda

" 21, " 4, *for* the keeper of records, *read* the goldsmith

" 24, " 11 The inscriptions of the Ranganâyaka temple at Nellore show that Vikramasimhapura is an ancient surname of the town of Nellûr (Nellore) As Bitragunta is said to have been 3 *yôjanas* distant from it (see page 33, verse 19), the length of the *yôjana* at the time of the Bitragunta grant must have been 25 3 = 8¼ miles

" 35, No 5, paragraph 2 Mr Venkayya informs the Editor that the goddess of the Mârgasahâyêśvara temple at Viriñchipuram in the Vellore tâluka of the North Arcot district is now called Marakatavalli, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Viriñchipuram itself

" 37, text line 1, *for* भूयस्य, *read* भूयस्यै

" 51, " " 4, " ânganâ-patîyamâna, *read* ângan-â(ô)pagîyamâna

" 52, translation, paragraph 3, line 5, *read* whose pure fame is being sung by the women of the Kinnaras

Table opposite page 54, No (6), line 2, *for* A.D. 888-76, *read* A D 888

Page 59, line 4, *for* Vanapalli, *read* Vânapalli

" 67, lines 1 and 2, *for* Kottayam, *read* Kottayam

" 84, text line 10, *for* अस्युर्च्चित, *read* अस्यूर्च्चित

" 88, footnote 1, " न्यगुडक्त, *read* न्यगुड्क्त

" " " 7, " ध्रव, *read* ध्रुव

" 89, " 1, " वद्द " वेद्द

" 103, line 13, *for* Paithân, *read* Paithan

" 117, clause 6, line 5, *for* 1387, *read* 1386-87.

" 119, line 10, *for* Pramâdin, *read* Pramâthin.

" 121, text line 32, *after* तस्मिन् *add a footnote* —Read तस्मियतु°

" 122, " " 51, " प्रमादिनि *add a footnote* .— Read प्रमाथिनि.

" 123, " " 79, " [रव]तु *add a footnote* —Read °रवहसु°

" 125, line 6 from below, *for* Pramâdin, *read* Pramâthin

" 126, " 8 " " " Kôtiśârâdhya, *read* Kôtiśârâdhya

" 130, " 10 " " " 80, 3, and 20, *read* 8, 3, and 2

" 133, text line 26, *for* 80 *read* 8

" " " " 27, *cancel the cipher after* 20

" 134, line 16 from below, *for* 100 80 3, *read* 100 8 3

" " " 14 " " *cancel the cipher after* 20

" " footnote 3, cancel the words "and in an inscription" to the end of the note. Professor Kielhorn has shown that the actual reading of the Sirpur inscription is not *Śavara*, but *Śaśadhara*; see *Ind Ant* Vol. XVIII. p. 179, and p 180, note 7

" 135, line 1, *for* Kharôshtrî, *read* Kharôshthî.

Page 151, line 2 The name Mosalimadû-Virama has to be derived from Musalimadugu, a fortress in the Kurnool district, see the *Madras Journal of Literature and Science* for 1881, p 231, and the *Madras Manual of Administration*, Vol III p. 601

" " text line 18 Mr R Narasimhacharya, Kanarese Translator to the Government of Mysore, suggested to the Editor to write *Tamcha-râjyam* as one word and to translate it by "the kingdom of Tanjore" (*Tañjai* or *Tañjâûr* in Tamil)

" 153, text line 46, *for* Vâṇi, *read* Vânî

" 161, Table, last line, *for* 766-67, *read* 776-77

" 165, line 1, and page 168, line 19, *for* Râjasimha, *read* Pṛithivipati II

" 178, text line 26, *for* prâyâ(yô)ktṛi, *read* prayâ(yô)ktṛi

" 179, " " 34, " Śaigott, *read* Saigoṭt.

" 181, " " 80, " nṛipânâm, *read* nṛipânâm

" 182, (L 36), *for* Nîtimarga, *read* Nîtimârga

" 186, line 9, *for* Râjasimha, *read* Pṛithivîpati II

" 190, text line 18, *for* यस्यवविधा, *read* यस्यैवविधा.

" 191, " " 47, *after* °वादान् *add a footnote* —Read °वादान्निगाया°

" 194, " " 124, *for* निरगन्ता, *read* निर्गन्ता

" " " " 137, " मनीय- " सुनीय-

" 197, " " 213, " सघसन्नीप " सघसन्नीप

" 203, footnote 8, *read* Pâṇini, ii 4, 23

" 208, line 13 According to Mr Kittel's *Kannaḍa-English Dictionary*, *haḍapa-vala* or *aḍapa-vala* means (1) 'a man who carries his master's betel-nut pouch, and (2) 'a barber' Another form of the same word appears to be *hadapadala*, which occurs in two Bâdâmi inscriptions of Sadâśivarâya, *Ind Ant* Vol X pp. 64 and 67

" " line 26 f Regarding *Ayyana-singa*, 'the lion of (his) father,' and similar surnames, see *Ind Ant* Vol XV p 276 f

" 214, line 24, and page 215, line 1, *for* Tîravâdabîda, *read* the camp (*bîdu*) of Tiravîda

Table opposite page 230, under "Hammâ," *for* Bhillama II, *read* Bhillama III

Page 233, text line 28, *for* visu(śu)dhdhano, *read* visu(śu)ddhano

" 234, " " 39, " vidâru(ra)n, *read* vidâru(ra)n

" 236, line 12 f, *for* with the delight of pleasing conversations, *read* with the pleasure of an agreeable interchange of communications.

" 238, line 8 from below, *for* Kandanavôli, *read* Kandanavôlu

" " " 4 " " " Tâlikôta, *read* Tâlikôt

Table opposite page 238, No 3, *for* Râghadêva, *read* Râghavadêva

Page 240, line 19, *for* Timm-arasu, *read* Timm-arasa

" " " 8 from below, *for* Nâinâibhatta, *read* Nainârbhatta

" 243, footnote 8, *for* रण, *read* रणे.

" 254, line 2, *for* of the fort of Chaurâsi, *read* of eighty-four (*chaurâsî* in Hindûstânî) fortresses

" 256, line 1 from below, *for* Alvâr, *read* Âlvâr

" 257, " 11 Śrîni is a familiar abbreviation of Śrînivâsa, at present Śîni or Śînu are used in the same manner.

" 263, footnote 4 Professor Leumann derives *pravani* from *pra+vanij* and translates it by 'retail dealer,' or perhaps 'second-hand dealer'

" 264, line 13, *for* Gopâladêvî, *read* Gôpâlîdêvî

" 290, text line 45, *for* सुखमै, *read* सुखमै

" 315, paragraph 2, line 2 Mr R S Joshi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull

" 335, line 1, *for* Pânini, *read* Patamjali

EPIGRAPHIA INDICA.

VOLUME III.

No 1 — PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF KIRTIVARMAN II.

By J F. Fleet, I C S, Ph D, C I E

THE existence of this inscription appears to have been first made known by Dr Burgess in his reports of the *Archæological Survey of Western India*, Vol I p 32 (published in 1874). Its contents were first brought to notice in 1881, by myself, in the *Indian Antiquary*, Vol. X p 168, the estampages that I had then made, however, did not enable me to read it with any completeness beyond line 11 In March, 1882, I received some ink-impressions from Mr H Cousens but they, again, did not enable me to deal with the record fully I edit it now from some better ink-impressions and some estampages, which were made under my own direction in March, 1891

Pattadakal is a village about eight miles to the east by north of Bâdâmi, the chief town of the Bâdâmi Tâlukâ or subdivision in the Bijâpur District, Bombay Presidency And the inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of Parappa Pûjârî, on the north of the enclosure of the temple that is now known by the name of Virûpâksha The pillar is called *Lakshmî-kambha*, or 'the pillar of (the goddess) Lakshmî,'— a name which betrays total ignorance of its real character and origin, and it is worshipped as a god

The upper part of the pillar is octagonal, and this part contains the inscription which I edit, and which is presented in two copies. One copy of it is in twenty-five lines, in the local characters of the period to which the record refers itself, lying on the north-west, west, south-west, and south faces · here, the writing covers a space of about 2′ 8″ broad by 3′ 10″ high, and the size of the letters, which are very well formed and boldly engraved, varies from about $\frac{3}{4}''$ to $1\frac{5}{8}'$ The other copy is in twenty-eight lines, in Nâgarî characters, lying on the east, north-east, and north faces [1] here the writing covers a space of about 2′ 0″ broad by 3′ 10″ high, and the size of the letters varies from about $\frac{3}{4}''$ to $1\frac{1}{8}''$ These Nâgarî characters are intermediate in type between those of the Bôdh-Gayâ inscription of Mahânâman of A D 517 or 588 (*Gupta Inscriptions*, p 276, Plate xli), and those of the Sâmângad copper-plate grant of Khadgâvalôka-Dantidurga of A D 753-54 (*Ind Ant* Vol XI p 110, Plate); but they

[1] The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been carelessly omitted in the Nâgarî text (see page 6 below, note 2).

approximate more closely to the characters of the Bôdh Gayâ inscription [illegible] Sâmângad grant for instance, the initial *a* is exactly like the initial *a* of the Bôdh Gayâ inscription (allowing, of course, for the mark which turns *a* into *ā*), [illegible] Sâmângad grant is a very different letter, the *p*, *m*, *s*, and *y* follow the Bôdh Gayâ [illegible] in not having the fully developed top line which appears in the Sâmângad grant, [illegible] and *v* have the pointed forms of the Bôdh-Gayâ inscription on the other hand, [illegible] in *âchârya*, line 23,— in the conjunct letter *ry*, the *r* is formed above the [illegible] the Sâmângad grant, and not on it, as in the Bôdh-Gayâ inscription. The general [illegible] characters are evidently due to the Brahman from Northern India, for whom the [illegible] up, and the comparative results suggest that the Nâgarî alphabet which is [illegible] in the Sâmângad grant, was developed in Central and Southern India [illegible] India. It should also be noted that such of the letters of the present Nâgarî [illegible] fully executed in what was evidently the intended style, and have been well [illegible] wherever the form of the letter permits of it, a well marked triangular top, [illegible] of the triangle points downwards, and the centre of it is left in relief in the middle [illegible] strokes by which the top is formed; this is discernible in *l*, *ch*, *j*, *t*, *d*, *n*, *p*, [illegible] *sh*, *s*, and *h*; the shapes of *g*, *n*, *ñ*, *t*, *n*, and *dh*, do not permit of it; in *t* it is [illegible]. It may also be mentioned that this record and the Sâmângad grant, which [illegible] actual date, give the earliest instances, as yet obtained, of the use of Nâgarî characters in Western India. My text of the inscription is put together from the two copies. [illegible] the rough treatment that the pillar has received at the hands of its worshippers, [illegible] inscription is more or less damaged; but they mostly supply each other's deficiencies, and the whole text is decipherable, without any doubtful points, except three akshara at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 24, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all; from that point, however, the Nâgarî version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text.— The language is Sanskrit. And, except for an opening verse in praise of Śiva and Parvatî, under the names of Hara and Gaurî, the whole record is in prose.— In respect of orthography, the only points that call for notice here are (1) a confusion, in both versions, between *ṛi* and *ri*, thus, the Nâgarî version, though usually correct, gives, mistakenly, *priyah*, line 8, *priyâ*, lines 10 and 12, *trisûla*, line 21, *trimśathar*, line 21, and *trimśan*, line 22, and the other version, though correct in respect of *prithivî*, line 13, and *grihîtâni*, line 22, wrongly gives *prithivî*, lines 6 and 9, and *krita*, line 19, and, on the other hand, *priya*, line 12, (2) the use of *v* for *b*, in the Nâgarî version, in *tasha parichamatta*, line 1, and *velvalla*, line 20, and, in both versions, in *vrahma*, line 21, (3) the absence of the *l* in the Nâgarî version, (4) the omission, in the Nâgarî version, to double *y* after *r*, all through, (5) the doubling of *t* before *r*, for the most part uniformly in both versions, in *puttrah*, line 8, *pauttrêna*, line 15, *puttrêna*, line 16, *attra*, line 18, and *ttri*, lines 19 and 21, though the same does not occur in sundry other places, and (6), in the Nâgarî version, the doubling of *dh*, by *d*, in *payôddharô*, line 1, and *gayâddharêna*, line 19, and in *ddhrita*, line 2, where it is due to the following *ri*.

The inscription belongs to the time of the Western Chalukya king Kîrtivarman II.[1] It mentions first his grandfather, Vijayâditya, who, it tells us, erected a great stone temple

[1] I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Bâdâmi. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

of the god Śiva, under the name of Vijayêśvara This temple is now known by the name of Samgamêśvara, but there is no question as to its identity there are two short inscriptions on structural parts of it, which give the name of the god as Vijayêśvara (*Ind Ant* Vol X p 170), and the same name remained in use at any rate till A D 1162 (*Jour Bo Br R As Soc* Vol XI p 273) It then mentions Vijayâditya's son, Vikramâditya II, whom it describes as having bruised the town of Kâñchî,[1] and it tells us that his *Mahâdêvî* or queen-consort, Lôkamahâdêvî, who belonged to the race of the Haihayas, *i e* the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lôkêśvara This temple, again, still exists, but is now known by the name of Virûpâksha, the identity is established by records on structural parts of it, which give its name as Lôkêśvara, and speak of it as the temple of Lôkamahâdêvî (*Ind Ant.* Vol X pp 165, 167, and Vol XI p 124) it stands on the south-east of the temple of Vijayêśvara-(Samgamêśvara) The record then mentions a *Râjñî*, or queen, of Vikramâditya II, named Trailôkyamahâdêvî, who was the uterine younger sister of Lokamahâdêvî, and was the mother of Vikramâditya's son and successor, Kîrtivarman II, and it tells us that she erected a great stone temple of Śiva under the name of Trailôkyêśvara This temple, which must have stood somewhere on the north-east of the temple of Lôkêśvara-(Virûpâksha), is not now in existence, I think[2] The inscription then proceeds to record that the pillar itself, stamped with the mark of the *triśûla*, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhadêva, for an *Âchârya* named Jñânaśiva, who had come from the Mrigathanikâhâra *vishaya* on the north bank of the Ganges, and it concludes by recording certain grants

As regards the date, the inscription refers itself to the reign of Kirtivarman II., by speaking of him with the paramount titles And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly The grants were made, or one of them was made, on the occasion of a total eclipse of the sun, on the new-moon tithi of the month Śrâvana; and the English date is the 25th June, A D 754 on this day, which corresponds to the new-moon day of the first *pûrnimânta* Śrâvana of Śaka-Samvat 677 current, there was a total eclipse of the sun, which was visible right across India[3]

Immediately below the above duplicate inscription, the pillar is square Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same local characters, and, on the east face, remains of eight lines of about twenty letters each, in Nâgarî characters, of the same type these two records, again, are duplicates, but all that can be made out is that the inscription registers a grant of land, purchased with *gadyânakas* of gold, by the son of a *Bhaṭṭa* named Pulivarman, and that it probably speaks of Pattadakal by its ancient name of Kisuvolal or Kisuvoḷal And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same local characters but, the north face being apparently quite blank, this record was not duplicated in Nâgarî, and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bâdâmi is perhaps mentioned as Vâtâpî

---

[1] The word used is *vimardana*, which may mean either 'bruising' or 'destroying' But the Wokhalori grant says that, though he entered Kâñchî, he did not destroy it (*avinâśya praviśya*, *Ind Ant* Vol VIII p 28, and *South Ind Inscrs* Vol I p 146)

[2] Unless, perhaps, it is the temple, partly of Northern and partly of Drâvidian style, which Dr Burgess (*loc cit* p 33) describes as standing close on the north side of the temple of Vijayeśvara (Samgameśvara) But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10)

[3] In this year, Śrâvana was intercalary — For the eclipse see von Oppolzer's *Canon der Finsternisse*, pp 188, 189, and Plate 94.— For Kirtivarman II we have a later date, in A.D 757, in the eleventh year of his reign (*Ind Ant* Vol. VIII p 28) The eclipse that I mention above, answers all possible requirements, and there is no other eclipse that does so, for at least twenty years on either side of it

TEXT.[1]

1 Ôm Ôm[2] Nama[h*] Śivâya [||*] Sa[3] jayatu vâma-bâhu-parichumbit[4]-vadan[illegible]-payôdharô-

2 sthalô[5] ali-kula-lôla-lila[6]-alakâvali-vidhrita[7]-karâgra-mandalô[8] [illegible]

3 parivarddhita[9]-râga-ras ativarddhitô vikasita-pundarika-pratimô Hara Gauri[10]-samgamô[11] sa jayatu [||*]

4 Chalukya[12]-vamśa-varddhamâna-Raghur=iva Kalyugâ(ga)-nigrihita-man[a*]h Sarvva[illegible] sutam=iva[14]

5 dâna-ratahs=sadâ[15] Vrikôdaram=iva[16] sâhasa-rasikah sri niravadya-[illegible]-udâra[17]-Vijayâ-

6 ditya-Satyâsraya-śrîpri(pri)thivîval[l*]abha[18]-mahârâjadhirâja-paramêśvara-bhattaraka-kêna[19]

7 sthâpitô mahâ[20]-śaila-prâsâda-śrî-Vijayêśvara bhattarakas=tasya dakshinadig bhage [||*] Śrî-

8 Vijayâdityadêvasy=âtmajah priyah[21] puttrah śrî-anivarita[22] [illegible] [illegible]-[â*]nata-pâdayugmah

9 Kâñchîpura-vimarddana[24]-śrî-Vikramâditya-Satyâsraya-śrîpri(pri)thivî[25]vallabha-mahârâjâdhirâja-paramêśvara-

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[1] From the estampages and ink impressions — The numbering of the lines follows the version which is in the local characters All differences between the two versions are shown in the following notes, except that I have not thought it necessary to do more than draw attention here to the point that the Nâgarî version uses only the ordinary *l*, and nowhere has *ḷ*

[2] In both versions, the first *ôm* is expressed by a plain symbol, and the second by the word itself in writing

[3] We have here evidently a verse, in the Âkriti group of metres, though the form in which it stands is not correct the first two *padas* contain twenty two feet, and are exactly uniform with each other, the third *pada*, however, contains twenty-three feet, and matches the preceding two in only the last seven feet, and the fourth *pada*, though it contains only twenty two feet, is uniform with the first and second in only the first seven feet. The verse seems to me to have been quoted, with imperfect recollection, from some Saiva poem, similar to the Vaishnava *Gîta Govinda* And the third and fourth *pâdas* might be put right by adopting some such reading as *daśasataraśmi pâda parivarddhita kamala ras âtivarddhita-vikasita pundarika-ruchimân sa jayati Hara-Gauri samgamah*

[4] The Nagarî version (line 1) has °*vâhu-parichumbita*

[5] Read °*payôdhara sthalo*, the following *a* of *ali* ought to have been elided, but was retained for the sake of the metre — The Nâgarî version (lines 1-2) has *payôddharô*, the other *payadharô*

[6] The hiatus here, which is in both versions, is intentional, for the sake of the metre.

[7] The Nâgarî version (lines 2 3) has *viddhrita*

[8] Read °*mandalah*, *samdhi* being not proper at the end of the second *pâda*.

[9] The Nâgarî version (line 3) has *parivarddhitta*

[10] The *i* of *gauri* is shortened for the sake of the metre

[11] In the version in local characters, the *ga* was at first omitted, and then was inserted below the line.

[12] The Nâgarî version (line 5) has, either *chchaluki*, for *chaluki*, or possibly *chuluki*, with the subscript *u* of the first syllable damaged in such a way as to give the appearance of *chcha*

[13] Here, and all through, in the Nâgarî version *y* is not doubled after *r*

[14] Read °*suta iva* The Nâgarî version (lines 5 6) makes the same mistake.

[15] Read °*ratas=sadâ*, or, as in the Nâgarî version (line 6), °*ratah sadâ*

[16] Read *vrikôdara iva* The Nagarî version (line 6) makes the same mistake

[17] Read °*niravady ôdâra* The Nâgarî version (line 6) has the same peculiarity

[18] The Nâgarî version (line 7) has °*prithivîvallabha*, correctly

[19] Read °*bhattarakas=têna*

[20] The Nâgarî version (line 8) has either *mahâ*, or *mahhâ*.

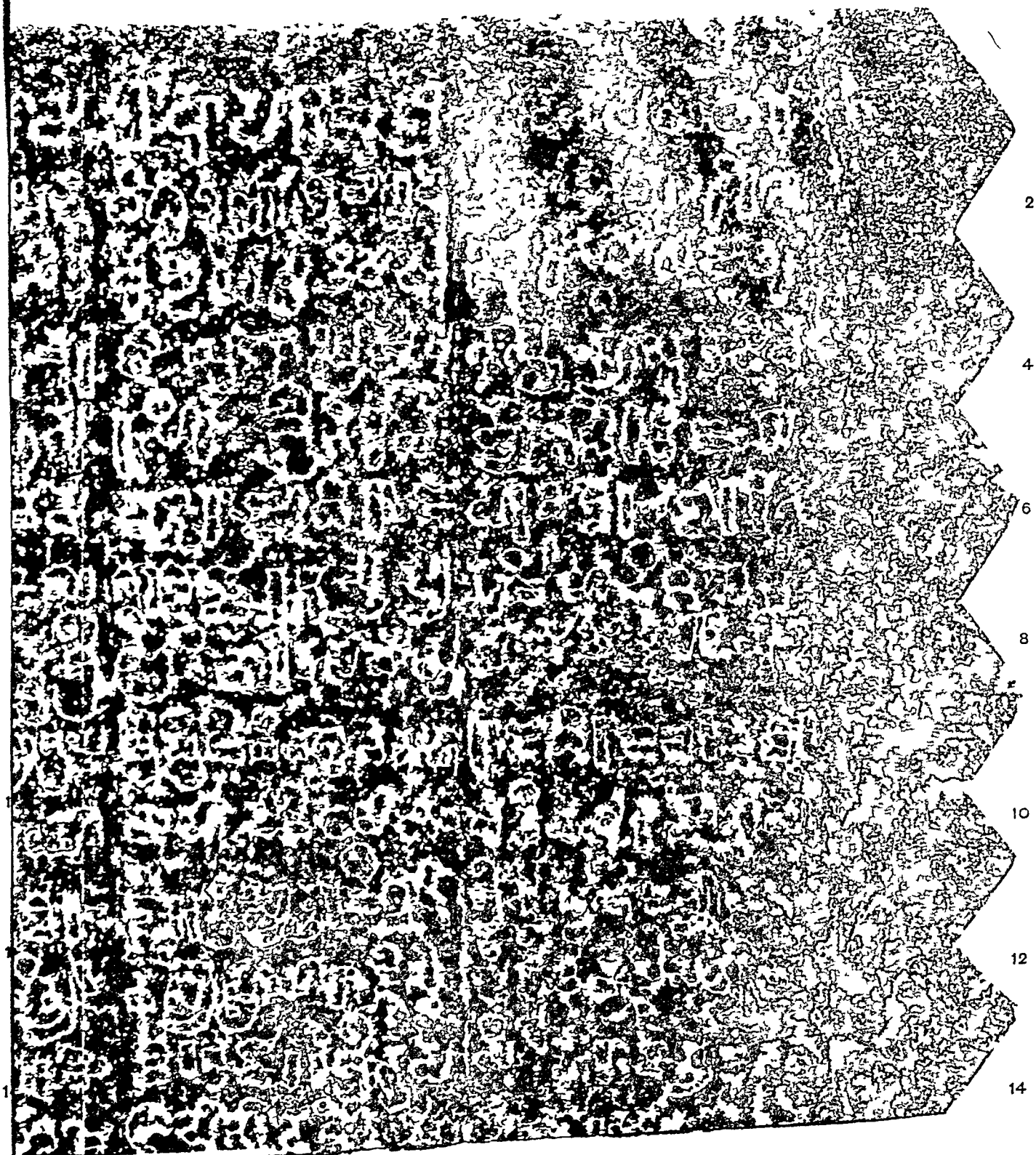
[21] The Nagarî version (line 9) has *priyah*

[22] Read *śry anivâritah* The hiatus, and the omission of the *visarga*, are in both versions

[23] The Nagarî version (line 9) has °*sâmamt*

[24] The Nâgarî version (line 10) has °*vimarddanah*

[25] The Nâgarî version (line 10) has °*prithivi*, correctly



W. GRIGGS PHOTO-LITH.

10 bhattârakasya[1] Haihaya-vamśa-sambhûtâ priyâ[2] mahâdêvî Umâ bhagavat=îva lôka-
mataya[3]
11 sthâpitô mahâ-śaila-prâsâda-śrî-Lôkêśvara-bhattârakas=tasy=ôttara-dig-bhâgê [|*] Śrî[4]-
Lôkamahâdevyâ yâh[5]
12 sôdaryyâ kaniyasi bhagini śrî-Vikramâdityadêvasya pri(pri)yâ[6] râjñî Svasti Kirtti-
varmma-Satyâśraya-
13 śripṛithivivallabha-maharâjâdhirâja-paramêśvara-bhattâraka[7]-śrî- Nripasingha[8] râjasya
janani
14 śrî-Trailôkyamahâdevyâyâh[9] sthâpitô mahâ-śaila-prâsâda-śrî-Trailôkyêśvara-bhattâra-
kas=tasya [paschima-di]-[10]
15 g-bhagê [|*] ity=evam=âyatanâmm=madhyê[11] Śândilya-sagôtrêna Śivavarddhamâna-
rûpa-pattrêna Śiva-rûpa-
16 pattrêna Śubhadêva-rûpêna bhûyah Śivaśâsan-âmkah[12]-bhagavat-pûjya-Payôbhakshi-
pâda-pra-
17 śishya-śishyêna Jñânaśiv-âchâryyêna Gamgâyâ uttara-ku(kû)lê Mrigathanikâhâra
vishayâd=ih=âgatêna śri-Vijayeśvara-
18 bhattârakasy=âśray-âvasthitêna sthâpitô=yam triśûla[13]-mudr-âmkô[14] svakîy-âyatana-
dv[ârê][15] mahâ-śaila-stambhah [|*] Attra likhita-
19 m=idam śâsana[m] praśasti-pûrvvakam [|*] Śrimat-Kanthuma-ttrisâhasya[16]-vêd-âlam-
kri(kri)ta[17]-Śam ... [18]-âryya-bhatta-Gayâddharê[na][19]
20 Vijayâditya-śasanât Belvala[20]-vishayê Arapunuse-nâma-grâmasya pûrvva-dig-bhâgê
..... nâma-grâmô=rjjita-
21 s=tasy=ârddham Vri(bra)hmamûrtti-âryya-bhatta-Ttrivikrama-chaturvvêdâya dattahs=
Tasya[21] hastê Jñânaśiv-âchâryyêna tri(tri)msa[d*]bhir[22]=ggadyânakaih

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[1] Read °*bhattârakas=tasya*

[2] The Nâgarî version (line 11) has *priyâ*

[3] Read *loka mata taya* The Nagarî version (line 12) has *lôka-mata tasyâ*

[4] The Nâgarî version (line 13) omits this *śrî*

[5] Read *yâ*, as in the Nagarî version (line 13) The word, however, is not really necessary at all

[6] The mistake occurs in both versions

[7] The Nâgarî version (line 15) has °*bhattarakah*

[8] This is the reading of the Nagarî version (line 15) The other version probably has exactly the same reading, but it may be °*simha*

[9] Read °*mahadevi taya* The Nagarî version lines (15 16) omits the *visarga*, and has °*mahâdêvyâyâ*.

[10] These three *aksharas*, recognisable at all in only the Nâgarî version (line 16), are extremely doubtful But, as the temple of Lokêśvara (Virupaksha) is on the south east of the temple of Vijayêśvara (Samgamêśvara), and the pillar stands on the north of the enclosure of the Lokêśvara temple, and, to the best of my recollection, on the east of the Vijayêśvara temple, the temple of Trailôkyêśvara must have stood somewhere on the north-east of the Lokêśvara temple, and so *paschima* is the word that is required here

[11] Read *ayatananam=madhye*, or, as in the Nâgarî version (line 17), *âyatanânâm madhyê*

[12] Read °*amka* The Nagarî version (line 18) perhaps omits the *visarga*

[13] The Nâgarî version (line 20) has *trisula*

[14] Read °*âmkah* The Nâgarî version (line 20) has °*ankô*

[15] These two *aksharas*, recognisable at all in only the Nâgarî version (line 20), are mostly doubtful But the *dv* seems to be fairly certain

[16] The reading is very distinct in both versions, but it must be a mistake for °*ttrisahasra*

[17] The Nagarî version (line 22) has °*alankrita*

[18] What the two damaged *aksharas* may be I cannot decide, but the name does not seem to be Śamkara

[19] The reading of this name is taken from the Nâgarî version only (line 22), the *aksharas* are very distinct, but I suppose that °*gamgadharêna* was intended.

[20] The Nâgarî version (line 23) has *velvalla*

[21] Read *dattam tasya* The Nâgarî version has the same mistake

[22] This is according to the Nâgarî version (line 25), in the other this word and the following are illegible.

22 suvarnnasya kraya-dânâd=grihîtâni trimśan-[n*]ivarttanâni[1] kshêtri[âni] Śrâvana-
mâsê amâvâsyâyâm sarvva-grâsê sûryya-
23 grahanê[2] mâtâpittrô[h*] puny-âbhivriddhayê âtmanah śri(śre)y[ô-rtham cha]
âchârya-prasanga-dêvakarmmik-âvarttan-ôpâya-nimittam dêvasya
24 pûjâ samskârâya [cha] svakîy-âyatanê[3] dattâni rakshitavyâni . . . . . .
. . . . . .
25 mata . . . . . .

TRANSLATION.

Ôm! Ôm! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gaurî, in which the face and breasts (*of the goddess*) are passionately kissed by the left arm (*of the god*), in which the fingers (*of the god*) separate themselves among the curled tresses (*of the goddess*) that imitate the quivering movements of a swarm of black bees, (*and*) which resembles in beauty a fully expanded white water-lily (*i.e.* the god), enhanced by the sweetness of a yellow water-lily (*i.e.* the goddess) brought to maturity by the rays of the sun![4]

(Line 4.)— Possessed of a mind that was free from (*the contaminations of*) the Kali age, like a very Raghu promoting the increase of the race of the Chalukyas,[5] ever delighting in charity, like (Karna) the son of the Sun, characterised by impetuosity, like Vrikodara,— (*such was*) the glorious and blameless and generous Vijayâditya-Satyâśraya, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*. By him there was erected a great stone temple of (the god) the holy Vijayêśvara-bhattâraka.[6] On the south of this[7]—

(L. 7.)— The son, the dear (or favourite) son, of the glorious Vijayâdityadeva, (*was*) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruiser of the town of Kâñchî, the glorious Vikramâditya-(II.)-Satyâśraya, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*. His dear (or favourite) queen-consort, born in the race of the Haihayas, (*was*) one who, like the divine (goddess) Umâ, was a very mother of mankind.[8] By her there was erected a great stone temple of (the god) the holy Lôkêśvara-bhattâraka. On the north of this[9]—

(L. 11.)— Of (her) the glorious Lôkamahâdêvî, the uterine younger sister,— a dear (or favourite) queen of the glorious Vikramâdityadêva, (*and*) the mother of,— Hail!— Kirti-

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[1] The Nâgarî version (line 26) has *trimśan ni°*.

[2] From *mâsê* to *suryya*, both included, the passage is illegible in the version in local characters. In the Nâgarî version (line 26), the next word after *kshêttr[ani]* is *âcharya prasanga*: the date, and part of the following context, were omitted in their proper place, and were inserted, with the exception of *śreyô rtham cha*, which was left out altogether, in four short lines that stand near the bottom of the south east face, which had been left blank between the ends of the line of the version in local characters and the beginnings of the lines of the Nâgarî version, and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nâgarî version.

[3] This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nagarî inscription on the east face of the square part of the pillar.

[4] See page 4 above, note 3.

[5] See page 4 above, note 12.

[6] The literal translation may perhaps be "there was set up (the god) the holy Vijayêśvara bhattâraka in (or of) a great stone temple." But the inscription seems really to seek to record the building of the temple,— not merely the setting up of an image of the god.— The same note applies to the two temples mentioned further on.

[7] The context is— "Thus, in the middle of these (*three*) shrines," in line 15.

[8] Her name, Lôkamahâdêvî, which here is only indicated by the word *lôka mâtâ*, 'mother of mankind,' is given in the next sentence.

[9] Note 7 above applies here.

varman-(II)-Satyâśraya, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*, the glorious Nṛipasimharâja,— (*was*) the glorious Trailôkya-mahâdêvi By her there was erected a great stone temple of (the god) the holy Trailôkyêśvara-bhaṭṭâraka On the (?) west[1] of this —

(L 15)— Thus, in the middle of these (*three*) shrines,— by the sculptor[2] Śubhadêva, who belongs to the Śândilya *gôtra*, (*and*) who is the son's son of the sculptor Śivavardhamâna, (*and*) the son of the sculptor Śiva, or, rather, by the *Âchârya* Jñânaśiva, who is the disciple of the disciple's disciple at the feet of him, the venerable and worshipful Payôbhakshin, who had the appellation of Śivaśâsana, (*and*) who has come here from the Mṛigathanikâhâra vishaya on the north bank of the (river) Gangâ, (*and*) is dwelling in the asylum of (the god) the holy Vijayêśvara-bhaṭṭâraka,— there has been set up, in (?) the gateway[3] of his own particular shrine, this great stone pillar, which bears the mark of the seal of the trident.

(L 18.)— Here is written this (*following*) charter, preceded by the (*above*) eulogy — By the illustrious Śam . . . . Ârya-Bhaṭṭa-Gangâdhara (?),[4] who belongs to the Kauthuma (*śâkhâ*) and is adorned by (*a knowledge of*) the Vêda that consists of three thousand (*verses*), there has been given to Brahmamûrtti-Ârya-Bhaṭṭa-Trivikrama,[5] who knows the four Vêdas, half of the village named . . . . . , on the east of the village named Arapunuse in the Belvala[6] vishaya, which was acquired through a charter of Vijayâditya (*And*) into his (Trivikrama's) hand, by the *Âchârya* Jñânaśiva,— in the month Śrâvana, on the new-moon tithi, at a total eclipse of the sun, in order to increase the religious merit of (*his*) parents, [and for] his own welfare, as a provision for the discourses of the *Âchârya*, and for the studies of those who attend to the rites of the god, and for perfecting the worship of the god,— there have been given, at his own shrine,[7] fields (*of the measure of*) thirty *nivartanas*, which were purchased with thirty *gadyânakas* of gold,[8] they should be preserved . . . . . .

No 2 — RANGANATHA INSCRIPTION OF SUNDARA-PANDYA

By E Hultzsch, Ph D

This inscription was discovered by my First Assistant, Mr V Venkayya, M A., on the east wall of the second *prâkâra* of the temple of Ranganâtha (Vishnu) on the island of Śrîrangam in the Trichinopoly tâlukâ It consists of thirty Sanskrit verses The Grantha alphabet in which it is written, differs very little from the character that is employed by the Tamiḷas of the present day The only peculiarity which deserves to be noted, is that in two instances (आच्छाद, line 3, and °च्छादित, line 5), the group च्छ is written as though it consisted of च and श, and once (in °च्छटा, line 3) as though it consisted of श and श, while the correct form occurs also three times (परिच्छदस्य, line 18, वृक्षा, line 19, and हेमाच्छादन, line 23) The inscription is

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[1] See page 5 above, note 10

[2] I adopt a suggestion made by Dr Hultzsch, that *rupa* stands for *rûpakara*

[3] See page 5 above, note 15

[4] See page 5 above, note 19

[5] This person seems to be the priest of the temple of Vijayêśvara

[6] The correct name is Belvola In the Nâgarî version the name here appears as Velvalla

[7] See page 6 above, note 3

[8] *Lit* "which were taken, through giving a price of gold, by thirty *gadyâṇakas*."

flanked by two fishes, one on the left and one on the right The carp (*kayal* or *śâl*) was the device on the banner of the Pândya king,[1] who was, therefore, called Mînavan, 'the bearer of the fish-banner' It appears on many Pândya coins as the crest of the king

The inscription belongs to the time of king Sundara-Pândya (verses 1, 12, 21, 23, 25, 26), who resided at Madhurâ (verse 2), belonged to the race of the Moon (verse 8), and was styled "the Sun among kings" (verse 3 and *passim*) and "the Chief of the world"[2] (verses 7, 8, 15) The only historical incidents to which the inscription refers, are that Sundara-Pândya took Śrîranga from a king who is designated "the Moon of Karnâta," and whom he appears to have killed (verse 1), and that he plundered the capital of the Kâthaka king (verses 4 and 8) As these same two enemies are mentioned in the Jambukêśvara and Tirukkalukkunram inscriptions, in which Sundara-Pândya is called "the dispeller of the Karnâta king" and "the fever to the elephant (which was) the Kâthaka (king)," we need not hesitate to identify the Sundara-Pândya of the subjoined inscription with Jatâvarman, *alias* Sundara-Pândya-dêva, who ascended the throne in A D 1250 or 1251[3] The Kâthaka king whom he defeated, was probably one of the Gajapati kings of Orissa, whose capital was Kataka (Cuttack)[4] The "Moon of Karnâta," who was conquered by Sundara-Pândya, has probably to be identified with the Poysala (or Hoysala) king Sômêśvara, the first part of whose name means 'the Moon' A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-moon *tithi* of Phâlguna of Śaka-Samvat 1175 current, the Paridhâvi *samvatsara* (1st March, A D 1253), the day of an eclipse of the sun, "while he was residing in the great capital, named Vikramapura, which had been built, in order to amuse his mind, in the Chôla country, which he had conquered by the power of his arm"[5] The site of this Vikramapura can be fixed with the help of an inscription of the same Poysala king Vîra-Sômêśvaradêva in the Jambukêśvara temple, in which the king mentions "(the image of) the lord Poysalêśvara, which we have set up in Kannanûr, *alias* Vikramapuram, in (the district of) Râjarâjavalanâdu"[6] Kannanûr is the name of a village at a distance of 5 miles north of Śrîrangam On a visit to this Kannanûr, I was shown the traces of the moat of an extensive fort On the branch road to Mannachchanellûr, part of the surrounding rampart was still visible over the ground "The Nawâb" is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort Besides the present village of Kannanûr, the fort included a temple which

[1] Compare verse 27 of the present inscription

[2] The Tamil equivalent of this surname occurs on certain Pândya coins which I attribute to Sundara Pândya, *Ind Ant* Vol. XXI p 324 f

[3] *Ind Ant* Vol XXI pp 122 and 343 According to Mr Dikshit's calculations, the date of the Jambukêśvara inscription is the 28th April, A D 1260, and that of the Tirukkalukkunram inscription the 29th April, A.D 1259, *ibid* Vol. XXII p 221

[4] *ibid* Vol XX. p 390

[5] Mr Rice's *Mysore Inscriptions*, p 322 The original (Plate IV *a*) reads — श्रीसोमेश्वरो भूमिपाल' स्वभुजबलविनिर्जितचोलमडले स्वमनोविनोदाय विनिर्मिता विक्रमपुरनामधेया महाराजधानीमधिवसन् परिधावीसवत्सरस्य फाल्गुनमासस्[य]मावास्याया सूर्योपरागे विधीय[म]नानेकदानप्रवृत्तिप्रसगा[त्] कलुकणिनाडुविषयातर्ग[त] मदनिपल्लीसहित नत्तिकट्टनामधेय पुर स्वस्य पट्टमहिष्याः सोमलदेव्याः श्रेयोर्थं सोमलापुरापरनामक कृत्वा चत्वारिंशदधिकशतनिष्कराकल्पनया समति इत्तीः परिकल्प्य नानागोत्रेभ्यो ब्राह्मणेभ्यस्तत्पुरे स्वप्रतिष्ठितदेवस्य निखिलभो[ग]ार्थं धारापू[र्व]क प्रादात् ॥ On Plate IV *b*, the date is repeated in Kanarese — श्रीवीरसोमेश्वरदेवरसरु शकवर्ष ११७५नेय परिधाविसवत्सरद फाल्गुनमासदमावासे सूर्यग्रहणदलु Dr Fleet kindly informs me that, according to von Oppolzer's *Canon der Finsternisse*, pp 236, 237, and Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of the eclipse ran right across nearly the middle of India

[6] Line 5 f — *Rajarajavalanâttu=Kkannanûr=aṇa Vikki[ra]mapurattu nâm eḷund=aruḷiviṭṭa udâiyar Posaḷîśvaram=u[daiyar]* The same inscription refers to four images which Sômêśvara had set up in the Jambukêśvara temple,— Vallâlêśvara, Padumalîśvara, Vîra-Nârasingîśvara, and Sômalîśvara. These were evidently called after (*a*) his grandfather Ballâla II, (*b*) his grandmother Padmalâ, (*c*) his father Narasimha II., and (*d*) his queen Sômalâ

is now partially in ruins I was told that the stones of several *mandapas* and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Koḷḷidam (Coleroon) and the Kâvêrî rivers The south wall of the shrine still bears an inscription of the Hoysala king Vîra-Râmanâthadêva, in which the temple is called Pôśaḷîśvara (for Poysalêśvara), *i e* 'the Îśvara (temple) of the Poysala (king)' The name by which the temple goes now, Bhôjîśvara, is a corruption of the original Pôśaḷîśvara, and owes its origin to a confusion between the long-forgotten Poysala king and the popularly known king Bhôja The walls of a neighbouring modern temple of Kâlî, called Śellâyi, contain detached inscribed stones on which some Hoysala *birudas* are distinctly visible, and which, therefore, appear to have originally belonged to the Poysalêśvara temple.[1] The Poysalêśvara of the Kannanûr inscription is evidently the temple to which the Jambukêśvara inscription refers Accordingly, there can be no doubt that the modern Kannanûr is the actual site of Vikramapura, the southern residence of Sômêśvara.

As regards Vîra-Râmanâthadêva, he must have been a successor of Sômêśvara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Râmanâtha in the Jambukêśvara temple His relation to the hitherto known chief line of the Hoysala dynasty is established by an inscription of the Ranganâtha temple, which records a gift by Ponnambalamahâdêvî,[2] who styles herself the uterine sister of Vîra-Râmanâthadêva and the daughter of the Hoysala king Vîra-Sômêśvara by the Châlukya princess Dêvalamahâdêvî [3] It thus appears that, while Sômêśvara was succeeded on the throne of Dvârasamudra by Narasimha III, his son by Bijjaladêvî,[4] the southern part of his dominions went to Râmanâtha, his son by Dêvaladêvî An inscription in the Jambukêśvara temple furnishes the name of one of the queens of king Râmanâthadêva This was Kamalâdêvi, the daughter of a certain Ariya-Pillai The name of this queen's younger sister was Chikka-Sômaladêvî,[5] who appears to have received the Kanarese prefix *chikka*, 'younger,' in order to distinguish her from the elder Sômaladêvî,[6] who was one of the queens of Râmanâtha's father Sômêśvara The two temples at Śrîrangam and the above-mentioned temple at Kannanûr contain the following Tamiḷ dates of the reign of Vîra-Râmanâthadêva.—

No I — *Inscription on the north wall of the fourth prâkâra of the Ranganâtha temple at Śrîrangam*

Poyśala-śrî-Vîra-Râmanâthadêvarku yându irandâvadu Kumbha-nâyaṟṟu pûrvva-pakshattu saptamiyum Budhan-kiḻamaiyum peṟṟa Bharani-nâl

"The day of Bharanî, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha in the second year (*of the reign*) of the Poysala śrî-Vîra-Râmanâthadêva"

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[1] Mr Sewell's account under "Samayapuram" in his *Lists of Antiquities*, Vol I p. 267, has to be modified on the strength of the local information which I was enabled to collect

[2] This name is derived from Ponnambalam, "the Golden Hall" at the Chidambaram temple in the South Arcot district

[3] होयळशीवीरसोमेश्वर[सुध]ासिन्धीयाळुक्यकुलकुमुदविकसनचन्द्रिकायां देवलमहादे[वी]वेळाया समुद्भूताभिनवलक्ष्मी, श्रीवीररामनाथदेवसहोदरी . . . श्रीसोमनाथदेवचरणसरसिजसपर्य्यापर्य्याप्तसाम्राज्यविभवा The last compound refers to the temple at Sômanâthapura in the Talakadu tâluḳâ of the Maisur district, which is mentioned in two inscriptions of Śaka Samvat 1191 and 1192, see Mr Rice's *Mysore Inscriptions*, pp 48 ff and 323 ff

[4] Dr Fleet's *Kanarese Dynasties*, p 69

[5] *Devar Irâmanâthadevar araśimâril Ariya-Piḷḷai magaḷâr Kamaladeviyâr tangaiyar Śikkacachômala dêviyar*

[6] This queen is mentioned in three inscriptions of Vîra-Sômeśvaradêva, viz one of the 6th year in the Ranganatha temple, one of the 25th year in the Jambukêśvara temple, and the Bangalore Museum plates of Śaka-Samvat 1175 (see p 8 above, note 5)

No II — *Inscription on the west wall of the second prâkâra of the Jambukêśvara temple at Śrîrangam*

Pôśala-śrî-Vîra-Râmanâdadêvaṛku yându [7vadu] Dhanu-nâyaṛṛu apara-pakshattu shashthiyum Budhan-kiḷamaiyum peṛṛa [Pûra]ttu nâl

"The day of Pûrva-Phalgunî,[1] which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus in the [7th] year (*of the reign*) of the Poysaḷa śrî-Vîra-Râmanâthadêva"

No III — *Inscription on the south wall of the second prâkâra of the Ranganâtha temple.*

Hoyisala-śrî-Vîra-Râmanâthadêvaṛku yându padinaiñjâvadu Mîna-nâyaṛṛu purvva-pakshattu prathamaiyum Tingal-kiḷamaiyum peṛṛa Aśvati-nâl

"The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mîna in the fifteenth year (*of the reign*) of the Hoysaḷa śrî-Vîra-Râmanâthadêva."

No IV — *Inscription in the south-west corner of the third prâkâra of the same temple*

Pôśala-śrî-Vîra-Râmanâthadêvaṛku yâṇḍu padinaiñjâvadu Mithuna-nâyaṛṛu apara-pakshattu êkâdaśiyum Nâyaṛṛu-kkiḷamaiyum peṛṛa Bharani-nâḷ.

"The day of Bharanî, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna in the fifteenth year (*of the reign*) of the Poysala śrî-Vîra-Râmanâthadêva"

No. V — *Inscription on the south wall of the Poysalêśvara temple at Kannanûr.*

Padinêḷâvadu Âdi-mâdam irubattu-nâlân=tiyadiy=âṇa Prajâpati-samvaṛsarada[2] Śrâvana-śuddha-trayôdasi Mangalavâram

"Tuesday, the thirteenth *tithi* of the bright half of Śrâvana in the Prajâpati year, which corresponded to the twenty-fourth solar day of the month of Âdi of the seventeenth (*year of the reign*)."

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladêvî, that Râmanâtha was a son of Sômêśvara Hence the only possible Prajâpati year in date No V is Śaka-Samvat 1194 As this was also the 17th year of Râmanâtha's reign, the dates of Nos III and IV will fall in Śaka-Samvat 1192, the date of No II in Śaka-Samvat 1184, the date of No I in Śaka-Samvat 1179, and his accession to the throne in Śaka-Samvat 1177[3] It further follows that the defeat and death of Sômêśvara and the coronation of Narasimha III at Dvârasamudra probably took place in the same Śaka year, 1177 The earliest known inscription of Narasimha III. is actually dated in this year.[4] From an inscription, which is dated in the 29th year of the reign of Vîra-Sômêśvaradêva, at Tiruvâsi near Śrîrangam, it follows that the accession of Sômêśvara took place between Śaka-Samvat 1146, the date of his predecessor Narasimha II, and Śaka-Samvat 1177 — 29 =

[1] The name of the *nakshatra* is obliterated and may be Puśam (Pushya), instead of Puram (Pûrva Phalgunî)

[2] This is a Kanarese genitive in the middle of a Tamiḷ date

[3] Since this was written, Mr S B Dikshit has very kindly calculated the five dates and informed me that No I is the 24th January, A.D 1257, No II the 14th December, A D 1261, No III the 24th March, A.D 1270, No. IV the 15th June, A D 1270, No V the 21st July, A.D 1271, and that it follows from the two last dates that Râmanâtha ascended the throne between the 16th June and the 20th July, A.D 1255

[4] Dr Fleet's *Kanarese Dynasties*, p 69

1148. An inscription of the Poysala king Vîra-Nârasimhadêva in the Ranganâtha temple suggests that, subsequently to Śaka-Samvat 1194 (the date of No V), Râmanâtha was succeeded or supplanted by his half-brother Narasimha III. This inscription is dated in the cyclic year *Vijaya*, which would correspond to Śaka-Samvat 1216, and refers to Dêvaladêvî, who, as stated above, was the mother of Râmanâtha.

The fact that Râmanâtha held Śrirangam after the death of his father, suggests that the defeat which Sundara-Pândya inflicted on Sômêśvara, had no permanent effect, but that Râmanâtha soon recaptured Śrîrangam from the Pândya king The subjoined inscription appears to have been engraved between Śaka-Samvat 1175, the date of the Bangalore Museum plates of Sômêśvara, and Śaka-Samvat 1179, the earliest date of Râmanâtha

The immediate purpose of the Ranganâtha inscription of Sundara-Pândya is a description of his building operations at, and gifts to, the temple He built a shrine of Narasimha (verses 2 and 10) and another of Vishnu's attendant Vishvaksêna (verse 8), both of which were covered with gold, and a gilt tower which contained an image of Narasimha (7) Further, he covered the (original or central) shrine of the temple with gold,— an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname Hêmâchchhâdanarâja, *i e* "the king who has covered (the temple) with gold," and as he placed in the shrine a golden image of Vishnu, which he called after his own new surname (3) He also covered the inner wall of the (central) shrine with gold (22) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two "dining-weeks," which he called after his own name, he "filled the capacious belly" of the god, or rather of his votaries (26) In the month of Chaitra, he celebrated the "procession-festival" of the god (20) For the "festival of the god's sporting with Lakshmî," he built a golden ship (21) The last verse (30) of the inscription states that the king built three golden domes over the image of Hêmâchchhâdanarâja-Hari (compare verse 3), over that of Garuda (compare verse 16), and over the hall which contained the couch of Vishnu (compare verse 6)

The following miscellaneous gifts to Ranganâtha are enumerated in the inscription — A garland of emeralds (verse 4), a crown of jewels (5), a golden image of Śêsha (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden car (14), a golden trough (15), a golden image of Garuda (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29) The first of the gifts which are here enumerated, appears to have suggested the surname Marakata-prithivîbhrit, *i e* "the emerald-king," which is applied to Sundara-Pândya in verse 13

TEXT[1]

1 हरिः श्रीम् स्वस्ति श्रीः — येनासौ करुणामनीयत दशां श्रीरंगपद्माकरः[2] कृत्वा तम् भुवनान्तरप्रणयिनं कर्णाटदोषाकरम् [।*] भूयोप्यत्र जगत्त्रयीवहुमता लक्ष्मी-मवस्थापयन्देवसुन्दरपाण्ड्यभागुरुदयं लेभे

2 प्रतापोपमळम् ॥ [१*] दत्तैर्मैकतुलाधिरोहविधिना रंगेश्वरस्यालयन्देवश्रीमधु-रामहेन्द्रनृपतिर्ज्जाम्बूनदैर्निर्म्ममे [।*] अस्योत्तुंगभुजाद्रिभासुरयशश्चन्द्रोदयव्यञ्जिका सन्ध्ये-वानिशमीक्ष्यते नवजपारक्ता यदंश-

[1] From two inked estampages. | [2] Read पद्माकर.

3 च्छटा ॥ [२*] आच्छाद्य राजतपनः कनकैर्विमानं रंगे हरेस्त[द]पदानभुवा स्वनाम्न[ा] [।*] अस्थापयत् परमभा प्रणखात् सुवर्णन्तस्मिन् पुमांसममले मनसीव योगी ॥ [३*] कोशादात्तां चितिपतिरविः काठकक्षोणिभर्त्तुर्म्मालाम् प्रादान्मरतकमयीं[1]

4 शार्ङ्गिणे रंगधाम्ने [।*] लीना तस्योरसि महति या लीलयोपेत्य पश्चादा[लिं]-गन्त्याः परिकलयते दोर्लतासाम्यमुर्व्याः ॥ [४*] देवाय रंगपतये नरदेवभास्वानस्मर्यन्म-णिमयम्मकुटम्महो[ज]ाः [।*] यस्य त्विषा दिनमणे[रि]व तारकाणा शान्ता रुचि-श्शयन-

5 भोगिफणामणीनाम् ॥ [५*] अकृत कनकवर्म्मच्छादित[2] रंगभर्त्तुश्शयनमुरग-राजं शार्ङ्गिणो राजसूर्य्यः [।*] विलसति विहरन्त्या यस्समन्तेन पत्या कवचित इव लक्ष्याः[3] कौंकुमैरंगरागैः ॥ [६*] प्रत्यादिष्टसुमेरुमृगविभव विश्वोत्तरक्ष्मापति-

6 श्श्रीरंगे नरसिंहधाम विदधे कार्त्तस्वर गोपुरम[4] [।*] यस्मिन्नक्तमुदीर्णभा-सुरमहस्तोमे मुहूर्त्तं गतः पर्य्यासाकृतिरेव भास्करमिव प्रासश्शयी दृश्यते ॥ [७*] घोरहै-रथखिन्नकाठकपुरीसम्पत्समाकर्षिणा देवेनेन्दुकुलोद्वहेन

7 विदधे सर्व्वोत्तरक्ष्माभृता [।*] विष्वक्सेनविमानमक्षतनभस्सञ्चारवेलोन्मिषद्रो-चिस्स्[च्चय]व[चि]तद्युमणिना हेम्नातिभूम्ना हृतम् ॥ [८*] कृतस्य नृपभा[स्वत]ा रिपु-किरीटहेमोच्चयैरनेकमणिशोभिनो मकरतोरणस्यान्तरे [।*]

8 हरि[र्व्वि]रचिता[सि]को जय[ति] रंगधामाश्रयस्तपात्ययपयोधर[न्त्रि]दशका-[र्म्मु]कावेष्टितम् ॥ [९*] विष्णोरुत्भुजसुन्दरस्य[5] विदधे वेश्म चि[ती]न्द्रार्य्यमा कोशागार-विलु[ण्टि]तैः चितिभुजां कोटीरहेमोच्चयैः [।*] अद्याप्य[न्ति]कभूरसुथ वह[ळे]-

9 [6]र्य्यत्तेजसामुत्गमैरुत्सगस्थविदीर्णदैत्यरुधिरव्याप्तेव विद्योतते [॥] [१०*] रंगे-श्वराय चितिपालसूर्य्यः प्रालम्बमुक्तास्रजमुन्नतश्रीः [।*] भीतेन शक्रेण किरीटभगात् सुर-द्रुमन्दत्तमिवोपनिन्ये ॥ [११*] मूर्त्तं यशस्स्वमिव सुन्दरपाण्ड्य-

10 देवो मुक्तामय व्यधित रंगपतेर्व्वितानम् [।*] यस्य प्रभाभिरनुयाति तदीय-मौलिर्भागीरथीपरिगतम्मकुटम् पुरारेः ॥ [१२*] क्रमुकपनसमोचानाळिकेराम्रमुख्यैः कन-कनिचयकरसैर्न्नैकरूपैः[7] फलौघैः [।*] सुदमकृत सुरारेरेकरूपापि रंगे

11 मरकतपृथिवीभृत्सम्भवा भक्तिवल्ली ॥ [१३*] नृपतिरविरुदारस्मश्वरम्मेरु[तु]ग व्यरचयदधिरंग शातकुम्भं शतागम् [।*] [8]तटिदभिसरणश्रीव्वर्ग्गि[न्नि] यस्य प्रभाभिश्शर-दवतरणेपि प्राप्यते वारिवाहैः ॥ [१४*] सर्व्वोत्तीर्णमहीपतिर्म्मधुरिपोर्द्देवस्य जेता द्विषा

[1] Read मरकत.
[2] Read चर्म
Read लक्ष्माः कौंकुमै°
[4] Read गोपुरम्
[5] Read °दङ्ग
[6] Read °सुद्गमै°.
[7] Read कृमै°.
[8] Read तडिद°.

12 वि[स्तो]र्ण्णामत[नि]ष्ट हा[ट]कम[यीं] रगे प्रपाञ्चगमाम[1] [।*] अष्टाना ककुभामुखेषु युगपत्तत्कीर्त्तिचन्द्रोदय [2]विष्वक्विस्फुरितैर्म्मयूखविसरैस्सन्ध्येव या ग्रसति ॥ [१५*] रंगास्पदप्रणयिनः परमस्य पुंसो हैम सुपर्ण्णमकरोत् क्षितिपालसूर्य्यः [।*] यस्य[ा*]-

13 ग्रजन्मन इव प्रभया स्फुरन्त्या सम्पद्यते जगति ग्रश्वदहर्म्मुखश्री. ॥ [१६*] आसञ्चयनृपरविश्रयितस्य रगे कंसद्विषो वपुषि काञ्चनमन्तरीयम् [।*] यस्याशुभिः कव-चितेन हिरण्यगर्भे भूयो निषण्णमिव नाभिगतेन धात्रा ॥ [१७*] उच्चैः प्रभावलयम्

14 [3]ऊर्ज्जितकान्ति हैमम् प्रादत्त रंगपतये नरपालसूर्य्यः [।*] आभाति यत्तदुप-कण्ठगतम् [4]प्रफुल्लमन्तस्तमालमिव रम्यमशोकषण्डम् ॥ [१८*] नृपतपनवितीर्ण्णामाश्रितो हैमपीठीम्[5] विविधमणिविचित्राम् विभ्रदुच्चैः प्रभाञ्च [।*] जयति धृतमरुत्वत्कार्म्मुकं

15 रगनाथः कनकशि[खर]गृगस्थायिनं काञ्चमेघम् ॥ [१९*] चैत्रे मासि चकार राजतपनो यात्रोत्सव रगिनश्चाघं [6]कान्तिमयैस्तथात्[भु]तमयैस्सम्पन्मयैर्व्वासरैः [।*] नन्दन्त्येव हि ते न विस्मयपद ये बिभ्रते चेतनामाचैतन्यभृतोपि

16 यत्र दधते इच्छा विकासम् परम् ॥ [२०*] कर्त्तु र[ग]निवासिनः कमलया साक विहारोत्सव हेम्ना सुन्दरपाण्ड्यदेवनृप[ति]र्न्नावन्नवा[त्रि]र्म्मभे [।*] यद्रो[चि]:-खचितैः कवेरतनया रोधोरुहैश्शाखिभिर्म्मन्दारद्रुमषण्डम[ण्डि]ततटामन्वेति मन्दाकिनीम् ॥ [२१*] शौर्य्या-

17 नीतैर्न्नरपतिरविश्शार्ङ्गिणो रंगभर्त्तुस्तस्तारोच्चैः कनकनिचयैरान्तर [7]सत्प्रसालम् [।*] वेलाचक्र विजयजनुषा तस्तरे यस्स्वधाम्ना [8]स्कन्धावारिकृतवसुमतीसीमसालायमा-नम् ॥ [२२*] क्लृप्त सुन्दरपाण्ड्यभूमिप[ति]ना यद्रगभर्त्तुः पुरो देव-

18 स्याभ्यवहारमण्डपमभूद्विस्तीर्ण्णमायामवत् [।*] तेनैव प्रतिपादितस्य इरता पृथ्वीपतीनान्धनम्[9] सौवर्ण्णस्य परिच्छदस्य तदलन्नासीदवस्थापने ॥ [२३*] आपादचूडम-करोन्नरपाण्डसूर्य्यो रंगेशितुर्व्वपुषि रत्नविभूषणानि [।*] यैरस्य वक्षसि

19 निविष्टपदापि पत्मा[10] रत्नाकरम् भवति भूय इव प्रविष्टा ॥ [२४*] धर्म्मद्विष-स्समिति सुन्दरपाण्ड्यदेवे निर्म्मथ्य पालयिति[11] विश्वमधिज्यचापे [।*] विष्णोर्व्विभूषणम-भूदमुना वितीर्ण्ण रगालयस्य तपनीय[म]यन्तनुचम् ॥ [२५*] इच्छा सुन्दरपाण्ड्य उन्न-तिमतीम् बिभ्रत् स्वया

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[1] Read जङ्गमाम्
[2] Read विष्वग्वि°.
[3] Read वलयमूर्जित
[4] Read प्रफुल्ल
[5] Read पीठीं
[6] Read °याद्भुत
[7] Read सत्र
[8] Read °वारीकृत
[9] Read धन
[10] Read पद्मा
[11] Read पालयति

20 [सन्न]या [नि]प्याद्याभ्यवहारवारयुगळ[न्नि]ष्कम्पसम्पत्तिकम् [।*] सम्पूर्णं विदधे गभीरसुदर रंगेशितुश्शार्ङ्गिणो यस्याभूत्[1] भुवनैश्चतुर्दशभिरप्यापूरण[न्दु]र्लभम् ॥ [२६*] आतन्वतान्वहमनेकतुलाधिरोहं रंगेन्द्रधाम्नि नरदेवदिवाकरेण [।*] [हे]म्ना-

21 मसशयमभच्यत मेरुरर्थे तत्केतुलक्षणमधास्यत चेन्न मीनम् ॥ [२७*] मही-पतिमहःपतिः प्रतिनरेन्द्रलोकादिव प्रतापरविमण्डलान्यपहृतानि दोर्विक्रमैः [।*] सुव-र्णपरिकल्पितान्यतिमहान्ति पात्राण्यदात् कावेरगिरिकन्यकापुलिन[शा]यिने

22 शार्ङ्गिणे ॥ [२८*] सर्वानप्रणतान्निपात्य नृपतीन् सिंहासनेभ्यो [2]हठरत्नैर्निर्म्माय समाहृतैर्मान इव स्वम् प्राशु सिंहासन[म्] [।*] [3]भूभृत्भानुरदत्त रंगपतये यत् प्राप्य लक्ष्मीसखस्सोयम्मेरुतटीजुषस्सतटितो[4] मेघस्य धत्ते श्रियम् [॥ २९*]

23 हेमाच्छादनराज इत्यधिगतप्रख्यातनाम्नो हरेर्हैमस्योरगसूदनस्य शयनागारस्य चाधिश्रियः [।*] [त्रीणि] स्वाम[यानि][5] राजतपनयन्ने विमानानि यैरश्रीरंगस्य इवा-भिषेकविधृतैरुत्भासते[6] मौलिभिः ॥ [३०*]

TRANSLATION.

Hari. Ôm Hail! Prosperity!

(Verse 1) Having caused to long for the other world (*i e.* to set or die) that Moon of the Karnâta (*country*), by whom this lotus-pond[7] of Śrîranga had been reduced to a pitiable state, (*and*) re-instating in this (*lotus-pond of* Śrîranga) (*the goddess*) Lakshmî, who is worshipped in the three worlds,— king Sundara-Pândya rose full of brilliancy,[8] (*like*) the Sun.

(V. 2) The king who was the Mahêndra of the glorious (*city of*) Madhurâ, built for the lord of Ranga a shrine (*âlaya*) with the gold which (*he*) had given by frequently performing the ascending of the scales[9] The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (*the king's*) fame from the mountain of his (*the god's*) raised arms.[10]

(V. 3) Having covered with gold the shrine (*vimâna*) of Hari (Vishṇu) at Ranga, the Sun among kings placed in it (*an image of*) the highest being (*parama-puṁs*),— which consisted of gold to the tips of the nails, (*and which he called*) after that name of his, which had arisen out of that great work,[11]— just as the *Yôgin* (*places the highest being*) in (*his*) pure mind.

(V 4.) The Sun among kings gave to Śârṅgin (Vishṇu), who resides at Raṅga, a garland of emeralds,[12] which (*he*) had taken from the treasure of the Kâṭhaka king, (*and*) which, clinging

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[1] Read °भूह्°
[2] Read हठात्तै°
[3] Read भूभृद्भानु
[4] Read सतडिती
[5] Read स्वर्णमयानि
[6] Read °रुद्भासते

[7] The day lotus (*padma*) is supposed to close its flowers at night and to be the residence of Lakshmî.

[8] Literally, 'obtained a rise which was steaming with brilliancy'

[9] Here, and in verse 27, *tulâdhirôha* is used for *tulapurusha* or *tulâbhâra*, "the gift of as much gold as equals the weight of one's body" An account of this ceremony, as performed by the Maharaja of Travancore on the 29th April 1892, is given in the "*Madras Mail*" of the 3rd May 1892

[10] A reference to verse 10 suggests that the "raised arms" are those of Vishṇu in his Narasimha incarnation, who is tearing the demon Hiraṇyakaśipu Both verses 2 and 10 appear to refer to the building of one and the same shrine

[11] *viz* out of the covering of the shrine with gold Compare verse 30

[12] This gift appears to have induced the king to adopt the curious surname 'emerald king,' which occurs in verse 13

to his (*the god's*) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (*him*)

(V 5) The powerful Sun among kings gave to the god who is the lord of Ranga, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (*that forms the god's*) couch, just as (*the splendour*) of the sun (*dispels the light*) of the stars

(V 6) The Sun among kings made (*an image of*) the king of serpents (Śêsha), (*who serves as*) couch to Śârngin, the lord of Ranga, which was covered with a golden skin (*and*) which glittered as though it had been smeared with the saffron dye of the body of Lakshmî, who was sporting with her husband

(V 7) The king who was the Chief of the world, made at Śrîranga a golden tower (*gôpura*), which was the residence of Narasimha (*and*) which surpassed the splendour of the peaks of (*the golden mountain*) Sumêru When at night the full-moon is standing for a moment over this (*gôpura*), which emits a mass of bright lustre, it looks as if she had joined the sun[1]

(V 8) When the king who propagated the race of the Moon (*and*) who was the Chief of the world, had carried away the wealth of the capital of the Kâthaka (*king*), who was distressed by terrible single combats,— he built a shrine (*vimâna*) of Vishvaksêna, covered with plentiful gold, which, by the mass of light that it emitted, made the sun waver in (*his*) course on the sky, which had been (*hitherto*) unobstructed

(V 9) Reclining under the arch (*makara-tôrana*), which the Sun among kings had made with masses of gold, (*taken*) from the crowns of (*his*) enemies, (*and*) which was adorned with numerous jewels,— Hari, who dwells in the temple of Ranga, surpasses a monsoon cloud which is surrounded by a rainbow

(V 10) The Sun among kings built a shrine (*vêśman*) of Vishnu, who gracefully raises his arms, with masses of gold from crowns which (*he*) had taken from the treasuries of kings The intense light which rises from it, makes the ground in his (*the god's*) vicinity even now appear covered with the blood of the lacerated demon[2] on (*his*) lap

(V. 11) The glorious Sun among kings gave to the lord of Ranga a pendent garland (*sraj*) of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that (*his*) crown might be broken (*by the king*)

(V 12) Sundara-Pândyadêva made for the lord of Ranga a canopy (*vitâna*) of pearls, which appeared to be his (*the king's*) fame, reduced to a solid state, (*and*) through the splendour of which his (*the god's*) crown resembles the diadem of Purâri (Śiva), which is surrounded by the Bhâgîrathî (Gangâ)

(V 13) Like the creeper (*of paradise*) that grows on the emerald mountain (*i e* Meru?), the devotion that filled Marakata-prithivibhrit (*i e* the emerald-king),[3] though of *one* kind only, gave delight to Murâri (Vishnu) at Ranga by (*presents of*) masses of *different* fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts, and mangoes

(V 14) The noble Sun among kings made at Ranga a golden car (*śatânga*), which, on account of its height, resembled a movable (*Mount*) Mêru, (*and*) through the splendour of which the clouds on the sky appear to be accompanied[4] by lightning even in the season of autumn

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[1] The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination of the sun and the moon over the horizon takes place on the full moon day, and not, as we are accustomed to see it, on the new moon day

[2] Hiranyakaśipu, who was torn to pieces by Vishnu in his Narasimha incarnation

[3] See p 14 above, note 12, and compare the similar surname Hêmâchchhâdanarâja in verse 30

[4] The word of the text is *abhisarana*, 'going to meet a lover,' by which the poet hints that both the lightning (*tadit*) and the autumn (*śarad*) were in love with the clouds (*vârivâha*)

(V. 15) The king who was the Chief of the world (*and*) the conqueror of (*all*) foes, made for the god Madhuripu (Vishnu) at Ranga a large movable trough (*prapâ*) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (*all*) the eight cardinal points.

(V 16) The Sun among kings made for the highest being which is fond of staying at Ranga, a golden (*image of*) Suparna (Garuda), by whose bright splendour, as (*by that*) of (*his*) elder brother,[1] a permanent dawn appears to reign in the world

(V 17) The Sun among kings placed on the body of Kamsadvish (Vishnu), who reposes at Ranga, a golden under-garment Covered by its rays, the Creator, who rests on (*the god's*) navel, appears to dwell once more in the golden egg (*from which he was produced*).

(V 18) The Sun among kings gave to the lord of Ranga a lofty golden aureola (*prabhâ-valaya*) of great beauty, which, placed near him, resembles a lovely group of blowing *aśôka* (trees), with *tamâla* (trees) between

(V 19) Placed on the golden pedestal (*pîṭhî*), which the Sun among kings had given (*to him*), (*and*) which was adorned with various jewels, and bearing the lofty aureola (*prabhâ*), the lord of Ranga surpasses a black cloud which bears a rainbow (*and*) rests on the peak of the Golden Mountain (Mêru).

(V 20.) In the month of Chaitra, the Sun among kings celebrated for Rangin the procession-festival (*yâtr-ôtsava*), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (*that*) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (*or* in full flower)

(V 21) In order to celebrate the festival of the sporting (*vihâr-ôtsava*) of (*the god*) who dwells at Ranga, with Kamalâ (Lakshmî), king Sundara-Pândyadêva built of gold a new ship. Through the trees which grow on the banks (*and*) which are covered with its (*the ship's*) splendour, the daughter of the Kavêra (*mountain*)[2] resembles the Mandâkinî (Gangâ), whose banks are adorned with groups of *mandâra* trees

(V 22) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (*his*) residence, with the fame of his victories,— covered the high inner wall of the shrine (*sadman*) of Śârngin, who is the lord of Ranga, with masses of gold, which (*he*) had brought from (*his*) wars

(V 23) The large (*and*) long dining-hall (*abhyavahâra-mandapa*),[3] which king Sundara-Pândya had constructed in front (*of the shrine*) of the god who is the lord of Ranga, did not suffice for accommodating the golden vessels (*parichchhada*), which, taking away the wealth of kings, that same (*king*) had provided

(V. 24) The Sun among kings placed on the body of the lord of Ranga, from the feet to the crest, ornaments of jewels, through which Padmâ (Lakshmî), though leaning on his breast, appears to have again entered the mine of jewels (*i e* the ocean, from which she arose)

(V. 25) While, having crushed the enemies of order in war, Sundara-Pândyadêva, whose bow was (*ever*) ready for action, protected the world,— the golden armour which he gave to Vishnu, who dwells at Ranga, was a (*mere*) ornament[4]

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[1] Aruna, the charioteer of the Sun

[2] *i e* the Kâvêri river Compare verse 28

[3] The author uses *mandapa* as a neuter, which suggests that he was a Southerner

[4] The armour was not required in earnest, as the king had already destroyed the *dharmadvishah* (enemies of order, or demons), with whom Vishnu formerly used to fight

(V 26) Having arranged two dining-weeks (*abhyavahâra-vâra*),[1] (*which he called*) after his own name, (*and*) the abundance of which was inexhaustible, Sundara-Pândya, who entertained the desire for pre-eminence, filled the capacious belly of Śârngin, who is the lord of Ranga, which even the fourteen worlds had been unable to fill

(V 27) Repeatedly performing the ascending of the scales[2] on every day at the shrine of the lord of Ranga, the Sun among kings would have doubtlessly broken up (*Mount*) Mêru for the sake of (*its*) gold, if (*that mountain*) had not borne the fish which was the device on his (*the king's*) banner[3]

(V 28) The Sun among kings gave to Śârngin, who reclines on the sandy bank of the daughter of the Kavêra mountain, huge vessels, wrought of gold which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (*his*) arm

(V 29) Placed along with Lakshmî on the throne (*simhâsana*), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (*to him*), and gave to the lord of Ranga, (*and*) which is as lofty as his own mind,— that (*god*) resembles a cloud, accompanied by lightning (*and*) resting on the slope of (*Mount*) Mêru[4]

(V 30) For Hari, who had received the famous name of Hêmâchchhâdanarâja [*i e* of the king who has covered (*the temple*) with gold], for the golden destroyer of snakes (*i e* Garuda), and for the splendid hall (*which contained*) the couch (*of the god*),— the Sun among kings built three golden domes (*vimâna*), by which (*the temple of*) Śrîranga glitters as he (*the king*) by the (*three*) crowns[5] worn at (*his*) coronation

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No 3 — ALAMANDA PLATES OF ANANTAVARMAN

By E Hultzsch, Ph D

This inscription is engraved on three copper-plates of about 7½ by 3 inches, which were "found underground while excavating a site near Alamanda in the Śrîngavarapukôta tâlukâ of the Vizagapatam district," and kindly transmitted to me by the Collector, Mr W A Willock, I C S The plates are strung on a plain ring, which had been cut before I received them, and which measures about ⅜ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 ℔ 7 oz, and that of the ring about 9 oz, total about 2 ℔ The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation The alphabet closely resembles that of a copper-plate grant of Dêvêndravarman, the son of the *Mahârâja* Anantavarman, which was published with a facsimile by Dr Fleet[6] The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27)

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[1] I have translated *vara* by 'week,' a meaning which it has in Tamiḻ and Kanarese, as two *weeks* (*i e* fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two *days* In Sanskrit *vâra* means only 'a week day'

[2] See p 14 above, note 9

[3] In the panegyrical introductions of the Tamiḻ inscriptions of the Pândya kings, it is stated that their banner, the two fishes, fluttered (*i e* had been planted as a memento of conquest) on Mount Meru See, *e g*, line 4 f of the Tirupparankuṉram cave inscription of Mâṟavarman, *alias* Sundara-Pândyadeva (*Ind Ant* Vol XXI p 344) — *Poṉ kiri mel vari kkayalgaḷ viḷaiyâda*, "while the spotted carps were sporting on the Golden Mountain"

[4] Vishnu, whose body is of dark colour, corresponds to the cloud, Lakshmî to the lightning, and the throne to the golden mountain Mêru. Compare verses 9 and 19

[5] This refers to the crowns of the Pâṇḍya, Chôla and Chêra kingdoms Compare Mummudi Chôladêva, the Chôḷa king (who wears) three crowns,' which was a surname of the great Rajarâja, *South Indian Inscriptions*, Vol II p 139, note 1, and p 222, note 4

[6] *Ind Ant* Vol XVIII pp 143 ff

The inscription records the gift of the village of Mode[lâ]ka in the Tirikatu-vishaya (line 13 f) to a Brâhmana of the Vâjasanêya school (l 16) The grant was made at Kalingânagara[1] (l. 2) on the day of a solar eclipse (l 18) in "the three-hundred-and-fourth year of the reign of the G[â]ngêya race" (l 28 f) The donor was king Anantavarman, the son of the *Mahârâja* Râjêndravarman, a member of the Ganga family (l. 12 f) and a worshipper of Mahêsvara (l 11) The wording of the passage which celebrates the virtues of the king (ll 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of Dêvêndravarman, the son of the *Mahârâja* Anantavarman[2] As Dr Fleet has expressed his intention of treating the chronology of the Gangas of Kalinga,[3] I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,[4] and that, consequently, the king Anantavarman, by whom the subjoined grant was issued, appears to be distinct from, and later than, another Anantavarman, who was the father of Dêvêndravarman

TEXT[5]

First Plate

1 ओं स्वस्त्यमर[पु][रा*]नुक[ा*]रिण[:*] सर्वर्तुसुखरमणीया[द्वि]ज[य]-
2 व[त*]: कलिङ्गानगरवासका[त्*] महेन्द्र[ा*]चलामलसिखरप्रतिष्ठि-[6]
3 तिस्य[7] सचराचरगुरो[.*] सकलभु[व*]ननिर्माणैकसुत्रधारस्य[8]
4 [9]सशङ्कचुडामणेर्भगवतो गोकर्णस्व[ा*]मिनश्चर-
5 णकमलयुगलप्रणामाद्विगतकलकलङ्को-[10]
6 नेक[ा]हवसच्चोभजनितजय[श्र]द्व[11] प्रतापावनतस-
7 [12]मस्तसामन्तचक्रचुदा[म]णिप्रभामञ्जरीपुञ्ज(र)-[13]

Second Plate, First Side

8 [14]रञ्जितनिजनिस्त्रिङ्गधारोपार्जितवरचरण[:*] सितकुसु[दकुं]-
9 देन्दुवदातयगा[15] ध्व(ा)स्तारातिकुलान्वलो नयविनय[द]-
10 यादानदाचिन्यशौर्येदार्ये[16] सत्यत्यागादिगुणस-
11 पदाधारभुतो[17] परममाहेश्वरो [18]मातापित्रुपाद[ा*]-
12 नुध्यात[:*] गङ्गामलकुलतिलको म(ा)हार[ा]जश्रीरा-[19]

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[1] This is probably the modern "Calingapatam," *Ind Ant* Vol. XVIII p 144, and Mr Sewell's *Lists of Antiquities*, Vol I p 7

[2] Published by Dr Fleet, *Ind Ant* Vol XIII pp 273 ff

[3] *Ind Ant* Vol. XVIII p 144

[4] See note 6 on previous page

[5] From the original copper plates

[6] Read शिखर

[7] Read °तस्य

[8] Read सूत्र

[9] Read शशाङ्कचूडा

[10] Read कलिकलङ्को.

[11] Read शब्द:

[12] Read चूडा

[13] Read मञ्जरीपुञ्ज

[14] Read रञ्जितनिजनिस्त्रिंश.

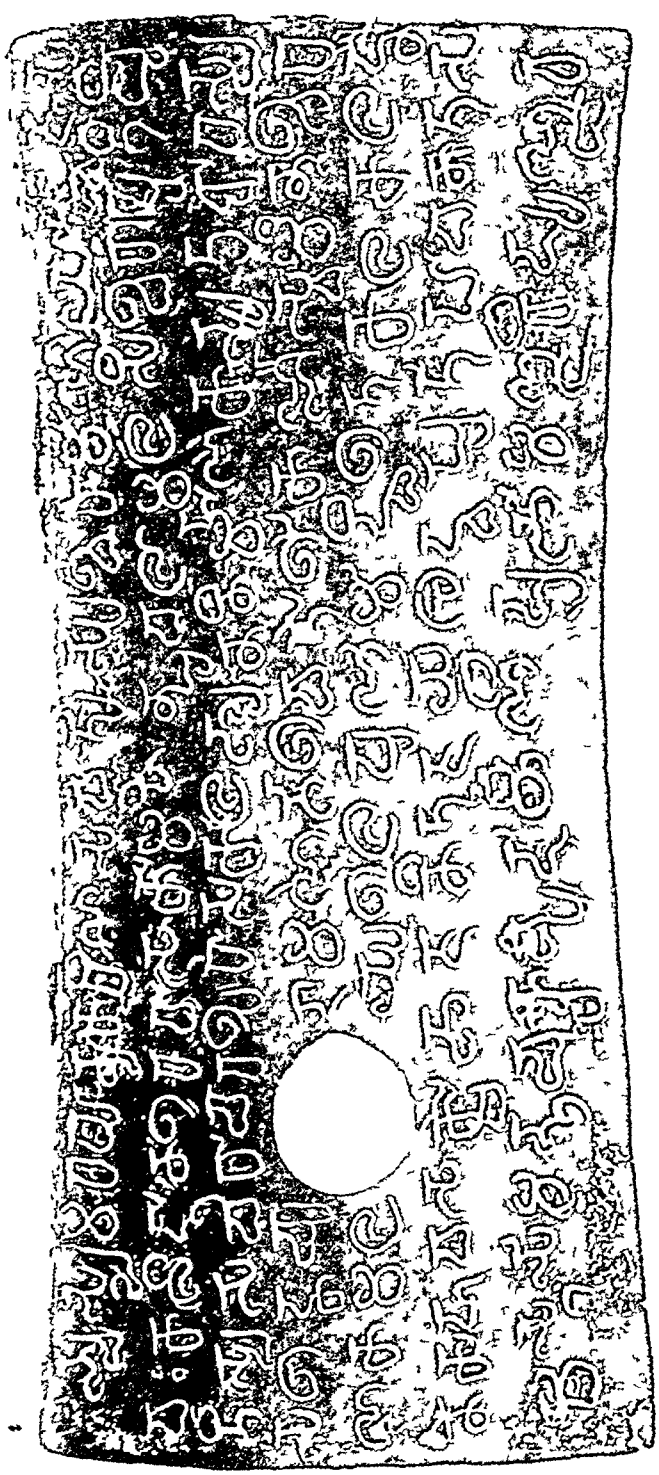
[15] Read कुन्देन्दुवदातयशा.

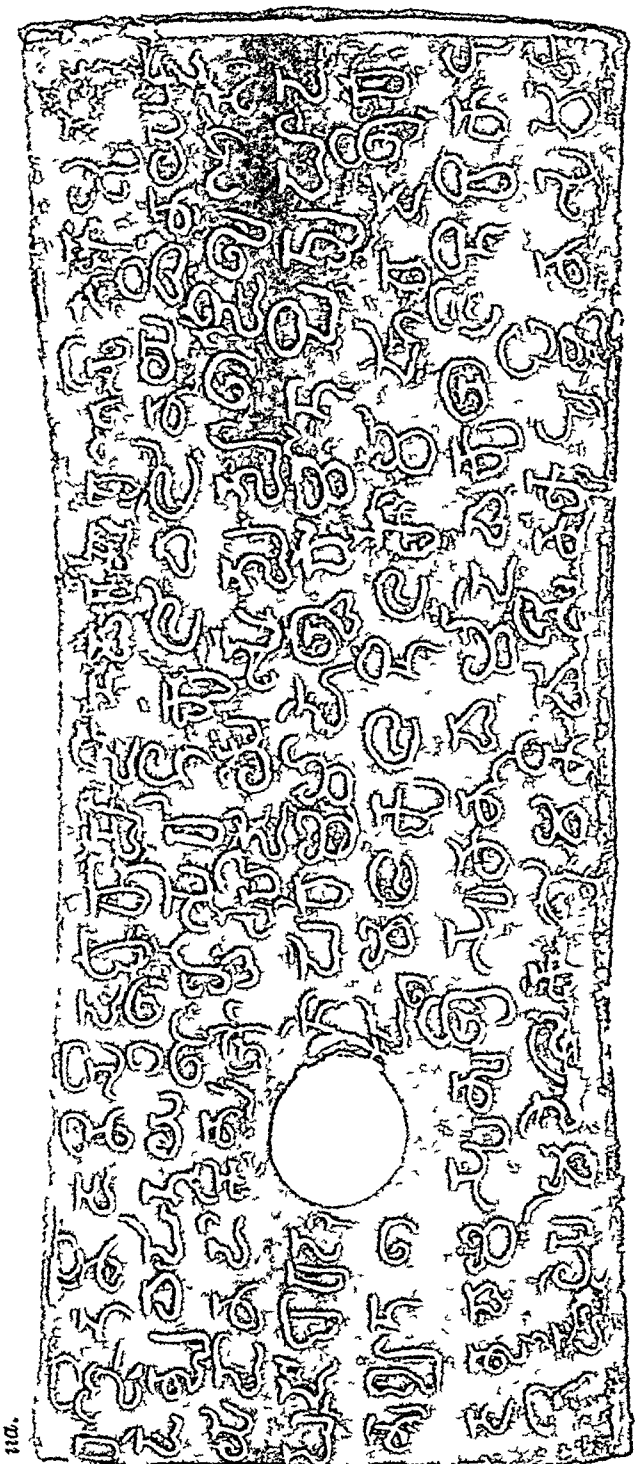
[16] Read दाक्षिण्यशौर्यौदार्य°

[17] Read सपदाधारभूत:

[18] Read पित्र

[19] Read श्रीरा°





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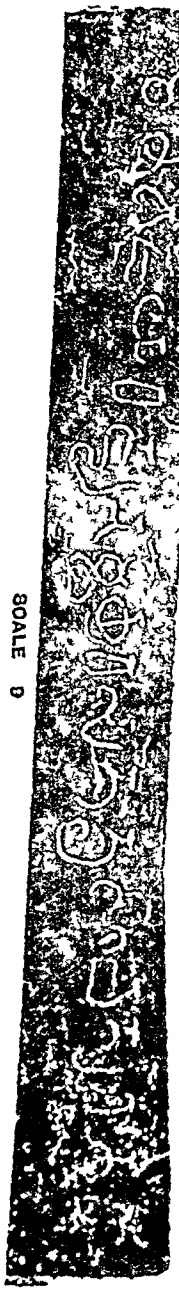

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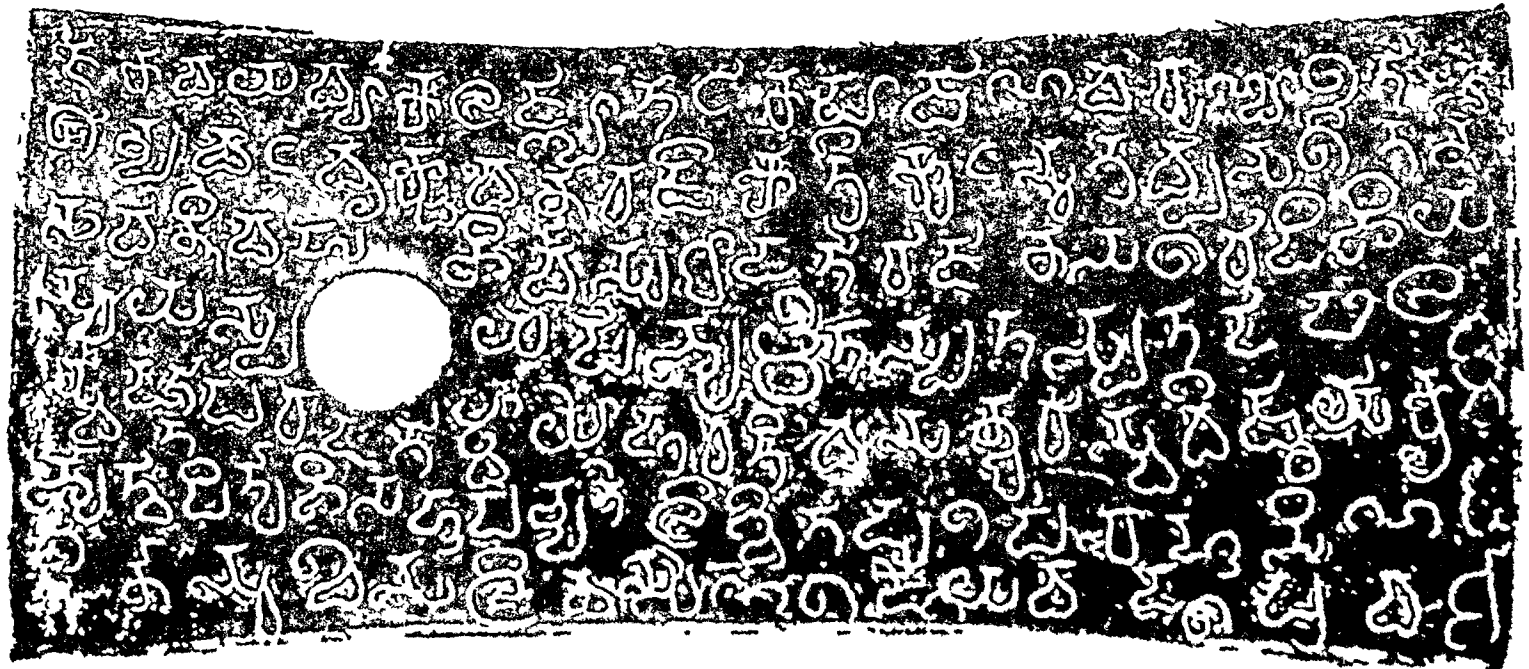

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28

SCALE 0

13 जन्द्रवमसुनु[1] श्रीअनन्तवर्मदेव[:*] कुशली तिरिकटु-
14 विषये मेदे[ला]कग्रामनिवासिन[2] कुटुम्बिन[:*] सम[ज्ञा]-

Second Plate, Second Side

15 पयति[3] [॥*] विदितमस्तुभवता[4] ग्रामोय [5]होम्बरवलवास्तव्य-
16 वाजसनेयकौशिकगोत्रविष्टुदेवसुनुश्रीधरभ[टं][6]
17 [वै]दवेदाङ्गतत्वज्ञतटाकप्रतिष्ठायासुदपुर्वक[7]
18 क्षत्वा सुर्यग्रहोपरागो[8] दत [॥*] अत्र [9]सिमालिङ्गा-
19 नि कथ्यन्ते [।*] पुर्वस्या[10] दिसि वनराजिका पाशाण[11] [।*] अग्नेय[12] प-
20 शाण[13] [।*] दक्षिणस्या[14] चटेरनदि[15] [।*] नरित्या[16] [ते]न्तलिवृक्षपन्ति[17] व-
21 नराजिक[ा ।*] पश्चिमस्या[18] गुरातटाक[:*] वनराजिक[ा*] वनरा-

Third Plate, First Side

22 जक[19] [।*] वयव्या[20] कलज्ञातटाक[:*] पाषाण[: ।*] वारुण्या[21] गर्त[: ।*] [ऐ]-
23 शान्य[22] वटवृक्ष[:*] वनर[ा*]जिक[ा*] चिकुट[23] [॥*] अत्र व्य[ा*]सगीत[ा*]नि
24 [भ]वन्ति [॥*] [24]वहुभिर्वसुधा दता[25] राजान सगरादिभि[: ।*] य-
25 स्य यस्य यपा[26] भुमी तस्य तस्य तदा फलं [॥*]
26 स्वदत्ता[27] परदताम्वा यो हरति वसन्धरा[28] [।*] स्वविष्ठाया[29] क्षमि-
27 र्भुत्वा[30] पितुभि सह पच्यते [॥*] लिखितं दुगपे[र]हुसिण[31] [उ]-
28 [त्की]र्न[32] अखसलिन [अण] [॥*] ग[ा*]ङ्गेयवङ्गप्रवर्ध-[33]

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1 Read °जेन्द्रवर्मसूनु.
2 Read वासिन
3 Read समाज्ञापयति
4 Read °मस्तु भवता
5 The fourth *akshara* of होम्बरवल stands below the line
6 Read कौशिक, विष्णु, सूनु, भट्टाय
7 Read वेदवेदाङ्गतत्त्वज्ञाय and °सुदकपूर्वक
8 Read सूर्यग्रहोपरागे दत्त
9 Read सीमा
10 Read पूर्वस्या दिशि
11 Read पाषाण'
12 Read आग्नेय्या
13 Read पाषाण.
14 The ण stands below the line, read स्यां
15 Read नदी
16 Read नैर्ऋत्या
17 Read पङ्क्ति.
18 Read °स्या
19 Read °जिका, the word वनराजिका appears to be repeated by mistake
20 Read वायव्या कलज्ञा°
21 Instead of वारुण्या (*i.e* वारुण्या, 'in the west'), read उत्तरस्या
22 Pead °न्या
23 Read चिकूटः
24 Read वहु
25 Read दत्ता राजभि
26 Read यदा भूमिनस्य
27 Read स्वदत्ता परदत्ता वा
28 Read वसुधराम्
29 Read स्वविष्ठाया
30 Read °भूत्वा पितृभि' सह
31 Read दुर्गप्परहसेष ?
32 Read उत्कीर्णनचयापिना
33 Read वम्र

Third Plate, Second Side

29 म[ा]नविजयराज्यसम्वछ्रसत[ा][1] तृणि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1) Ôm Hail!

From the victorious residence[2] Kalingânagara, which resembles the city of the gods (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,—the devout worshipper of Mahêśvara, who adores the feet of (*his*) mother and father, the ornament of the spotless family of the Gangas, the son of the glorious *Mahârâja* Râjêndravarman, the glorious Anantavarmadeva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues, who has destroyed the principal mountains, (*viz* his) enemies, whose fame is as bright as the white water-lily, the jasmine flower and the moon, whose handsome feet[3] are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) valour, who has caused the cry of "victory" to resound in the turmoil of many battles, (*and*) who is freed from the stains of the Kali (*age*) in consequence of (*his*) prostrations at the lotus-feet of the god Gôkarnasvâmin, whose crest-jewel is the moon,[4] who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is established on the sinless peak of the Mahêndra mountain,[5]—being in good health, addresses (*the following*) order to the ryots inhabiting the village of Mede[lâ]ka in the district (*vishaya*) of Tirikatu —

(L 15) "Be it known to you (*thât*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to Vishnudêva's son Śrîdhara-Bhatta, of the Vâjasanêya (*śâkhâ*) and the Kauśika *gôtra*, who resides at Homvaravala, (*and*) who thoroughly knows the Vêdas and Vêdângas

(L 18) "The marks of the boundaries of this (*village*) are declared (*as follows*) —In the eastern direction, a row of jungle-trees (*and*) a rock, in the south-east, a rock, in the south, the Chatera river, in the south-west, a group of tamarind-trees[6] (*and*) a row of jungle-trees, in the west, the Gurâ tank (*and*) a row of jungle-trees, in the north-west, the Kalajñâ tank (*and*) a rock, in the north, a trench, in the north-east, a banyan-tree, a row of jungle-trees (*and*) a *trikûṭa*[7]

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[1] Read सवत्सरशतानि त्रीणि चतुरोत्तराणि

[2] In this and other Ganga grants, *vâsaka* appears to be used in the sense of *râjadhanî*

[3] In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr Fleet (*Ind Ant* Vol XIII p 275), the word निजनिस्त्रिंशधारोपार्जित is erroneously inserted before वरचरण Another of Dr Fleet's inscriptions (*Ind Ant* Vol XIV p 11, text line 11) shows that, in the original draft of the introduction of the Ganga grants, the word formed part of a compound which stood before परममाहेश्वरः

[4] *i e* the god Śiva

[5] The Mahendra mountain is frequently mentioned in the epic poems, see Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s v In the *Raghuvamśa* (xi 54), the king of Kalinga is called 'the lord of (Mount) Mahêndra.' General Sir A Cunningham (*Ancient Geography of India*, Vol I p 516) has identified the term with the Mahêndramala range, which divides Ganjâm from the valley of the Mahânadî Consequently, the temple of Gôkarnasvâmin, which was situated on the Mahêndra mountain, must be distinct from the well known shrine in the North Canara district According to Mr Sewell's account (*Lists of Antiquities*, Vol I p 5), the Mahendragiri is now included in the Mandasa zamindâri and bears on its summit, 4,923 feet above the sea, four temples The highest of these is built of very large granite blocks and dedicated to Śiva This is perhaps the Gôkarnasvâmin of the Ganga grants In the "*Madras Mail*" of the 29th May 1893, Mr Duncan states that the top of the Mahêndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway

[6] तेन्तलि is the same as तिन्तिडी in the *Amarakośa*, and as तिन्तिणि in the Telugu and Kanarese dictionaries

[7] The same term occurs in *Ind Ant* Vol XVIII p 174 f, text line 36 f. Its meaning might be 'the point at which three roads meet.

Third Plate, Second Side

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[4] i.e. the god Śiva.

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[7] The same term occurs in *Ind Ant* Vol XVIII p 174 f, text line 36 f. Its meaning might be 'the point at which three roads meet

(L 23) "With reference to this (*subject*), there are (*the following*) verses of Vyâsa —"

[Here follow two of the customary verses from the *Mahâbharata*]

(L 27) (*This edict*) was written by the private secretary (*rahasya*)[1] Durgappa (?) (*and*) engraved by the keeper of records (*akshaśâlin*) . . . .

(L 28) (*In*) the year three hundred and four of the prosperous and victorious reign of the G[ā]ngêya race.

No 4 — BITRAGUNTA GRANT OF SAMGAMA II

Saka-Samvat 1278

By H Krishna Sastri, Bangalore

The subjoined inscription has already been noticed by Mr R Sewell in his *Lists of Antiquities*, Vol II p 8, No 58 The original was lent by Dr C D Macleane, Collector of Nellore, in whose office it is preserved, to Dr Hultzsch, who has kindly placed it at my disposal for publication It consists of five copper-plates, measuring on an average 10″ by 5¼″ There is a hole of about ⅞″ in diameter at the top of each plate for the usual ring, which is however lost The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate The first four plates bear writing on both sides, and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident The occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates The lines are written across the breadth of the plates and number about twenty on each side The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty

The language of the inscription is Sanskrit verse of various metres, written in faint, but boldly engraved Telugu characters The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones The letters *da* and *dha* are distinguished as in Old Kanarese or Telugu,— the first by an opening on the right side, and the second by being fully closed up But in lines 24 and 163, *dha* is written in its modern form, *i e* with the addition of a vertical stroke below The difference which the writer has attempted to keep up between *ba* and *bha*, is rather complex The top-stroke (*talekaṭṭu*, as it is called in Kanarese, or *talakattu* in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but *a*, *u* and *û* are affixed to the consonant, and when it appears conjunct with another There are several cases, too, in which both the *talakaṭṭu* and the downward stroke appear in the same letter (ll 120, 127, 137, 141, 144, *etc*) It might be observed that, in *ambhôruha* in line 11, *bhô* is written as in Old Kanarese or Telugu, with an opening in the centre below The downward stroke of *tha* and *gha* is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms, whereas, in the case of *dha* and *pha*, it is retained as the only mark of distinction from the unaspirated The letters *ṭa*, *sa*, *sha* and *la* are

[1] The same official title occurs in *Ind Ant* Vol XIV p 12, and Vol XVIII p 145, and the slightly different form *rahasika* (for *rahasyaka*), Vol XIII p. 121

comparatively old in their formation. The vowels *i* and *î*, *o* and *ô*, though distinguished in some cases by a partial and complete loop on the top respectively, are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of *i* and *î*, always adopted that form which the context proves to be correct. The vowels *e*, *ai* and *au* are the undeveloped forms of their modern modifications in Telugu. The *ê* of *prâyêna* in line 53, and the length of *ô* of *bhâgô* in line 116, are shown as in the modern Telugu character.

As regards orthography,—*dhdha* for *ddha* frequently occurs (ll. 20, 101, 103, 157 and 163). The redundant use of an *anusvâra* before a conjunct nasal is quite common (ll. 10, 12, 48, 113, 131, 136, *etc.*). As in other inscriptions, a consonant which follows *r*, is sometimes doubled. In lines 15, 20, and 21 the *pa* of *Kamppa*, and in line 31 the *ya* of *samyyuga*, are doubled after an *anusvâra*. A curious mistake is committed in line 60, where *kadâchiptriyam* is written for *kadâchit=priyam*. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in *nirvritim* in line 59, *ri* is generally represented by *ru*. In lines 66 and 122, both *ri* and *u*, *li* and *u* are respectively affixed to the same consonant, and once (l. 181) *ri* is represented by *ri*. It is worth noticing that the word *tattha*, which occurs four times in the inscription (ll. 50, 52, 161 and 189), is spelt in the first three cases with an *anusvâra* before *tha*. This may be due to the tendency of the Telugu language to insert an *anusvâra* in such cases (compare *tammudu* and *tammumdu*). The spelling *bramhmasvam* (ll. 178 and 179 f.) for *brahmasvam*, *sayñi* (l. 87) for *samjñi*, *sayña* (l. 186) for *samjña*, the prefixing of a *y* before *i* and *î* and *vice versâ* (ll. 21, 22, 23, 14, 65, 100, 165 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishnu (verse 1). Samgama I., the first historical ancestor of the first Vijayanagara dynasty, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayanagara grants (verse 2). He had five sons,—Harihara, Kampa, Bukka, Marapa and Muddapa (verses 3 and 4). Of these, the first two ruled one after the other. Harihara is said to have defeated the Muhammadans (verse 5). Kampa (verse 4) or Kampana (verse 6) had a son, called Samgama II. (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of *birudas* (verse 11). The inscription records the grant of the village of Bitragunta (verses 20, 21) or Bittarakunta (verse 19) to twenty eight Brâhmanas, whose names and *gotras* are specified in verses 27 to 33, and refers incidentally to the grant of another village, *viz.* Simkêsari (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the Śaiva philosopher Srîkanthanâtha (verse 12 and line 189), after whose name the village of Bitragunta received the surname Śrîkanthapura (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of Śaka-Samvat 1278 (in numerical words and figures), the cyclic year Durmukha. The inscription was written by Bhôganâtha, the court-jester of Samgama II. (verse 35). At the end of the document (l. 184), the king is stated to have affixed by his own hand the name of Śrî-Virûpâksha, the tutelar deity of the city of Vijayanagara (verse 42). This explains the origin of the colophons *Śrî-Virûpâksha*, *Śrî-Venkaṭesa* or *Śrî-Râma* at the end of other Vijayanagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold,—first, a request, or almost a compulsory demand, of the preceptor Śrîkanthanâtha, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression *pratyabdakâlê* in verse 20 means "at the anniversary (of his father's death)." The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, *i.e.* for procuring immortality to his father, gives us sufficient room for conjecture. It is a well known Hindû notion that the spirit of a dead man will continue to be a *Prêta*, or an evil spirit, until the

completion of all obsequial rites, and this completion is reached with the *sâpindya* and *âbdika* ceremonies, which are to be observed at the end of one full year after the death After this period, and through the several charities made during the final ceremonies, the *Prêta* is supposed to become one of the Manes, *i e* to become classed with the *Pitridêvas*[1] Thus, it may be that the anniversary on which immortality or godhead was conferred on Kampa, was the first, and, if so, the date of Kampa's death and the accession of Samgama II would be Śaka-Samvat 1277 But this is only a conjecture which requires corroboration

The contents of the inscription furnish us with two important facts, *viz* first, the distinct mention of the five sons of Samgama I, and, secondly, that of a grandson or his, by name Samgama II Both these facts are valuable, for, most of the inscriptions that contain a regular genealogy of the first Vijayanagara dynasty, mention only Harihara I and Bukka I, the first and third sons of Samgama I, and ignore altogether the other three, and even the limited few that mention all the five sons of Samgama I,[2] are either open to suspicion or are imperfectly read The importance of the second fact is even greater, inasmuch as it enables us to correct certain inferences which have been drawn from the colophon of the *Mâdhavîyâ Dhâtuvritti* This colophon reads as follows — "The *Mâdhavîyâ Vritti*, composed by Sâyanâchârya (who was) the uterine brother of Mâdhava, the son of Mâyana, (and) the great minister of Samgamarâja, the son of Kamparâja, the glorious lord of the Eastern, Western and Southern oceans"[3] As the title indicates, the *Mâdhavîyâ Dhâtuvritti* was dedicated by its author, Sâyanâchârya, to his brother Mâdhavâchârya, who, as we learn from other sources, was the minister of Bukkana or Bukka I of Vijayanagara[4] Further, Mâdhavâchârya says of himself that "his mother (was) Śrîmatî, his father (was) the famous Mâyaṇa, (and) his two uterine brothers (were) Sâyana and Bhôganâtha, (who appeared to be his) mind and intelligence"[5] *That* Samgama, whose minister was Sâyana according to the *Mâdhavîyâ Dhatuvritti*, has been hitherto considered as identical with Samgama I, the father of Harihara I and Bukka I The present inscription however,— which acquaints us with a king Samgama II, who, as the Samgamarâja of the colophon of the *Mâdhavîyâ Dhâtuvritti*, was the son of Kampa, and which also mentions a certain Bhôganâtha, who is probably identical with that Bhôganâtha who, according to the commentary on the *Parâśarasmriti*, was the brother of Sâyana, — shows that Sâyana must have been the minister of Samgama II, and not of Samgama I, who, in the present state of our epigraphical knowledge, is nothing more than a name In the colophon of his commentary on the *Śatapathabrâhmana*, Sâyanâchârya calls himself the minister of king Harihara, who bore the titles of *Râjâdhirâja* and *Râjaparamêśvara*[6] This can hardly refer to Harihara I, who claimed to be only a *Mahâmandalêśvara*,[7] and it must be assumed that Sâyana, who was originally the minister of Samgama II, subsequently held the same office under Harihara II According to

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[1] See the *Mitâkshará* on Yâjñavalkya, i 253 f.— मार्कण्डेय' । प्रेतलोके तु वसतिर्दर्शां वर्षं प्रकीर्तिता ।
. . . प्राक्रमैकोद्दिष्टसहितेन सपिण्डीकरणेन प्रेतत्वनिवृत्त्या पितृत्व प्राप्तीत्यवगम्यते ॥

[2] Colebrooke's *Miscellaneous Essays*, Madras reprint, Vol. II pp 254 ff, Mr Rice's *Mysore Inscriptions*, p 277 f, Mr Sewell's *Lists of Antiquities*, Vol II No 79 Dr Hultzsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vijayanagara dynasty

[3] श्रीमत्पूर्वपश्चिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसगमराजमहामन्त्रिमायणपुत्रमाधवसहोदरसायणाचार्य[कृता*] माधवीया धातु[*] The Berlin MS, as transcribed by Professor Weber, *Berlin Catalogue*, Vol I p 222, No 789, reads सङ्गमराजमहामन्त्रिण

[4] See the introduction to Mâdhava's commentary on the *Parasarasmriti* in Professor Aufrecht's *Oxford Catalogue*, p 264, and Dr. Fleet's abstract of a Banavâse inscription, *Ind Ant* Vol. IV p. 206, No 2

[5] श्रीमती जननी यस्य सुकीर्तिर्मायण पिता । सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ॥, Professor Aufrecht's *Oxford Catalogue*, *l c*

[6] See Professor Weber's *Berlin Catalogue*, Vol. II p 73

[7] See his Bâdami inscription of Śaka Samvat 1261, *Ind Ant* Vol X p 63

Professor Aufrecht,[1] he died in A D 1387 All that we can at present gather regarding the genealogy of Mâdhava and Sâyaṇa, is as follows —

Mâyana,
married Śrîmatî

- Mâdhava, minister of Bukka I
- Sâyana, minister of Samgama II and of Harihara II
- Bhôganâtha, court-jester of Samgama II

According to Mr Sewell's *Lists of Antiquities*, Vol I p 142, Bitragunta, the first of the villages granted, is situated 7 miles south by west of Kavali, which is 32 miles from Nellûr (Nellore) and is the head quarters of the Kâvali tâlukâ in the Nellore district Its situation is described in the inscription as being 3 *yôjanas* north of the town of Vikramasimhapura in the district called Pâkavishaya, which was situated on the shore of the Eastern ocean, i e the Bay of Bengal (verse 19) I do not know if the name Vikramasimhapura still exists, but the name Pâka survives in the name of a certain sect of Telugu speaking Śudras in the Mysore territory, who profess to come from Pâkanâdu, the country of Pâka, and are as such called Pâkanâtis The other village, Simkesari, is said to be situated in the district called Mulikidêsa on the northern bank of the Pennâ, i e the well-known Pennêr river, and to the north of the Śaiva temple at Pushpâchala (verse 24), which is identical with Pushpagiri, 8 miles north of Kadapa (Cuddapah) A native of Pushpagiri informed me that close to Pushpagiri is a village named Sunkesaru, which appears to be the same as the Simkesari of the grant It may be also remarked that a certain class of Smarta Brâhmaṇas, who call themselves Mulikinâduvâru, profess to have emigrated from the Muliki country The other places mentioned in the inscription as the boundaries of the two villages (verses 22 and 25) I am unable to identify But so much is certain that Samgama II held portions of the present Nellore and Cuddapah districts, while his uncle Bukka I was reigning at Vijayanagara Samgama II can scarcely have been dependent on Bukka I, as he would have otherwise referred to the latter as his overlord in his inscription The fact that he represents his own father Kampa as the actual successor of Harihara I also suggests that he considered himself entirely independent of Bukka I

TEXT[2]

First Plate, First Side

1 हरेर्लीलावराहस्य दंष्ट्रा-
2 दण्डस्य पातु वः । हेमा-
3 द्रिकल्पा य[त]
4 धात्री च्छत्र-
5 त्रिय दधौ ॥ [१*]
6 अस्ति प्रस्तूयमानप्रबल-
7 निजभुजाखर्व्वगर्व्वानुरोधिस्वाधीनू-[3]
8 दारसारस्वगितरिपुनृपोद्दामसग्रा-[4]

[1] *Catalogus Catalogorum*, p 711

[2] From the original copper plates and ink impressions of them.

[3] Read स्वाधीनोदार

[4] Read नृपो°

9 मशक्तिः । राजा राजन्यकोटिप्रणतिपरि-
10 लुठंमौक्तिमाणिक्यरोचीराजीनीराज्य-
11 मानस्फुरदुरुचरणांभोरुह(:)-
12 संगमेंद्रः ॥ [२*] तस्मादुदभवन्पंच तनया-
13 शौर्यशालिनः । कल्पावनिरुहाः पूर्व्वं
14 कलशाबुनिधेरिव ॥ [३*] आदौ हरिहर-
15 क्षाभ्रुदय[1] कंप्पमहीपतिः । ततो
16 बुक्कमहीपाल[:*] पश्चान्मारपसुहृपौ ॥ [४*]
17 तत्र राजा हरिहरो धरणीमसिषच्चि-[2]
18 र । सुत्रामसदृशा[3] येन सुरत्रा-
19 सः पराजितः ॥ [५*] तस्यानुज(:)चिरमशा-
20 द्वावीं कंप्पक्षभूपतिः । याथार्थ्य-
21 मभजंनाम यस्य कप्पहतु-[4]
22 [हि]षा ॥ [६*] जयंत यिव[5] जयारेः
23 प्रद्युम्न यिव[6] शार्ङ्गिणः । तनयस्त-

First Plate; Second Side.

24 म[भू]हीरस्तस्य संगमभूधरः ॥ [७*]
25 यस्य [7]दृष्टिमुदयहया-
26 रसामर्थिनामभिमतानु-
27 बधिनीं । हत नूनमनु-
28 याति सस्मुहं[8] कर्णकल्पतरुका-
29 मधेनवः ॥ [८*] यद्भुजाश्रयणजात-
30 कौतुका नापरं जयरमाभिव्रु-
31 खती[9] । संयुगानि समुपेयु-
32 षो चिरादासिधारमनुतिष्ठति व्र-
33 त ॥ [९*] यद्यशःप्रसरणेन भूय-
34 सा क्षादमेषुषि पर जगत्रये[10] [।]
35 अश्रुते विफलता न चंद्रमा केवल

[1] Read क्षाभ्रुदय
[2] Read °मशिष°
[3] Read सदृशो
[4] Read कम्पयितु°
[5] Read इव जयारे.
[6] Read इव शार्ङ्गिणः
[7] Read दृष्टि
[8] Read सस्मुह कर्ण
[9] Read हस्वती
[10] Read जगत्रये

36 कुमुदिनीविकासनात् ॥ [१०*] श्रीमा-
37 न्प्राक्प्रत्यगब्धिद्वितयपरिवृढ(:)[श्री]-[1]
38 ष[2] भाषातिलंघिक्षुद्रक्ष्माभृ[द्भि]-[3]
39 जगः प्रतिभटधरणीपालसेना[वि]-
40 वाळ[4] । माद्यंनागाश्वमर्त्या[धिप]-
41 तिगजघटापंचवक्त्रोभियाती-
42 त्युहुप्यते यदीया[:*] [स्फुट]-
43 मिह विरुदाख्यंततं वंदिवृं-
44 दैः[5] ॥ [११*] यित्थं[6] सर्वगुणोपरंजनक-
45 लामीदृग्विधामेयुष-[7]

Second Plate, First Side

46 स्तस्य चोणिपतेरपारयशसस्तत्वो-
47 पदेशक्रिया । कर्त्तुं कामपि वा-
48 सनासुप[न]यन् कारु-
49 ण्यवारांनिधि[:*] (।) श्रीमान्संनिधि-
50 मादधत् पशुपधिः[8] श्रीकंठनांयात्मना[9] ॥ [१२*]
51 माहेश्वराणां तत्वानां मान्ये य-
52 स्मिन् प्रदर्शके [।*] प्राचामदर्शि नाथा-[10]
53 ना प्रायेण नवता भुवि ॥ [१३*] य-
54 त्पादानतिमात्रेण यतीना
55 मुक्तिरतिके । क्रियते तप-
56 सा किंतु केवलं कायशोष-
57 ण ॥ [१४*] कैवल्यपदवीद्वारकवाटोद्घा-
58 टकर्मणि । कटाक्षाः कुंचिका यस्य
59 कांचता तत्र निर्वृति ॥ [१५*] स कदाचि-
60 न्प्रिय[11] शिष्य सगमेद्रमुपस्थि-
61 त । न्यदिशद्देशिको दृष्ट्या[12] निर्भरप्रे-

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[1] Read परिवृढ

[2] The form सैष is grammatically correct See note 1 on the *sûtra* सो ऽचि लोपे चेत्पादपूरणम्, *Siddhântakaumudî*, Bombay edition of 1892, p 15

[3] Read क्षाभृ°

[4] Read विभाड: (Kanarese)

[5] Read वृन्दैः

[6] Read यत्य

[7] Read °मीदृग्विधा°.

[8] Read पशुपति.

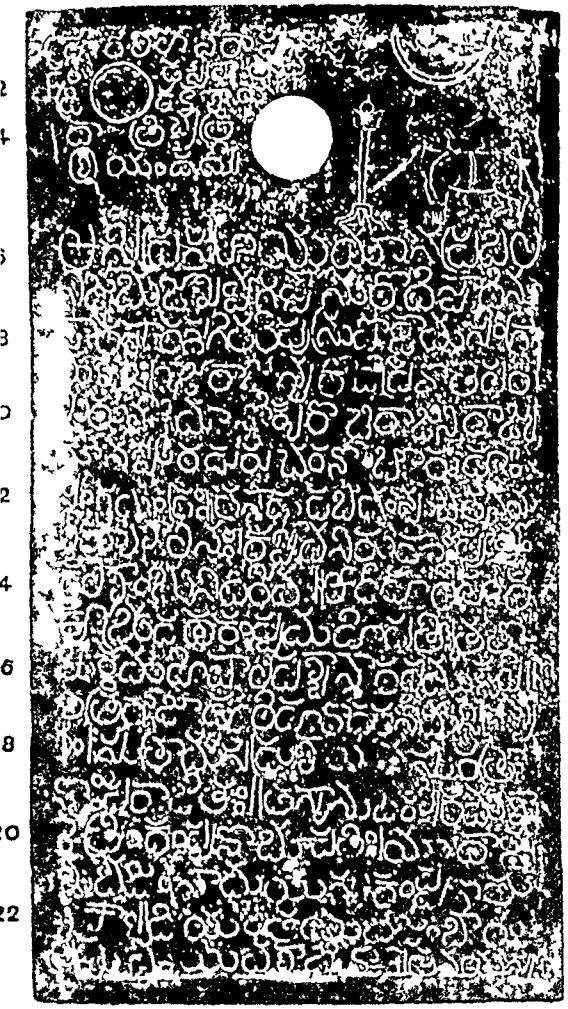
[9] Read नायात्मना

[10] Read नाथा°.

[11] Read कदाचित्प्रिय

[12] Read दृष्ट्या निर्भर

1a



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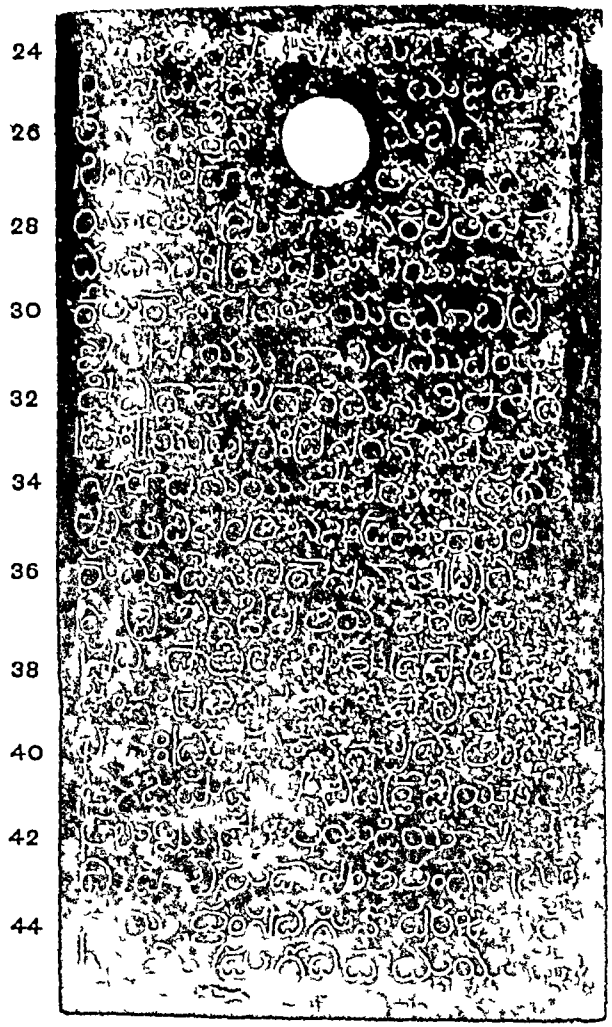

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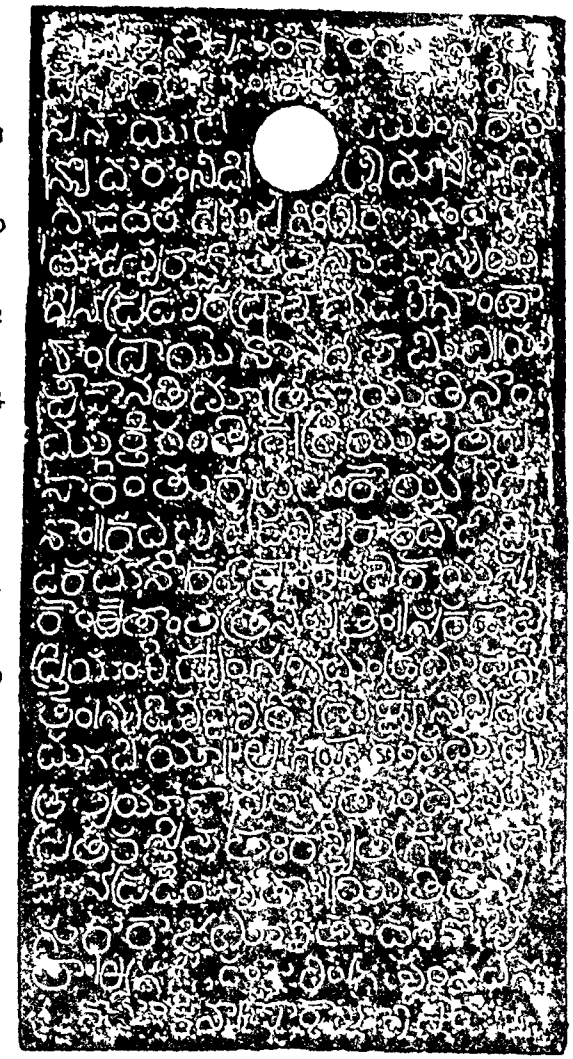
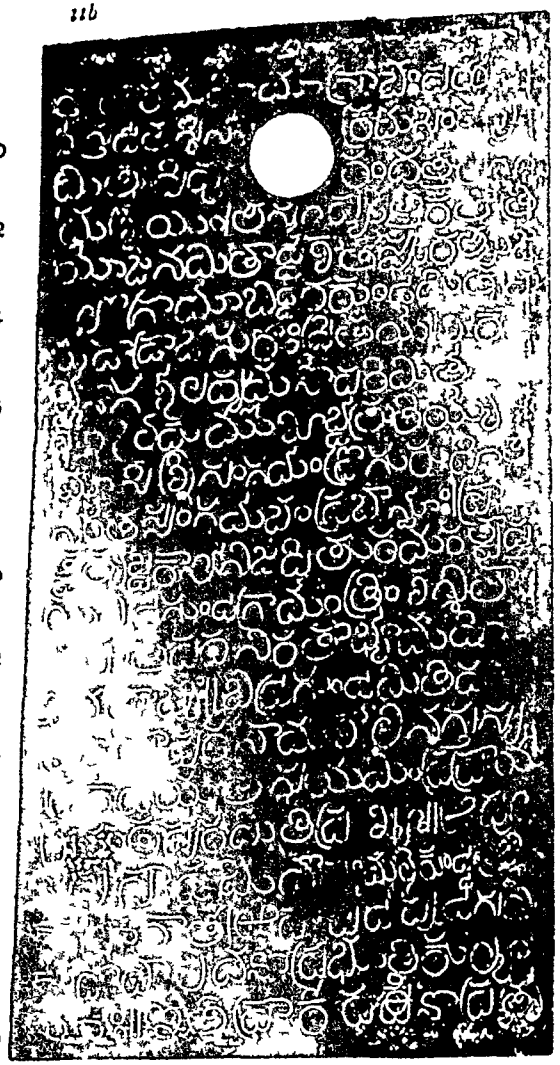


C HULTZSCH

HALF-SIZE

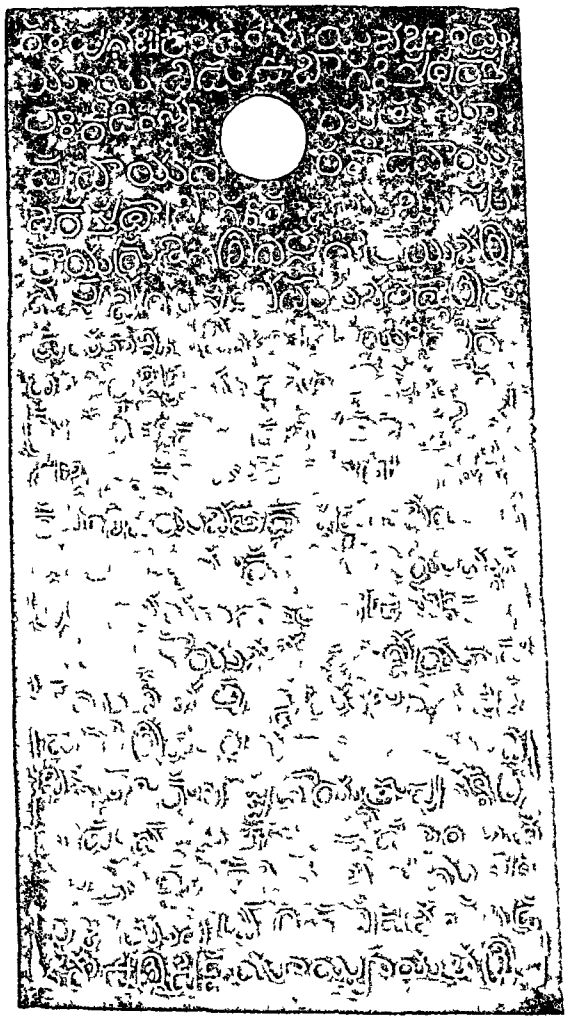
W GRIGGS, PHOTO-LITH

11b



111a

111b



62 मगर्भया ॥ [१६*] अग्रहारं कमप्य-
63 त्र त्वया दापयितुं मम [।]
64 प्रीतिरस्ति ततः कश्चित्[1] ग्रामो रा-
65 जन् प्रदीय्यता[2] ॥ [१७*] यिति[3] तस्य
66 गुरोराज्ञामीशिता धरणीभृ-[4]
67 ता । अग्रहीदजलि ग्रध्नंनवन-
68 [न्ने]ण मौळिना ॥ [१८*] पाकाख्यो विषयो-

Second Plate, Second Side.

69 स्यपारमहिमा प्राचः पयो-
70 धेस्तटे तस्मिन् विक्रमसिंह-[5]
71 मित्यपि पुर धत्ते लला-
72 मश्रियं । तस्याप्युत्तरतोत्रि-[6]
73 योजनमिताद्देशात् स्फुरत्युज्ज्व-
74 लो[7] ग्रामो विट्टरकुटमित्यमु-
75 मदाद्राजा गुरोः प्रीतये ॥ [१९*] शाका-
76 ब्दे नागशैलध्रुमणिपरिमिते[8]
77 १२७८ दुर्मुखाब्दे तृतीये[9]
78 मासि श्रीसगमेंद्रो गुरुहित-
79 निरतस्सगमे चद्रवान्वोः[10] । प्रा[दा]-
80 त्प्रत्यब्दकाले निजपितुरमरत्वाप्त-
81 ये विट्टगुटग्राम त्रिशन्मिता-
82 भ्य[:*] श्रुतिपथनिरताभ्यो मही-
83 देवताभ्य. ॥ [२०*] विट्टगुंटमितीह[11]
84 प्रथितापरनामशालिनस्तस्य [।*]
85 प्रकटयति स्म यमींद्रप्राय[:*]
86 श्रीकंठपुरमिति प्रख्या ॥ [२१*] श्रा पू-

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[1] Read कश्चिद् | [2] Read प्रदीयताम् | [3] Read इति
[4] To the *bh* of *bhrstam*, both the vowels *ṛ* and *u* are attached in the original.
[5] Read सिंह | [7] Read °त्युज्ज्वलो. | [9] Read तृतीये
[6] Read °प्युत्तरतस्त्रि | [8] Read द्युमणि | [10] Read भान्वो
[11] The *Āryā* metre, in which this verse is written, requires one short syllable more in the first *pāda*. The form *Biṭṭarakumta*, which occurs in line 74, would meet the deficiency

87 सलप्राङभुवोप्या मल्लेकुट्टसैन्नि-[1]
88 कासारात् । आ पापटपुटसवि-
89 धादा वा लवणप्रभूतिकुल्या-
90 याः ॥ [२२*] इति [2]प्राक्दक्षिणप्रत्य-

Third Plate, First Side.

91 गुदीचीन[3] दिशा क्रमात् । अस्या-
92 ग्रहाररत्नस्य सीमा-
93 संधिः प्रदर्शितः ॥ [२३*] देशो-
94 भूम्मुलिकिप्रथामधिगत(:)-
95 स्तत्रास्ति पुष्पाजली[4] नाम स्थान-
96 मनुत्तम पुररिपोस्तस्योत्त-
97 रस्यां दिशि । पेनाया[:*] स्फुट उत्त-
98 रत्र च तटे सिंकेसरीति श्रुत
99 ग्राम पूर्णमदापयन्नुपक-
100 रात्[5] ग्रामोपहार गुरुः ॥ [२४*] आ सिं-
101 द्वोर्वक्कराख्याया आ च जं[पू]शि-
102 लोचयात्[6] । आ वादरनदीकूला-
103 दा च केतनिकुटतः ॥ [२५*] अस्य ग्रा-
104 मस्य [7]चतसुष्वाशास्विति किल क्र-
105 मात् । सीमासंधिरभिज्ञेय[:*] सीमा-
106 भि(:)गुणसंपदा ॥ [२६*] तत्रैको हरि-
107 तान्ववायजनुषे [ऽ*]नताय [8]वा-
108 ग(:)स्ततो वार्द्धग्रस्वान्वयजन्मने ध्वि-
109 जनुषे[9] द्वौ पेद्दिभट्टाय च । भारद्वाज-
110 कुलोद्भवाय[10] तदनु [11]ध्वावेल्ल-
111 याख्याजुषे हारीताय च
112 वल्लवाय[12] मुनये दत्तस्तथै-

[1] Read सन्नि
[2] Read प्राग्
[3] Read °गुदीचीना
[4] Read पुष्पाचली
[5] Read पूर्णमदापयन्नृपकरात्.
[6] Read जम्बूशिलीचयात्.
[7] Read चतसृष्वा°.
[8] Read भाग.
[9] Read द्विजनुषे
[10] Read °द्भवाय.
[11] Read द्वावेल्ल°
[12] Read वल्लभाय

Third Plate, Second Side

113 क पुनः ॥ [२७*] कौंडिन्याय च वोम-
114 याय विदुषे [1]वाग(·)स्तथैकस्त-
115 तः कौडिन्याय[2] तु मा-
116 धवाय धरणीदेवाय
117 चैकस्तथा । वाग·[3] कूचयभूसु-
118 राय क्रुतिने[4] श्रीवत्सगोत्राय च श्री-
119 वत्सान्वयसभवाय च तथा श्रीरु-
120 द्रयाख्याभ्रुते[5] ॥ [२८*] भूयः कौशिक-
121 वशलब्धजनुषे [ऽ*]नताय भाग[:*]
122 श्रुतश्चैक· काश्यपगोत्र[क्ल]प्तजनु-[6]
123 षे वाग.[7] कुमाराय च ॥ वागः[8] कौशि-
124 कवंशजाय च तथा श्रीमचयाख्या-
125 भ्रुते[9] कोप्यन्यः कपिगोत्रजाय मह-
126 ते श्रीदेचयायेतरः ॥ [२९*] अन्यः कश्चि-
127 द्दहोभळाय च भरद्वाजान्वयो[द्भू]-
128 तवे[10] श्रीवत्सान्वयजन्मने [ऽ*]पि च
129 परः श्रीमल्लयार्य्याय च ।
130 भारद्वाजकुलोद्भवाय[11] तु पुनः श्री-
131 राघवायेतरो दत्तो ह्यन्यत-
132 मस्तु कौशिकजनुर्भाजे नृसिं-
133 ह्याय[12] च ॥ [३०*] वाग·[13] काश्यपवशभद्र-
134 जनुषे श्रीपेद्दयार्य्याय च श्री-

Fourth Plate, First Side

135 मद्गातमवशसेखररुचे[14] श्रीपिन-
136 याख्याय च । कौडिन्यान्व-

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[1] Read भाग
[2] Read कोण्डिन्याय
[3] Read भाग
[4] Read क्रतिने
[5] Read भ्रते
[6] Read काश्यप — To the *k* of *klipta*, both the vowels *ṛ* and *u* are attached in the original.
[7] Read भाग·
[8] Read भाग·
[9] Read भ्रते
[10] Read °यौद्भवे
[11] Read °लौद्भवाय.
[12] Read नृसिंहाय
[13] Read भाग
[14] Read °द्गौतमवंशशेखर

137 यमक्षयाय च भरद्वा-
138 जान्वयश्रेयसे संभूताय च
139 विठ्ठलाय[1] पुनरित्येकैकमेवार्प्पि-
140 त(ा): ॥ [३१*] दत्तो विश्रुतकास्यपान्वय-[2]
141 भुवे श्रीतिप्पयार्य्याय तद्गो-
142 त्रोद्भूतिजुषे तथा(श्र)व्यलुरिति
143 ख्याताय वीताहसे । नागाख्या-
144 य च धीमते गुरुभरद्वाजाभिजन्मस्रु-
145 षे[3] वाधूलाय च सर्व्वनाम वह-
146 ते [4]वागोयमेकैकश ॥ [३२*] श्रीशालावत-
147 वशजाय [5]नृहरिप्रख्याय द-
148 त्ताः पुनः शाडिल्याय च भूसु-
149 राधिपतये श्रीगिर्य्याविख्याजु-[6]
150 षे । श्रीकंठाय च [7]कास्यपान्वयभु-
151 वे कौडिन्यगोत्रश्रिते लक्ष्मीदेव-
152 विपश्चिते तदितरे भागास्तथै-
153 कैकशः ॥ [३३*] [8]सद्वृत्तोदारसुक्ताम-
154 यभरितवपुर्नित्यसौगुण्यग-
155 ण्यचेत्रालकारभूतप्रशमित-[9]

Fourth Plate, Second Side

156 कटुमनस्तापवह्निप्रकाशः ॥
157 आद्यो वर्ण[:*] प्रसिद्धि श्रयति
158 खलु यतश्शाश्वतावासरम्य-
159 स्स श्रीकठाग्र[हा]र[:*] स्फुरतु विगळि-
160 तत्रासमाचद्रवासं ॥ [३४*] यिति[10] भो-
161 गनांथसुधिया[11] सगमभूपा-
162 लनर्म्मसचिवेन । श्रीकठपुरस-

[1] Read विट्ठलाय
[2] Read काश्यपा°
[3] Read सृषे
[4] Read भागो
[5] Read नृहरि
[6] Read श्रीगिर्यभिख्या
[7] Read काश्यपा°
[8] Read सद्वृत्तो°.
[9] Read °शमित
[10] Read इति
[11] Read नाथ

163 स्त्रिद्भि[1] शासनपत्रेषु विलिखिता[:*]
164 श्लोका: ॥ [३५*] सामान्योय धर्म्मसेतुर्नु-
165 पाणा[2] काले काले पालनीय्यो[3] म-
166 हद्भि: । सर्व्वानेतान् भाविन: पा-
167 र्थिवेद्रान् भूयो भूयो या-
168 चते रामचद्र. ॥ [३६*] येकैव[4] भगिनी लो-
169 के सर्व्वेषामेव भूभुजा । न [भो]-
170 ग्या न करग्राह्या विप्रदत्ता व-
171 सुधरा ॥ [३७*] स्वदत्ता परदत्ता वा
172 यो हरेति[5] वसुधरा । ष[ष्टि]र्व्व-[6]
173 र्षसहस्राणि विष्ठाया जाय-
174 ते क्रिमि[.*] ॥ [३८*] स्वदत्ताद्विगुण[7] पुण्य
175 परदत्तानपालनु[8] [।] परडत्ता-[9]
176 पहारेण स्वदत्त [नि]ष्फल[10] भ-

Fifth Plate

177 वेत् ॥ [३९*] न विष विषमित्याहुर्ब्र-
178 ह्मस्त्री[11] विषमुच्यते । विष-
179 मेकाकिन हति ब्रह्म-
180 स्त्री[12] पुत्त्रपौत्त्रक ॥ [४०*] येवं[13] विज्ञा-
181 य यो राजा [पा]लयेत्पृथिवीसुना-
182 न्[14] । साम्राज्यलक्ष्मीसपन्नस्स[15]
183 भूमौ सुखमेधते ॥ [४१*]
184 श्रीविरूपाक्ष [॥*]
185 श्रीकठपुरसपूर्त्ये[16] श्री-
186 विरूपाक्षसैन्नया[17] [।*]

[1] Read समृद्भि
[2] Read °नृपाणा
[3] Read पालनीयो भवद्भि
[4] Read एकैव
[5] Read हरेत वसुधराम्
[6] Read षष्टि वर्ष
[7] Read °त्ताद्द्विगुण
[8] Read दत्तानुपालनम्
[9] Read परदत्ता°
[10] Read निष्फल
[11] Read °र्ब्रह्मस्त्र
[12] Read ब्रह्मस्त्र.
[13] Read एव
[14] Read °त्पृथिवीसुरान्
[15] Read लक्ष्मीसंपन्न
[16] Read सपूर्त्ये
[17] Read सन्नया

187 लिखितस्सगमेंद्रेण प-
188 त्रि[1] पचाक्षरी मनु[:*] ॥ [४२*]
189 श्रीकंठनाथ ॥ मगळमहा-
190 श्री श्री श्री श्री श्री [॥*]

TRANSLATION.

(Verse 1) Let that tusk of Hari (Vishṇu), who disported himself (*in the shape of*) a boar,— (*carried*) on which (*tusk*), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Mêru) as its point,— protect you!

(V 2.) There was a ruler (*called*) king **Samgama** [I], whose uncontrolled, high valour,— which was in conformity with the great pride of his renowned, powerful arm,— overclouded the unchecked fighting-power of hostile kings, (*and*) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of crores of princes

(Vv. 3 and 4) From him were produced five heroic sons, as, formerly, the (*five*) celestial trees[2] from the milk-ocean — first, king **Harihara**; then, the ruler of the earth, **Kampa**; then, the protector of the earth, **Bukka**; (*and*) afterwards, **Marapa** and **Muddapa**.

(V. 5.) Of these, king **Harihara**,— by whom the Sultân (*Suratrâna*), who resembled Sutrâman (Indra), was defeated,— ruled the earth for a long time.

(V. 6.) His younger brother, king **Kampana**, whose name became true to its meaning, as he made the enemies tremble,[3] ruled the earth for a long time

(V. 7) His heroic son was king **Samgama** [II], just as Jayanta (*was the son*) of Jambhârî (Indra), and as Pradyumna (*was the son*) of Śârngin (Kṛishna)

(V. 8) Ah! surely, Karna, the *kalpa* tree, and the celestial cow eagerly watch his compassionate glance, which fulfils the desires of supplicants.[4]

(V. 9) It is because she is desirous of resting on his arm (*and*) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (*walking on*) the edges of swords[5]

(V. 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold.[6]

(V. 11) "Here comes the glorious lord of both the Eastern and Western oceans, the disgracer of the wicked kings that break their promises, the destroyer of the armies of opposing

---

[1] Read पत्रे

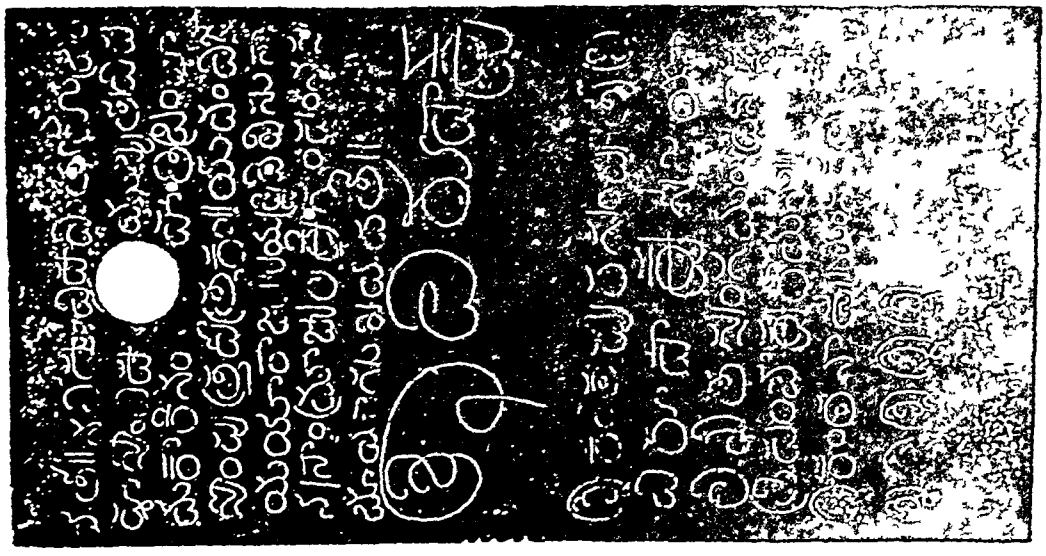
[2] The author here uses the word *kalpa* for the celestial trees in general, though it is strictly applicable to one of them alone, see *Amarakôśa*, i. 1, verse 53. For a similar use of the word in the general sense, compare कल्पद्रुमाग्रशिखा इव भृङ्गमालाम्, *Naishadha*, canto xiii. verse 1

[3] The poet derives Kampana from *kampayati*, 'he causes to tremble.'

[4] This verse implies that Samgama's donations were admired, but not equalled, by Karna, the *kalpa* tree, and the celestial cow, who are noted for their unbounded liberality

[5] The purport of this verse is, that Samgama II. had not to fight for victory, but that victory came to him of its own accord

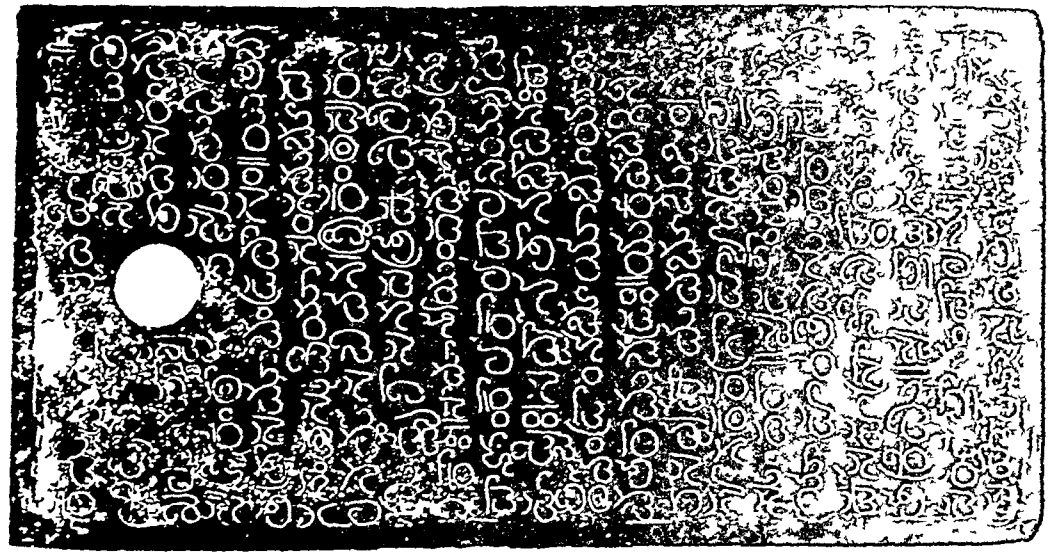
[6] This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Samgama II and served no practical purpose, but to induce the night-lotus to open its flowers



v

178 180 182 184 186 188 190

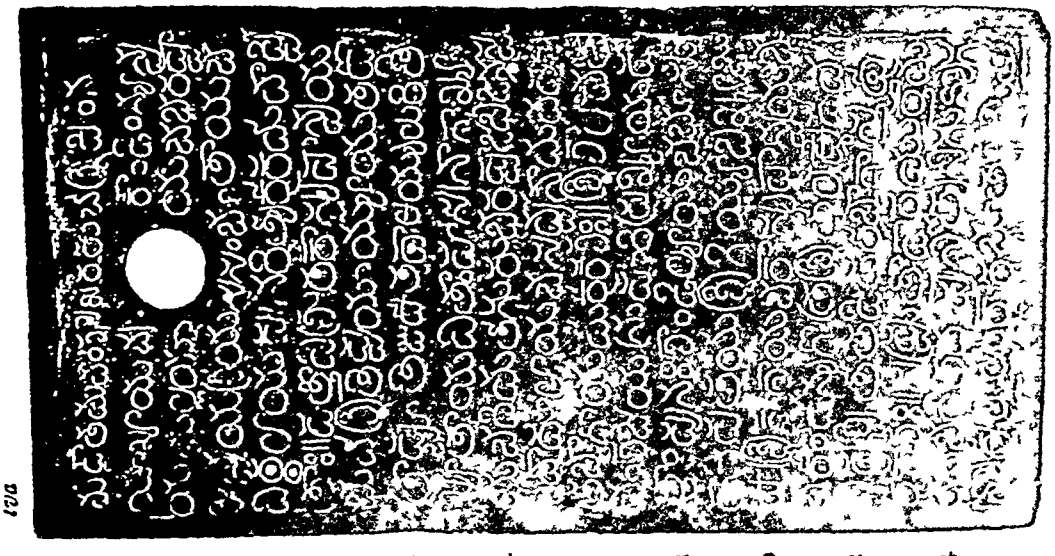
W GRIGGS, PHOTO-LITH



17b

156 158 160 162 164 166 168 170 172 174 176

HALF-SIZE



17a

136 138 140 142 144 146 148 150 152 154

E HULTZSCH

kings,[1] the lion to the troops of the furious elephants of the lords of elephants, horses and men "[2]— Thus do crowds of bards loudly (*and*) continuously proclaim his surnames in this world

(V 12) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (*the world by possessing*) all virtues, (*and*) whose fame was boundless,— the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of Śrikanthanâtha, inspiring (*the king*) with miraculous intelligence.

(V 13) While this venerable person was expounding the truths of Mahêśvara (Śiva), (*the conduct of the king was so righteous that*) most of the ancient kings appeared to have been produced afresh on earth

(V 14) By the mere prostration at his feet, salvation (*mukti*) is in the reach of ascetics (*yati*), while, through austerities, nothing but exhaustion of the body is obtained

(V 15) His glances are the keys for opening the panels of the door of the path to final emancipation (*kaivalya*) to those who desire bliss in the other (*world*)

(V 16) Once, when (*his*) beloved disciple, king Samgama [II], waited upon him, the preceptor commanded him (*as follows*), with a glance which was full of great love —

(V 17) "It pleases me to urge you to bestow some *agrahâra* Therefore, O king, grant some village!"[3]

(V 18) With folded hands (*and*) bent head, the lord of the rulers of the earth received this command of (*his*) preceptor

(V 19) On the shore of the Eastern ocean is a district (*vishaya*) of boundless greatness, called Pâka The town (*pura*) called Vikramasimha resembles its front-ornament At a distance of three *yôjanas* to the north of this lies the splendid village called Bittarakunta. This (*village*) the king gave away, in order to please (*his*) preceptor

(V 20) In the Śâka year which was measured by the elephants (8), the mountains (7), and the suns (12),— (*in figures*) 1278,— in the (*cyclic*) year Durmukha, in the third month, on (*the day of*) a combination of the moon and the sun,[4] at the anniversary (*of his father's death?*),— the glorious king Samgama [II], who was anxious for the welfare of his elders, granted to thirty Brâhmanas[5] who followed the conduct (*prescribed*) in the Vedas, the village of Bitragunta, in order to procure immortality to his father

(V 21) On this (*village*), which was famed on earth by the other name of Bitragunta, (*the king*), who resembled a lord of ascetics, conferred the (*new*) name of Śrikanthapura

(V 22) As far as the land of Pûsalapâda, as far as the pond called Mallêkunta, as far as the neighbourhood of Pâpataputa, and as far as the canal from which salt is produced,—[6]

(V 23) The boundaries of this excellent *agrahâra* in the eastern, southern, western and northern directions are thus successively declared

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[1] Similar *birudas* occur in many Vijayanagara inscriptions, *e g* in the inscription of Harihara I, *Ind Ant* Vol X p 63

[2] According to Beal's translation of the *Si Yu-Ki*, Vol. I p 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs,— Gajapati, Chhattrapati, Asvapati and Narapati The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, *viz* in inscriptions of the kings of Kanauj (*Ind Ant* Vol XV pp 9 13), of the Kalachuri kings (*ibid* Vol XVII pp 225 and 227), of the Chandellas (*ibid* p. 230), and in certain forged inscriptions (*ibid* Vol VIII p 91)

[3] The impolite manner in which the great man addresses the king, is intended as a specimen of the power which the preceptor possessed over his pupil

[4] *i e* on a new moon day See the *Amarakôśa*, i 4, verse 8 — अमावास्या तमावस्या दर्श सूर्येन्दुसंगम.

[5] Properly speaking, there were thirty shares, but only twenty eight Brahmanas, the second and third of whom received two shares each, see verses 27 to 33

[6] *Lavanaprabhati* may also be the proper name of the canal

(V. 24.) There was a country (*dêśa*), called Mulıkı. In it is an excellent shrine of Purampu (Śiva), named Pushpâchala. To the north of this, and on the pure northern bank of the Pennâ (*river is*) a rich village, called Simkêsarı. The preceptor caused the king to give (*this*) away as a donative village.[1]

(V. 25.) As far as the river called Vakkarâ, as far as the Jambû hill, as far as the bank of the Bâdara river, and as far as Kêtanıkunta,—

(V. 26.) The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions.

(Vv. 27-33.) List of donees.[2]—

Name of donee	*Gotra*	*Number of shares*
Ananta	Harıta	1
Peddıbhaṭṭa	Vârddhyaśva	2
Ellava	Bhâradvâja	2
Vallabha	Hârîta	1
Bommayâ	Kaundınya	1
Mâdhava	*ditto*	1
Kûchaya	Śrîvatsa	1
Rudraya	*ditto*	1
Ananta	Kauśıka	1
Kumâra	Kâśyapa	1
Mañchaya	Kauśıka	1
Dêchaya	Kapı	1
Ahôbhala	Bharadvâja	1
Mallayarya	Śrîvatsa	1
Râghava	Bhâradvâja	1
Nrısımha	Kauśıka	1
Peddayârya	Kâsyapa	1
Pıñnaya	Gautama	1
Mallaya	Kaundınya	1
Vıṭṭhala	Bharadvâja	1
Tıppayârya	Kâśyapa	1
Ayyalu	*ditto*	1
Nâga	Bharadvâja	1
Sarva	Vâdhûla	1
Nrıharı	Śrîśâlâvata	1
Śrîgırı	Śândılya	1
Śrîkanṭha	Kâśyapa	1
Lakshmîdêva	Kaundınya	1

(V. 34.) Let it shine in safety as long as the moon shall exist,— that *agrahâra* (called after) Śrîkantha, which is ever pleasant to dwell in, (*and*) through which becomes celebrated the first (*i. e.* Brâhmana) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour.

(V. 35.) These verses were written on the plates of the royal edict (*śâsana*) by the wise Bhôganâtha, the court-jester (*narma-sachiva*) of king Saṁgama [II.], in order that Śrîkantha-pura might prosper.

[Verses 36-41 contain the usual imprecations, and are therefore left untranslated.]

(Line 184.) Śrî-Virûpâksha

[1] The recipient of this gift was probably the Saiva temple at Pushpâchala, which is mentioned in the first half of the verse.

[2] The pronoun *tatra* in verse 27 refers to Bıṭragunṭa in verse 21.

(V 42) In order to secure prosperity to Śrîkanthapura, king Samgama [II.] wrote on the plate the *mantra*[1] of five syllables, (*which consists*) of the name of (*the god*) Śrî-Virûpâksha

(Line 189 f) Śrîkanthanâtha Prosperity! Great fortune![2]

No 5 — SATYAMANGALAM PLATES OF DEVARAYA II

Saka-Samvat 1346

By E Hultzsch, Ph D

This inscription is engraved on three copper-plates of 5¾ by 9½ inches, which were "found hidden in a *paṭṭâ* land, belonging to one Arunâchala Aiyar, in the village of Satyamangalam in the Velûr (Vellore) tâlukâ," and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr H Le Fanu, I C S The ring on which the plates must have been originally strung, is missing The inscription is in the Nandinâgarî alphabet and in Sanskrit verse, a few short passages in prose occur in lines 42 f, 51 f, and at the end of the last plate

The inscription records that king Dêvarâya II of Vijayanagara bestowed on eight Brâhmanas the *agrahâra* of Chiteyâtyûru, which he had surnamed (Dêvarâyapura) after himself (verse 25) This village was situated in Ânda-nâdu,[3] a sub-division of Maratakanagara-prânta The grant was made at the temple of Virûpâksha[4] on the bank of the Tungabhadrâ river (v 23) The date of the grant was Monday, the new-moon *tithi* of Âshâdha in Śaka-Samvat 1346, the Krôdhi *samvatsara* (v 24) Mr Dikshit has favoured me with the following information regarding this date —

"Amânta Âshâdha *krishna amâvâsyâ* of Śaka-Samvat 1346 expired, the Krôdhi *samvatsara*, ended on Tuesday, the 25th July, A D 1424, commencing on Monday, the 24th July, as late as 56 *gh* 13 *p* Ujjain mean-time This is not the *tithi* in question, as the original has a Monday Besides, Âshâdha was intercalary in this year, and its *amâvâsyâ* ended on Monday, the 26th June, A D 1424, at 31 *gh* 56 *p* Ujjain mean-time This seems to be the *tithi* in question, though the word *adhika*, "intercalary," is not added in the original There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not"

The historically important part of the inscription is the genealogy of the first dynasty of Vijayanagara, which is given in verses 3 to 21 As in other inscriptions,[5] Yadu of the race of the Moon is mentioned as the mythical ancestor of this dynasty The first historical person is Samgama [I] (v 5) One of his sons was Bukka [I] (v 6), whose descendants are named in the same order as in a previously published inscription of Dêvarâya II[6] Besides, the new inscription mentions the names of the queens of Bukka I and of his three direct descendants, and

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[1] The word *manu* appears to be used here in its Tantric sense, *viz* in that of *mantra*

[2] The word "fortune" is repeated five times in the original

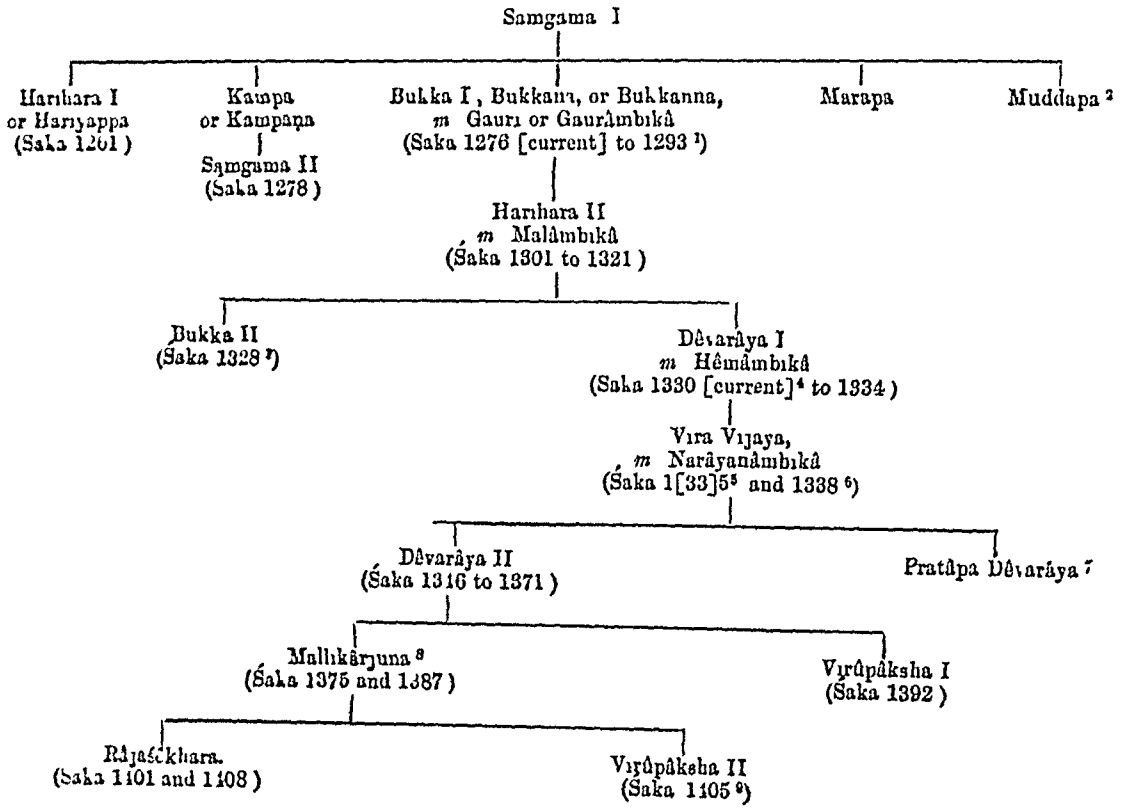
[3] Other forms of this name are Ândi nâdu and Âñja nâdu To Ândi nâdu belonged the village of Vêppambattu (in the Vêlûr tâluka), *South-Indian Inscriptions*, Vol I pp 80 and 131 A sub division of Âñja nadu was the *sîmâ* of Gudiyâtam (now the head quarters of a tâlukâ), *Ind Ant* Vol XIII p 132, verse 54

[4] This is the Pampapati temple at Hampe, *Ep Ind* Vol I p 363

[5] Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 256, *Journal, Bombay Branch, R A S*, Vol XII p 372, *Madras Journal of Literature and Science* for 1881, p 253, *South-Indian Inscriptions*, Vol. I. pp 156 and 160

[6] *ibid* p 160 f

introduces a younger brother of Dêvarâya II, whose name was **Pratâpa-Devarâya**, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Samgama II (*ante*, No. 4), and by other inscriptions which have been lately discovered —



[1] In previous tables (*Journal, Bombay Branch, R. A. S.*, Vol. XII, p. 339, and *South-Indian Inscriptions*, Vol. I, p. 161), Śaka Samvat 1290 [expired], the Kîlaka year, was entered as the latest known date of Bukka I. Mr. Cousens has since furnished me with impressions of two subsequent inscriptions in the Kanarese language at Bhaṭkaḷ, viz. a copper plate of Vîra-Bukkarâya, dated in Śaka Samvat 1291 [expired], the Saumya year, and a stone inscription of Vîra Bukkanna Odeyar of Vijayânagara (*thus*), dated in Saka Samvat 1293 [expired], the Virôdhikṛit year.

[2] This Kanarese name was read by Colebrooke (*Miscellaneous Essays*, Madras edition, Vol. II, p. 257) as Mudgaṇa ('the protector of beans'), in which form it has found its way into Böhtlingk and Roth's *Sanskrit-Wörterbuch*, and from it into Sir Monier Williams' *Sanskrit Dictionary*.

[3] *South-Indian Inscriptions*, Vol. I, No. 55. That this inscription has to be attributed to Bukka II was first recognised by Mr. Venkayya, *Madras Christian College Magazine* for March 1892. Another Tamil inscription of Bukka II, dated in Saka Samvat 1328, expired, the Vyaya year, is engraved on the east wall of the Naṭarâja shrine in the Êkâmranâtha temple at Kâñchî.

[4] Saka Samvat 1330, the Sarvajit year, is the date of a Kanarese inscription of Dêvarâya at Bhatkaḷ, impressions of which I owe to the kindness of Mr. Cousens.

[5] See Mr. Venkayya's article, *loc. cit.*

[6] This is the date of the Vandavâsi plates, which were published by Dr. Oppert in the *Madras Journal of Literature and Science* for 1881, pp. 219 ff. The inscription records the grant of the village of Cheṭṭupêdu in the kingdom (*rajya*) of Padabîḍu. This is the modern Paḍavêdu in the Pôlûr tâluka of the North Arcot district; see *South-Indian Inscriptions*, Vol. I, p. 83.

[7] This name is taken from verse 21 of the present inscription.

[8] On this and the two next kings see *Ind. Ant.* Vol. XXI, p. 321 f. and *Madras Christian College Magazine*, *loc. cit.*

[9] See my *Annual Report* for 1891-92, p. 9.

TEXT[1]

First Plate

1 भूयस्य भवता भूत्यै भूयादाश्चर्यकुञ्जरः ।
2 विहारविपिन यस्य विदुर्वेदान् पुराविदः ॥ [१*] चे-
3 म वः प्रचुरीकुर्य्यात् चोणीमभ्युद्दहन्नय [।*] क्रीडा-
4 कृतेरभूद्यस्य क्रीडापल्वलमबुधिः । [२*][2] अस्ति चो-
5 रार्णवोद्भूतमपा पुष्पमनुत्तम । अम्लान यद-
6 निर्माल्यमाधत्ते शिरसीश्वरः । [३*] सदामोदनिधेस्त-
7 स्य सतानो यदुसन्नया । अभूदाश्चर्य्यमाधुर्य्यं वसु-
8 धायास्तप फल । [४*] सगमो नाम राजासीत्सारभू-
9 ते तदन्वये । प्रजाना यः समस्ताना प्रमोदो मूर्ति-
10 मानिव [॥ ५*] सर्वरत्ननिधेस्तस्य सम्राडासीत्तनूभुवा [।]
11 मध्ये बुक्कमहीपालो मणीनामिव कौस्तु(स्तु)भः । [६*]
12 अहीनभोगससक्तिरसौ राजसिखामणिः[3] । गोप्ता ह-
13 रिहरं गौर्या कुमारसुदपादयत् । [७*] यः षोडशमहा-
14 दानमहामटपकर्मणा[4] । भवन कृतवान् सर्व भु-
15 वन कीर्तियोषितः । [८*] तस्य मलांबिकाजाने[कृ]दभूदुन्न-
16 तो गुणै. । प्रतापदेवरायाख्यः पुत्रः सुत्रामविक्र-
17 मः । [९*] कर्णतालानिलैर्यस्य करिणां समराकणे[5] ।
18 तुतुष्कास्तुरगारूढास्तूलानामभज[6] दशां । [१०*] देमा[वि]-[7]
19 कायां तस्यासीत्तनयो विनयोनतः । विद्यानिधि-
20 र्विसेषज्ञो[8] वीरो विजयभूपतिः । [११*] प्रतापकीर्तिल-
21 तयो[:*] प्रभोर्यस्य समिद्वयो[:*] । पुष्पाणि [9]तटितस्तार[ाः*]

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[1] From the original copper plates and ink-impressions of them

[2] Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5*a* and 9*b*, 6, 8 and 11 of an inscription of Vira-Vijaya (*Madras Journal of Literature and Science* for 1881, p 249 f) Verse 7 is nearly identical with verse 17 of an inscription of Harihara II (Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 264), and verse 14*b* with verse 19*b* of the same inscription

[3] Read शिखा

[4] मण्टप is the Kanarese form of the Sanskrit मण्डप

[5] Read समराङ्गणे

[6] Read °भजन्

[7] Read देमाम्बि°, as in the inscription of Vira Vijaya, *Madras Journal of Literature and Science* for 1881 p 250, verse 11

[8] Read °विशेषज्ञो

[9] तटित् is the Kanarese form of the Sanskrit तडित्

Second Plate; First Side

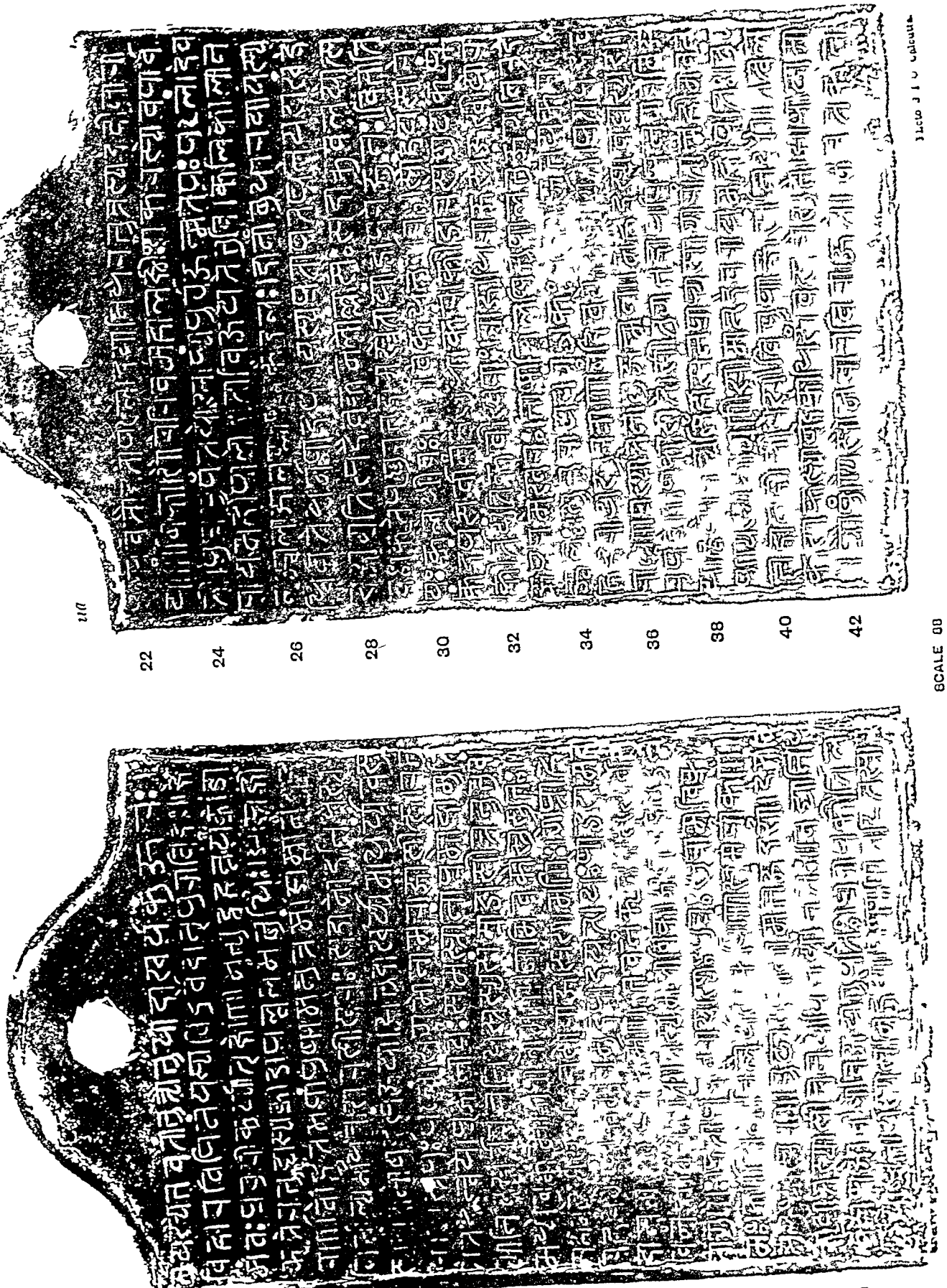
22 पुष्पवंतौ च तौ फले । [१२*] दयानिधेरभूतस्य देवी नारा-
23 यणाबिका । शौरेरिव महालक्ष्मीः शंकरस्येव पार्व-
24 ती । [१३*] पुत्ररूपं तयोः श्लाघ्यं पूर्वजन्मतपःफलं । देव-
25 रायमहीपालो दाता विजयते भुवि । [१४*] कलिकालान-
26 लज्वालाजालज्वपितकंदर्पः । दानांबुधारया यस्य
27 म्रियते धर्मपादपः । [१५*] यस्य प्रतापतपने यशश्चंद्रे
28 च जाग्रति [।*] सदैव कमलोल्लासः सदा कुवलयोल्ल-
29 वः । [१६*] कृते पृथुरभूद्रामस्त्रेतायां द्वापरेर्जुनः । विभाति
30 यः कलौ धीरः चितावेकधनुर्धरः । [१७*] सौंदर्यसारे
31 कंदर्प सर्वानंदे सुधाकर । क्रीडारसेषु यं कृष्ण
32 कीर्तयंति कवीश्वराः । [१८*] राजाधिराजस्तेजस्वी[1] यो रा-
33 जपरमेश्वरः । भाषातिलंघिभूपालभुजंगविरुदो-
34 ज्वलः[2] । [१९*] भूरुरायरगंडांकः परराजभयंकरः ।
35 हिंदुरायसुरत्राणो वंदिवर्गेण वर्ण्यते । [२०*] प्रतापदेव-
36 रायेण प्रख्यातेनानुजन्मना । म[हिं]द्रस्येव यस्य श्री-
37 रुपेंद्रेण प्रकाश्यते । [२१*] श्रीतुंगभद्रापरिवे[3] नगरे विज-
38 याह्वये । पित्रंग सिंहासनं प्राप्य 'सागरांतान्महीमवन् [।] [२२*]
39 पुण्यश्लोकाग्रणीः श्रीमान् देवरायमहीपतिः । तुग-
40 भद्रानदीतीरे श्रीविरूपाक्षसन्निधौ । [२३*] तत्वलो-
41 के शकस्याब्दे क्रोधिसवत्सरे शुभे । आषाढामा-
42 तिथौ पुण्ये सोमवारविराजिते । [२४*] मरतकन-

Second Plate, Second Side

43 गरप्रांते । आंदनाडाह्वये देशे[5] चिटेयाव्यू-
44 रसंज्ञकं । ग्रामंतं[6] नामधेयेण[7] क्षत्वाल-
45 क्षतमात्मनः । [२५*] निधिनिक्षेपवार्यश्मसिद्ध-
46 साध्यादिसयुतं । अखंडं सीमभि(:)र्जुष्टं निरु-
47 पाधिकमंचितं । [२६*] आचंद्रतारकं धारापूर्व-
48 कं [द*]क्षिणान्वितं । अग्रहारममु प्रादाद्भूसुरेभ्यः

[1] Read °जस्वी.
[2] Read °दोज्ज्वलः.
[3] Read परिवे.
[4] Read सागराणां मही°.
[5] Read देशे.
[6] Read ग्रामं तं
[7] Read °धेन.

Satyamangalam Plates of Devaraya II —Saka-Samvat 1346



E. HULTZSCH

SCALE 8/8

44 46 48 50 52 54 56 58 60

62 64 66 68 70 72 74

49 प्रतापवान् । [२७*] दत्तोयमग्रजन्मभ्यो देवरायम-
50 हीभुजा । आचद्रतारक भूमावग्रहार:
51 समेधता ॥ [२८*] अस्य वृत्तिभाजोग्रजन्मा-
52 न: कथ्यते ॥ भारद्वाजकुलोत्तस: क्र-
53 ष्णदेवस्य नदन । [1]रुक्शाखापारग:
54 श्रीमान् शिगपार्यो गुणोन्नत: । [२९*] प्राज्ञो नर-
55 हरि[:*] श्रीमान्नागपो विठ्ठप[2] सुधी: । सकणार्यो
56 नरप[ति*]सूरिर्वल्लभकोविद: । [३०*] शिगपार्यस्य तन-
57 या: सहजा विनयोन्नता: । भारद्वाजो नरहरिर्वि-
58 रूपाक्षस्य नदन: । [३१*] [3]रुक्शाखापारदृश्वानो भारद्वा-
59 जकुलोद्वहा: । एकैकवृत्तिभाजोस्मिन्नित्यमष्टो[4]
60 द्विजोत्तमा: । [३२*] अष्टावस्याग्रहारस्य वृत्तय: परिकल्पि-
61 ता: । प्राच्या[दि*]दिक्षु सीमान: कथ्यते [5]दशभाषया ॥ [३३*]

Third Plate

62 आभि: सीमाभिराप्त हरिहयमहिमा दत्तवानग्र-
63 हार (।) विप्रेभ्यो वेदविद्भ्यो विमलतरयया[6] देवराय-
64 क्षितीद्र: । आ लोकालोकशैलादखिलधरणिभृन्म-
65 स्तकन्यस्तपाद: (।) प्रीत्या पृथ्वीं समस्तामवतु चिर-
66 मिमा दिक्षु दीव्य[त्*]प्रताप: ॥ [३४*] एकैव भगिनी लोके
67 सर्वेषामेव भूभुजा । न भोज्या न करग्राह्या[7] विप्रद-
68 त्ता वसुधरा ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनु-
69 पालन । दानात्स्वर्गमवाप्नोति पालनादच्युद[8] पद ॥
70 स्वदत्ता परदत्ता वा यो हरेत वसुंधरा[म्*] । षष्टिर्व-[9]
71 र्षसहस्राणि विष्ठाया जायते क्रिमि: ॥ सामान्यो-
72 य धर्मसेतुर्नृपाणा काले काले पालनीयो भव-
73 द्भि: । सर्वानेतान् भाविन: पार्थिवेंद्रान् भू-
74 यो भूयो याचते रामचद्र: ॥ श्री श्री श्री श्री श्री ॥
75 श्रीविरूपाक्ष[10] [॥*]

[1] Read ऋक्
[2] Read विट्ठप:.
[3] Read ऋक्
[4] Read °त्यमष्टो.
[5] Read देश
[6] Read यशा
[7] Read याच्ञा
[8] Read °च्युत.
[9] Read षष्टिं व°
[10] In Kanarese characters.

ABSTRACT OF CONTENTS

Having invoked Ganapati (verse 1) and the Boar-incarnation of Vishnu (v. 2), the author gives the following genealogy of the first Vijayanagara dynasty —

The Moon (v. 3)
His descendant, Yadu (v. 4)
His descendant, Samgama [I] (v. 5).
One of his sons, Bukka [I] (v. 6)
His son by Gauri, Harihara [II] (v. 7)

(Verse 8.) "By erecting spacious halls (*for the performance*) of the sixteen great gifts,[1] he made the whole world (*bhuvana*) the dwelling (*bhavana*) of (*his*) wife, — (*the goddess of*) Fame"

His son by Malâmbikâ, Pratâpa-Devarâya [I] (v. 9)

(V. 10.) "Through the wind (*which was produced*) by the flapping of the ears of his elephants on the field of battle, the Tulushka (*i. e.* Musalmân) horsemen experienced the fate of cotton (*i. e.* were blown away)"

His son by Hêmâmbikâ, Vîra-Vijaya (v. 11)

(V. 12.) "The lightning (*and*) the stars (*were*) the flowers, and the sun and the moon (*were*) the fruits, of two burning creepers, (*viz.*) the valour and fame of this lord"[2]

His son by Nârâyanâmbikâ (v. 13), Devarâya [II] (v. 14)

He bore the surnames (*biruda*) *Râjâdhirâja*, *Râjaparamêśvara*, 'the disgracer of kings who break their word,'[3] 'the disgracer of the three kings (of the South),' 'the terrifier of hostile kings,' and 'the Sulṭân (*Suratrâna*) among Hindû kings' (vv. 19 and 20).

(V. 21.) "(*His*) glory is made resplendent by his renowned younger brother Pratâpa-Dêvarâya, just as that of Mahêndra by his younger brother Upêndra (Vishnu)

(V. 22.) "Having ascended the throne of (*his*) father in the city (*nagara*) called Vijaya, whose moat is the holy Tungabhadrâ, (*and*) protecting the earth up to the oceans,—

(V. 23.) "The foremost among the virtuous, the glorious king Devarâya [II] (*made the following gift*) in the presence of (*the god*) Śrî-Virûpaksha, on the bank of the Tungabhadrâ river,—

(V. 24.) "In the year of the Śaka (*king*), (*which is expressed by the chronogram*) tattvalôka (*i. e.* 1346),[4] in the auspicious Krodhi *samvatsara*, on the pure new-moon *tithi* of Âshâdha, which was distinguished (*through being*) a Monday

(V. 25.) "Having adorned by his own name (*i. e.* having surnamed after himself) the village called Chiteyâtyûru in the country called Ânda-nâdu, (*a subdivision*) of Marataka-nagara-prânta,[5]—

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[1] See *Ep. Ind.* Vol. I, p. 368, note 58.

[2] The only remarkable point in this verse is the occurrence of the rare dual *pushpavantau*, 'the sun and the moon.' According to Sanderson's *Dictionary*, the same word is used in Kanarese in the form *pushpavantaru*.

[3] *Bhashâtilanghi bhûpala bhujamga* is a translation of the Kanarese term *bhashege tappuva rayara ganda*. On this and on the next *biruda* see *Ep. Ind.* Vol. I, p. 363, and p. 369, notes 61 and 62. A similar obscene term is *râya râhutta minda*, 'the disgracer of the troopers of (hostile) kings,' *Ind. Ant.* Vol. XIII, p. 131, Plate iii *b*, text line 19.

[4] On this mode of expressing numbers see *Ind. Ant.* Vol. IV, p. 207, and Dr. Burnell's *South-Indian Palæography*, second edition, p. 79.

[5] Marataka-nagara is a vulgar form of Marakata-nagara, 'the city of emeralds.'— Bate's *Hindee Dictionary* and Platts' *Hindûstânî Dictionary* give both मरकत (*markat*) and मरतक (*martak*). The form मरतक for मरकत occurs also in the Ranganâtha inscription of Sundara Pâṇḍya; *ante*, p. 12, text line 3.

(V. 26) "Endowed with buried treasures, deposits, water, stones, actuals, outstandings, *etc*,[1] undivided, up to (*its*) boundaries, unencumbered, beautiful ( ),—

(V 27) "For as long as the moon and the stars shall endure, with libations of water accompanied by presents (*dakshinâ*), the powerful (*king*) gave this *agrahâra* to Brâhmanas

(V 28) "Let this *agrahâra*, which was given to Brâhmanas by king Dêvarâya [II], prosper on earth as long as the moon and the stars shall endure!

(Line 51) "The Brâhmanas who received shares (*vritti*) of this (*village*), are specified (*as follows*) —" (1) Krishnadêva's son Śingapârya (verse 29), (2 to 7) Narahari, Nâgapa, Vitthapa, Sankanârya, Narapa[ti] and Vallabha (v 30), sons of (1) Śingaparya, and (8) Virûpâksha's son Narahari (v 31)

(V 32) "Each of (*these*) eight Brâhmanas, who had thoroughly studied the Rik-śâkhâ and were descended from the race of the Bhâradvâjas, received for ever one share (*vritti*) of this (*village*)

(V 33) "The eight shares of this *agrahâra* were (*thus*) settled (*Its*) boundaries in the eastern and other directions are specified in the language of the country (*i e* in Tamil)"[2]

In verse 34 the composer wishes a long reign to the donor, king Dêvarâya [II] Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious monosyllable *srî*, and the name of the god Śri-Virûpâksha in Kanarese characters[3]

No 6 — BUGUDA PLATES OF MADHAVAVARMAN

By F Kielhorn, Ph D, C I E, Gottingen

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of Buguda, in the Gumsûr tâlukâ of the Gañjâm district of the Madras presidency[4] On the 28th July 1890, they were sent to Dr Hultzsch by Mr E C Johnson, I C S, Collector of Gañjâm, and I now edit the inscription from the original plates and from excellent impressions, received from Dr Hultzsch The original plates will be deposited in the Government Central Museum, Madras

The inscription is on three plates, each of which measures about 6¼″ broad by 3⅞″ high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing The first plate is inscribed on one side only, the two others are inscribed on both sides The engraving is deep and well done A careful examination shows that these plates originally bore another inscription, the letters of which probably were beaten in to make room for the inscription here edited, but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate The three plates are held together by a ring, which is about 3″ in diameter, and on which is soldered a round seal, about 1⅜″ in diameter The seal apparently contains some writing and an emblem, but both are too much worn to be made out with certainty Before the plates came into Dr Hultzsch's hands, somebody had attempted to remove the ring, and, in doing so, he had rudely cut the plates

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[1] See *Ep Ind* Vol. I p 402, note 41

[2] The promised specification of the boundaries is omitted in the document itself, as in an inscription of Harihara II, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol II p 261

[3] From No 4, verse 42, it appears that the word *Śrî Virûpaksha* was affixed to the charter by the king himself instead of his signature

[4] See Dr Hultzsch's *Progress Report to the Government of Madras* for May to September 1890 p 2, No. vi

from the ring-holes to the edges, and thus damaged some of the writing With this exception, and except that four *aksharas* are broken away at the edges, the plates are well preserved.

The size of the letters is about ¼' The characters are Nâgarî, similar to, but more modern than, those of the Gôrâkhpur copper-plate grant of Jayâditya of Vijayapura[1] The language is Sanskrit Lines 31-41 are in prose, the rest of the inscription, excepting the introductory *ôm svasti*, is in verse As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the guttural nasal is used instead of *anusvâra* before the palatal sibilant, in *anśubhih*, line 2, *prânsu*, line 7, and in the word *vansa*, in lines 14 and 19, and the vowel *ri* is employed instead of *ri* in *tribhuvana*, line 6, and *triyârshêya* (for *tryârshêya* = *tryârshêya*), line 38. The language is simple, but not always correct, and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The inscription is one of the illustrious Madhavavarman (line 30), who, from his residence at Kaingôda (line 29), informs his officials and the people generally that, on the occasion of a solar eclipse, he gave the village of Puipina (line 36), which was in the Khadira *pâṭṭaka* of the Gudda *vishaya*, to the *Bhaṭṭa* Vâmana (line 40), who was a son of Âdityadeva and grandson of Vâmana, and a student of the Taittiriya *charana*, of the Harita *gotra*, and with the threefold *pravara* Ângirasa, Âmbarîsha[2] and Yauvanâsva

After the words *ôm svasti*, the inscription opens with two verses, one of which invokes the protection of the god Śambhu (Śiva), while the other glorifies the donor, here called the *Râjêndra* Mâdhavêndra. Verses 3-12 then give the genealogy of the donor. The first personage spoken of is Pulindasêna, 'famous amongst the peoples of Kalinga' He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, *etc*), did not covet sovereignty for himself, but rather worshipped Brahman, in order that the god might create a fit ruler of the land And Brahman granted his wish, and created, apparently out of a rock, the lord Śailôdbhava (verse 5), who became the founder of a distinguished family In this family was born Ranabhita (verse 6), his son was the lord of the earth Samyabhita (verse 7), in his family Yasôbhita was born (verse 8), his son again was Samyabhita (verse 9), and his son was the powerful and pious prince Madhavavarman (verses 10-12). Beyond the indication that these chiefs ruled in the country of Kalinga, nothing of importance is reported of any of them Verse 12 is followed by the formal part of the grant, the contents of which have been given above Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed *antaranga*, *vaiśâsika*, and *pattalaka*, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enjoyment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictive and imprecatory verses The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from the Law of Manu (*Mânava Dharma*, line 44 f) Another verse informs us that the grant was written by Upêndrasingha, the son of Kundabhôgin, marked[3] (?) by Jayasingha, and engraved by Daddibhôgin The inscription closes with the statement that the *dûtaka* for this grant was the *pratihârin* Gangabhadra

The inscription is not dated, and I have not found the names of any of the chiefs mentioned in it in other inscriptions, nor am I able to identify the localities which are spoken of in this grant

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[1] See *Ind Ant* Vol XXI. p 169

[2] In the original this name is written *Amvarhasha* and *Amvarsha*

[3] The term of the original is *lañchhita*, I am not sure about the exact meaning of it It occurs again in line 35 of the copper plates of Vidyâdhara Bhañja, where Dr Râjêndralâl Mitra has translated it by, 'marked (sealed),' see *Jour Beng As Soc* Vol LVI Part i p 159

TEXT[1]

First Plate

1 ओं[2] स्वस्ति [॥*] इन्दोर्द्वौतमृणालतन्तुभिरिव श्लिष्टा करैः कोमलैर्व्व(र्व्व)-
द्वाहिर-
2 [रु]णै स्फुरत्फणमणै(णै)र्द्दिग्धप्रभासोङ्कुभि[3] [।*] पार्व्वत्या[.] सकचग्रहव्यति-
3 करव्यावृत्तव(व)न्यस्तया गङ्गाम्भ प्रुतिभिन्नभस्मकणिकाः शम्भो-
4 र्ज्जटाः पान्तु व ॥ [१[4] ॥*] श्रीमानुच्चे(च्चै)र्न्नभस्तो गुरुरचलपतिं चोभजि-
द्य च-
5 माया गम्भीरस्तोयराशेरथ दिवसकराङ्गास्वदालोककारि(री) [।*] आ-[5]
6 द्यादी सर्व्वस्य चेन्दोस्तृ(स्त्रि)भुवनभवनप्रेरकश्चापि वायो राजे-
7 [न्द्र][6] स्थाणुमूर्त्तिर्ज्ज(र्ज्ज)यति कलिम[ल]च्छाल[नो] माधवेन्द्रः ॥ [२[7] ॥*]
प्राङ्कुर्म्म-[8]
8 हेभकरपि(पी)वरचारुवा(वा)हु[·*] कृष्णाश्मसञ्चयविभेदविशालवक्षा[: ।*]
9 राजीवकोमलदलायतलोचनान्त ख्यात कलिङ्गजनतासु पु-
10 लिन्दसेनः ॥ [३[9] ॥*] तेनेष्टथ(त्थ) गुणिनापि सत्व(च्च)महता नेष्ट भुवो
मण्डल श-
11 [क्तो][10] य परिपालनाय जगत. को नाम स स्यादिति [।*] यु(प्र)·
त्यादि-

Second Plate, First Side

12 ष्टवि[भू]त्सवेन भगवानाराधित. शाश्वतस्तच्चित्तानुगुण विधित्सु-
13 रदिशद्वारदिशद्वाव्का[11] सयम्भूरपि ॥ [४[12] ॥*] स ॅ शिलाशकलोद्भिदे[13]
14 तेनाप्यालोक्य धीमत(ता) [।*] परिकल्पितसद्वङ्गः[14] प्रभुः शौ(शै)लोद्भव
15 कृतः [॥ ५[15] ॥*] शैलोद्भवस्य कुलजो रणभीत आसीद्य(द्ये)नासकृत्
कृतभिया
16 द्विषदङ्गनाना [।*] ज्योत्स्नाप्रवो(वो)धसमये स्वधियैव सार्द्धमाकम्पितो

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[1] From the original plates [2] Expressed by a symbol [3] Read °सोंगभि
[4] Metre Sârdûlavikrîdita
[5] This syllable, which makes the metre incorrect, should have been omitted
[6] Possibly the plate, which is damaged here, has न्द्री [7] Metre Sragdhara
[8] Read प्राग्कुर्म्म- [9] Metre Vasantatilakâ [10] This *akshara* is almost entirely broken away
[11] The *aksharas* रदिशद्वा are by mistake engraved twice, read °द्वाव्का स्व°
[12] Metre Sârdûlavikrîdita
[13] Read °द्भिदे The exact construction of the first half of this verse is not clear
[14] Read °दङ्ग. [15] Metre Slôka (Anushṭubh)

17 नयनपद्मजलेषु चन्द्रः ॥ [६[1] ॥*] तस्याभवद्वि[2]वु(वु)धपालसमस्य सू-
18 नु' श्रीसैन्यभीत इति भूमिपतिर्गरि(री)यान् [।*] य प्राप्य ने(नै)क-
श्रत[वै]-
19 [रि?]घटाविघ[ट्टि][3]लब्ध(ब्ध)प्रसादविजय(य) सुमुदे धरित्री [॥ ७ ॥*] त-
स्यापि वङ्गे-[4]
20 थ यथ(था)र्थनामा जातो यशोभीत इति चितीशः [।*] येन प्रस्फुटो-
21 [पि] शुभैश्चरित्रैर्मृष्टः कलङ्क[:*] कलिदर्पणस्य ॥ [८[5] ॥*] जातः स तस्य

Second Plate, Second Side

22 तनय' सुकृती समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः [।*]
23 श्रीसैन्यभीत इति भूमिपतिर्महेभकुम्भस्थलीदलनदुर्ल्ल-
24 लितासिधारः ॥ [९[6] ॥*] जातेन येन कमलाकरवत् स्वगोत्रमुन्मीलि-
25 त दिनकृतेव महोदयेन [।*] संचिन्तमण्डलरुचश्च गता. प्रणाशमा-
26 शु द्वि[षो] ग्रह[ग*]णा इव यस्य दीप्त्या ॥ [१० ॥*] कालियैर्भूतधात्री-
पतिभिरु-
27 पचितानेकपापावतारैर्न्नीता येषां कथापि प्रलयमभिमता की-
28 [7]र्त्तिपाले(लै)रजस्रं [।*] यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्बितास्तृप्तिमुर्व्वी-[8]
29 मुद्दृप्तारातिपक्ष[क्ष*]यकृतिपटुना श्रीनिवासेन येन [॥ ११[9] ॥*] कैङ्गोदकृत-
30 निकेतः शरन्निशाकरमरीचिसितकीर्त्तिः [।*] स श्रीमाधव[व*]र्म्मा रिपु-
31 मानविघ[ट्ट]नः कुशली ॥ [१२[10] ॥*] गुण्डविषये श्रीसामन्तमह(हा)सा-

Third Plate, First Side.

32 [11][म*]न्तमहाराजराज(जा)नकराजपुत्रदण्डनायकान्तरङ्गकुमा-
33 [11][रा*]मात्योपरिकतदायुक्तकविषयपतिवैश्वासिकपत्त-
34 लकादी[12] ब्रा(ब्रा)ह्मणपूर्व्वञ्जनपदमन्यांश्च[13] वर्त्तमानभविष्य[तो]

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[1] Metre of verses 6 and 7 Vasantatilakâ

[2] Originally द्वि was engraved, which has been altered to द्वि

[3] The word विघट्टि, which appears to be the reading of the original, must have been used here in the sense of विघात The exact sense of the word प्रसाद in the following is not clear to me

[4] Read वङ्गे [5] Metre Indravajrâ [6] Metre of verses 9 and 10 Vasantatilakâ

[7] Originally र्त्ती was engraved [8] Read लम्बिता°, or, perhaps better, लम्भिता°

[9] Metre Sragdharâ [10] Metre Âryâ

[11] These two *aksharas* are broken away

[12] Read °कादीन्, after this one would have expected ब्राह्मणपूर्वाञ्जनपदानन्यांश्च.

[13] The sign of *anusvâra* over न्यां is very faint

35 व्यवहारिणा:[1] स[धा]रणान्यथार्हं दतेत्योपदर्शयति[2] ॥ विदि-
36 तम[स्तु] भवतामेतद्विषयसम्ब(म्ब)न्ध(द्ध)खदिरपाट्टक(के) पुद्दपिणी
37 ग्राम[: स्व]पित्रोरात्मनश्च पुण्याभिवृद्धये सूर्यग्रहोपरागेण[3] तै-[4]
38 त्तरिचरणाय हरितकगोत्र: तृयार्षेय आङ्गिरसवर्हषयौवनाश्वे-[5]
39 [ति?] ॥[6] युवनश्ववदम्बर्षवदङ्गिरोवत् वामणस्य नप्त्रा आदित्यदेवस्य
40 सूनु[.][7] भट्टवामण सलिलधारापूर:सरेण[8] अकरोत्कृत्य[9] प्रतिपादि-
41 तस्तदेषाम(मा)चन्द्रार्क्ककालमुपभुञ्ज(ञ्जा)नाना धर्म्मगो(गौ)रवान्न केनचिद्विधा-
42 [ते] वर्त्तितव्यं [॥*] अपि च [।*] विद्युद्विलासतरलामवगम्य स-

Third Plate, Second Side

43 म्यक्[10] लोकस्थिति यशसि सक्तमनोभिरुच्चै. [।*] नित्य परोप-
44 कृतिमात्ररतैर्भवद्भिर्धर्म्माभिराधनपरैरनुमोदितव्य [॥ १३[11] ॥*] उक्तञ्च मान-
45 वे धर्म्मे [।*] व(ब)हुभिर्व्वसुधा दत्ता राजभि: सगरादिभि: [।*] यस्य
यस्य यदा भूमि-
46 स्तस्य तस्य तदां फलं ॥ [१४[12] ॥*] स्वदत्तां परदत्ताम्वा[13] यो हरै(रे)त
वसुन्धरां [।*] स विष्टा(ष्ठा)[या]
47 कृमिर्भूत्वा पितृभि: सह पच्यते ॥ [१५ ॥*] मा भूदफलशङ्का व:
परदत्तेति[14]
48 पार्थि[वा]: [।*] स्वदानात् फलमानन्त्य परदत्तानुपालन[15] [॥ १६ ॥*]
षष्टि(ष्टिं) वर्षसह-
49 स्राणि स्वर्गे मोदति भूमिद: । आक्षेप्ता चानुमन्ता च तान्येव नरके
वसे[त्*] ॥ [१७ ॥*] लि-

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[1] Read °रिण साधार°

[2] The three *aksharas* दतेत्यो° are quite clear in the engraving and cannot be read in any other way Perhaps something like प्रबोध्यो° was intended

[3] Read °रागे.

[4] From here the text becomes very incorrect Ordinarily the donee would have been described thus तैत्तिरीय-चरणाय हारितगोत्रायाङ्गिरसाम्बरीषयौवनाश्वेति त्रिप्रवराय वामनस्य नप्त्र आदित्यदेवस्य सूनवे भट्टवामनाय In the text, as we have it, तृयार्षेय stands for त्र्यार्षेय (त्रियार्षेय), 'containing three lines of Rishis,' which properly would qualify a *pravara*

[5] The vowel (*é*) of this *akshara* seems certain, but the first *akshara* (*ti*) of the next line is doubtful

[6] This sign of punctuation is superfluous The following words would properly be युवनाश्ववदम्बरीषवदङ्गिरस्वत्, they are the words which the donee would use himself at certain sacrificial rites, and they are quite out of place here.

[7] This sign of *visarga* is doubtful [8] Read °पुर सरं

[9] It is difficult to say whether the first *akshara* should be read *a* or *á*, I believe that it is *a* *Akarikritya* takes here the place of the ordinary *ídsanikritya* or *ídsanatvêna* [10] Read सम्यग्लोक°.

[11] Metre Vasantatilakâ. [12] Metre from here up to the end Slôka (Anushṭubh)

[13] Read °दत्ता वा. [14] Read परदत्तेपि. [15] Read °पालने I should have expected फलस्यानन्त्यं.

50 खितोपेन्द्रसिद्धोव[1] तनयः कुण्डभोगिनो(नः) [।*] लाञ्छित जयसिद्धेन[2] उत्कीर्णं

51 [द]ण्डिभोगिना ॥ [१८ ॥*] सम्यगाराधितस्वामिप्रसादः [ग्रे]ट(ष्ठ)दूतको(कः) [।*] गङ्गभद्रो

52 —[3] प्रातिहार्ये व्यवस्थितः ॥ [१९ ॥*]

No 7 — MANDHATA PLATES OF JAYASIMHA OF DHARA

[VIKRAMA-]SAMVAT 1112

BY F KIELHORN, PH D, C I.E, GOTTINGEN

I edit this inscription from an excellent impression, prepared by Mr Cousens, Superintendent of the Archæological Survey of Western India, and sent to me by Dr Hultzsch The original plates are at Mândhâtâ, an island in the Narmadâ river, attached to the Nimâr district of the Central Provinces[4]

The copper-plates, which are inscribed on one side only, are two in number, each measuring about 13¼″ broad by 10″ high They are in a state of perfect preservation, so that the reading of the text, with perhaps the exception of a single *akshara*,[5] is nowhere doubtful Each plate contains fifteen lines of writing The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are holes for two rings These rings had both been cut when the impressions were taken, and the seal which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of Garuda, about 2¼″ high by 2¾″ broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand.[6] The average size of the letters is about $\frac{7}{16}$″ The characters are Nâgarî, and the language is Sanskrit. About twelve lines of the inscription (lines 1-2, 10-12, 22-28) are in verse, the rest is in prose As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is used instead of the palatal in *sirasâ*, line 1, *vinasvaram*, line 12, and *samêtas=cha* and *Amarêsvarê*, line 14, and the palatal instead of the dental in *śasanêna*, line 17, the guttural nasal is employed instead of the *anusvâra* in the name *Jayasinha*, in lines 15 and 30, and the same name apparently is written *Jayasingha* in line 6 Besides, it may be noted that the sign of the *avagraha* occurs twice, in °*vriddhayê ṣdrishṭa*° in line 16, and *vuddhvâ ṣsmad*° in line 20

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious Jayasimhadêva, who meditated on the feet of the *P M P*, the illustrious Bhôjadêva, who, again, had meditated on the feet of the *P M P*, the illustrious Sindhurâjadêva, who had meditated on the feet of the *P M P.*, the illustrious Vâkpatirâjadêva (lines 3-6), and

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[1] Read °सिद्धोव I take the first word of the line to be लिखिता — लेखिता [2] Read °सिद्धेन

[3] Here one *akshara*, probably व, is almost entirely broken away, and before it three syllables (perhaps भवत्) have been omitted by the writer or engraver

[4] See C Grant's *Gazetteer of the Central Provinces*, second edition, p 257

[5] I mean the second *akshara* of the word read *Maktula*, in line 6

[6] Compare the facsimiles of the copper plates of Bhôjadêva, *Ind Ant* Vol VI p 52, and of Udayavarman, *ibid* Vol XVI p 254

it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhôjadêva, published in the *Indian Antiquary*, Vol. VI pp 53-55

After two verses, glorifying the god Śiva (Vyômakêśa, Smarârati) and invoking his blessings, Jayasimhadêva, described as stated above, gives notice (in lines 6-17) to all officials and to the resident *Paṭṭakila* and people of the village of Bhima, which belonged to the Maktula village (group of) Forty-two in the Pûrnapathaka *mandala*, that, residing at Dhârâ, he granted the said village of Bhima up to its proper boundaries (and inclusive of) the grass and pasture land, with the money-rent and share of the produce, with the *uparikara* and including all dues, to the Brâhmans of the *paṭṭaśâlâ* at the holy Amarêśvara, for food and other purposes And (in lines 18-21) he commands the resident *Paṭṭakila* and people to make over to the donees all due share of the produce, money-rent, and so forth, excepting what had been appropriated for gods and Brâhmans, and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred This formal part of the grant is followed (in lines 21-28) by five of the customary benedictive and imprecatory verses Line 29 gives, in figures only, the date,— the 13th of the dark half of Âshâdha of the year 1112,— followed by the words *svayam=âjñâ*,[1]— showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words "bliss (and) good fortune" And the inscription closes with the words — "This is the own sign-manual of the illustrious Jayasimhadêva," which are also engraved (in line 15) at the bottom of the first plate [2]

I am unable to identify the village of Bhima, nor can I suggest any identification for the Maktulâ village group of Forty-two or the Pûrnapathaka *mandala* Amareśvara, which in a copper-plate inscription of Arjunavarmadêva[3] is called Amarêsvaratîrtha, is near the island of Mândhâtâ, on the southern bank of the Narmadâ [4] As regards the Brâhmans of this place, in whose favour the grant was made, I do not know the meaning of the word *pattasâlâ*, which is compounded with the word *brâhmanêbhyah* in line 14 and can only suggest that, similarly to *brahmapurî*, it may denote an establishment provided by the king's favour for learned and pious Brâhmans

The date of the grant, which must of course be referred to the Vikrama era, unfortunately does not admit of verification,[5] and all that can be said with confidence about it, is, that for the expired *Chaitrâdi* year 1112, its European equivalent would fall in A D 1055, and for the expired *Kârttikâdi* year 1112, in A D 1056.

The importance of this inscription lies in this, that, with the date A D 1055-56, it gives us the name of the (Paramâra) king who was then ruling at Dhârâ, and of whom no mention has yet been found in other inscriptions,[6] and that, since this king Jayasimhadeva was the successor of Bhôjadêva, it furnishes a sure and fairly definite limit beyond which the reign of Bhôjadêva cannot have extended According to both the stone and the copper-plate inscriptions hitherto published, Bhôjadêva was succeeded by his relative Udayâditya, and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhôjadêva's death But the omission of Jayasimhadêva's name

[1] See *Ind Ant* Vol XIV p 161, note 28

[2] In this respect, too, the plates resemble those of Bhôjadeva

[3] See *Jour Am. Or Soc* Vol VII p 27, line 5

[4] See the *Gazetteer of the Central Provinces*, p 258

[5] The possible equivalents for the expired *Chaitradi* year 1112 would be the 27th May and the 25th June (the day of the *Dakshinayana samkranti*), A D 1055, and for the expired *Karttikâdi* year 1112, the 13th June and the 13th July, A D 1056

[6] See *Ind Ant* Vol XIX pp 346-47, Professor Bühler's edition of the Udaypur *Praśasti*, *Ep Ind* Vol. I pp 232 33, and my edition of the Nagpur *Praśasti*, *ibid* Vol. II, p 181. Compare also Lassen's *Indische Alterthumskunde*, Vol III pp 855 and 1168-69, for the king Jayachandra or Jayânanda, who is reported to have ruled after Bhôjadêva

from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates In a similar manner, the name of Udayâditya's immediate successor, Lakshmadêva, is omitted from all inscriptions except the Nâgpur *Praśasti*, and that very *Praśasti* clearly intimates that some time elapsed between the reigns of Bhôjadêva and Udayâditya The earliest and latest certain dates which we possess for Bhôjadêva, are Vikrama-Samvat 1078 = A D 1021, and Śaka-Samvat 964 = A D 1042-43, while for Udayâditya the only certain date is Vikrama-Samvat 1137 = A D 1080-81 For the interval between the two, our inscription now gives us a date in A D 1055 56, of the reign of Bhôjadêva's successor Jayasimhadêva [1] How long this king may have ruled at Dhârâ, it is impossible to say at present Probably his reign was not a long one, and it also seems probable that Bhôjadêva's reign had come to an end not very long before the date of this inscription

TEXT [2]

First Plate

1 श्रीं[3] [॥*] जयति[4] व्योमकेशोसौ यस्सर्गाय वि(वि)भर्त्ति ता । ऐन्दवी सि(शि)रसा लेखा जगद्बीजा-

2 कुराकृति ॥ तन्वत्तु(न्तु) वः स्मरारातेः कल्याणमनिश जटाः । कल्पान्त-समयोद्दामतडिद्व-

3 लयपिङ्गला. ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवाक्पतिराजदेवपादा-

4 नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपादानुध्यातपरम-

5 भट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-

6 राजाधिराजपरमेश्वरश्रीजयसि[ह्व]देव.[5] कुशली ॥[6] पूर्ण्णपथकमडले म[क्त]लाया-[7]

7 मद्विचत्वारिंशदन्त'पातिभीमग्रामे समुपगतान्समस्तराजपुरुषान्ब्रा(न्ब्रा)ह्मणोत्तरान्प्र-

8 तिनिवासिपट्टकिलजनपदादीश्च समादिशत्यस्तु वः सविदित ।[8] यथा श्रीम-द्वा(द्वा)राव-

9 स्थितैरस्माभिः स्नात्वा व(च)राचरगुरु भगवत्त(न्त) भवानीपति सम[भ्य]र्च्य ससारस्यासारता दृष्ट्वा

10 । [9]वाताभ्रविभ्रममिद वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणा-स्तृणा-

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[1] With the date of the present inscription, it may be doubted whether the date which is furnished for Udayâditya by an inscription at Udaypur (Vikrama Samvat 1116 = Śaka Samvat 981, *Jour Am Or Soc* Vol VII p 35), is really so valueless as it has been supposed to be

[2] From an impression, prepared by Mr Cousens and supplied to me by Dr Hultzsch

[3] Expressed by a symbol [4] Metre Ślôka (Anushtubh), and of the next verse

[5] I am not quite sure about the actual reading of the *akshara* in brackets Originally सिघ was engraved but the proper right side of the घ seems to have been altered Read सिह°

[6] This sign of punctuation is superfluous [7] The *akshara* in brackets might possibly be read *ktra*

[8] This sign of punctuation is superfluous [9] Metre Vasanततिलकâ

11 अजलविन्दुसमा नराणां धर्म्मः सखा परमहो परलोकयाने ॥ [1]भ्रमत्सार-
चक्राग्रधा-
12 राधारामिमा श्रिय । प्राप्य ये न ददुस्तेषा पश्चात्तापः परं फलं ॥
इति जगतो विनस्व(श्व)र
13 स्वरूपमाकलय्योपरिलिखितग्रामोय स्वसीमातृणगोचरयूतिपर्यन्तः सहिरण्य-
14 भागभोगः सोपरिकरः सर्व्वादायसमेतस्व(श्व) श्रीअमरेस्व(श्व)रे पट्टशाला-
व्रा(ब्रा)ह्मणेभ्यः[2]
15 स्वहस्तोय श्रीजयसिङ्हदेवस्य[3] [॥*]

Second Plate

16 भोजनादिनिमित्तं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ऽदृष्टफलमगी-
17 कृत्य चद्रार्क्कार्णवक्षितिसमकालं यावत्परया भक्त्या शाश(स)नेनोदकपूर्व्वं
प्रतिपा-
18 दित इति मत्वा तन्निवासिपट्टकिलजनपदैर्यथादीयमानभागभोगकरहिर-
19 ण्यादिक देवब्रा(ब्रा)ह्मणभुक्तिवर्ज्जमा[ज्ञा]श्रवणविधेयैर्भूत्वा सर्व्वमेभ्यः समुपनेतव्यं
20 । सामान्य चैतत्पुण्यफल बु(बु)द्धा ऽस्मद्वशजैरन्यैरपि[4] भाविभोक्तृभिरस्मत्प्र-
दत्तधर्म्म-
21 दायोयमनुमन्तव्यः पालनीयश्च ॥ उक्तं च । [5]व(ब)हुभिर्व्वसुधा भुक्ता राजभिः
सगरा-
22 दिभिः । यस्य यस्य यदा [भू]मिस्तस्य तस्य तदा फल ॥ [6]यानीय(ह)
दत्तानि पुरा नरेन्द्रैर्द्दाता(ना)-
23 नि धर्म्मार्थयशस्कराणि । निर्म्माल्यवान्तिप्रतिमानि तानि को नाम साधुः
पुनराददीत ॥
24 [7]अस्मत्कुलक्रममुदारमुदाहरद्भिर[न्यै]श्च दानमिदमभ्यनुमोदनीय । लक्ष्म्यास्तडित्स-
25 लिलबुद्बुदचचलाया[8] दान फलं परयशःपरिपालनं च ॥ [9]सर्व्वानेताभाविनः
पार्थिवे-
26 न्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योय धर्म्मसेतुर्नृपाणा काले काले पाल-
27 नीयो भवद्भिः ॥ इति[10] कमलदलाम्बु(म्बु)विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-

[1] Metre Ślôka (Anushtubh) [2] Read °णेभ्यो [3] Read °सिङ्ह°
[4] The *anusvara* of ह is very faint in the impression. [5] Metre Ślôka (Anushtubh).
[6] Metre Indravajrâ. [7] Metre Vasantatilakâ. [8] Read °बुद्बुद°
[9] Metre Sâlinî. [10] Metre Pushpitâgrâ

28 वित च । सकलमिदमुदाहृतं च बु(बु)धा न हि पुरुषैः परकीर्त्तयो
विलोप्या इति ।
29 । संम्वत्[1] १११२ आषाढवदि १३ [।*] स्वयमाज्ञा । मङ्गल महाश्रीः
। स्वहस्तोय –
30 श्रीजयसिङ्हदेवस्य[2] [॥*]

No. 8 — CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II

BY J. F FLEET, I C S, PH D, C I.E

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indraji, who then had the original plates in his possession It was his intention to publish it, and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society but it was afterwards lost, without being utilised The impressions taken by the Pandit were indifferent, and, though his reading of the text had passed through my hands, I had not kept a copy of it In 1889, however, I found the original plates themselves in the Society's library And, as it seems unlikely that, after so long a time, the Pandit's paper will ever be recovered and published, I now edit the inscription from them

The plates, which were obtained from a cultivator at Chiplûn, the chief town of the Chiplun Tâlukâ of the Ratnâgiri District, are two in number, each measuring about 10½″ by 4⅜″. The edges of them were turned up, so as to form raised rims, and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout — The ring, on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire Any seal that there may have been on the ring, was destroyed at the same time — The weight of the two plates is about 1 lb 15 oz — The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs The average size of the letters is a little over ⅛″ The engraving is good, and fairly deep, but, the plates being rather thick, the letters do not show through on the reverse sides at all The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver's tool to be visible — The language is Sanskrit, and, in addition to an opening verse in praise of Vishnu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8 — In respect of orthography, the only points that call for special notice are (1) the use of the *jihvâmûlîya* in *nripatch=hîrtyâ*, line 3, and *yah=laschit*, line 13, (2) the use of the *upadhmânîya* in *vâtâpyâh=prathama*, line 2, °*varmmanah=putrah*, line 3, *janah=parigrihîta*, line 5, *yah=padam*, line 8, *bhûtah=parama*, line 10, and *sâdhuh=punar*, line 18, (3) the doubling of *k* before *r* in *vikhram-âkhrânta*, line 1, and *vikhrama-khraya-khrîta*, line 9, and (4) the doubling of *dh*, by *d*, before *r*, in °*âddhvar*°, line 2

The inscription is a record of the Western Chalukya king Satyâśraya-Pulikêśin II And the object of it is to announce that his maternal uncle, the Sêndraka Râja Śrîvallabha-Senanandarâja, granted to a Brâhman the village of Âmravatavaka, and an allotment at the village of Avañchapalî,[3] in the Avarêtikâ vishaya. The record is not dated, but the period to which it belongs is A D. 609 to 642

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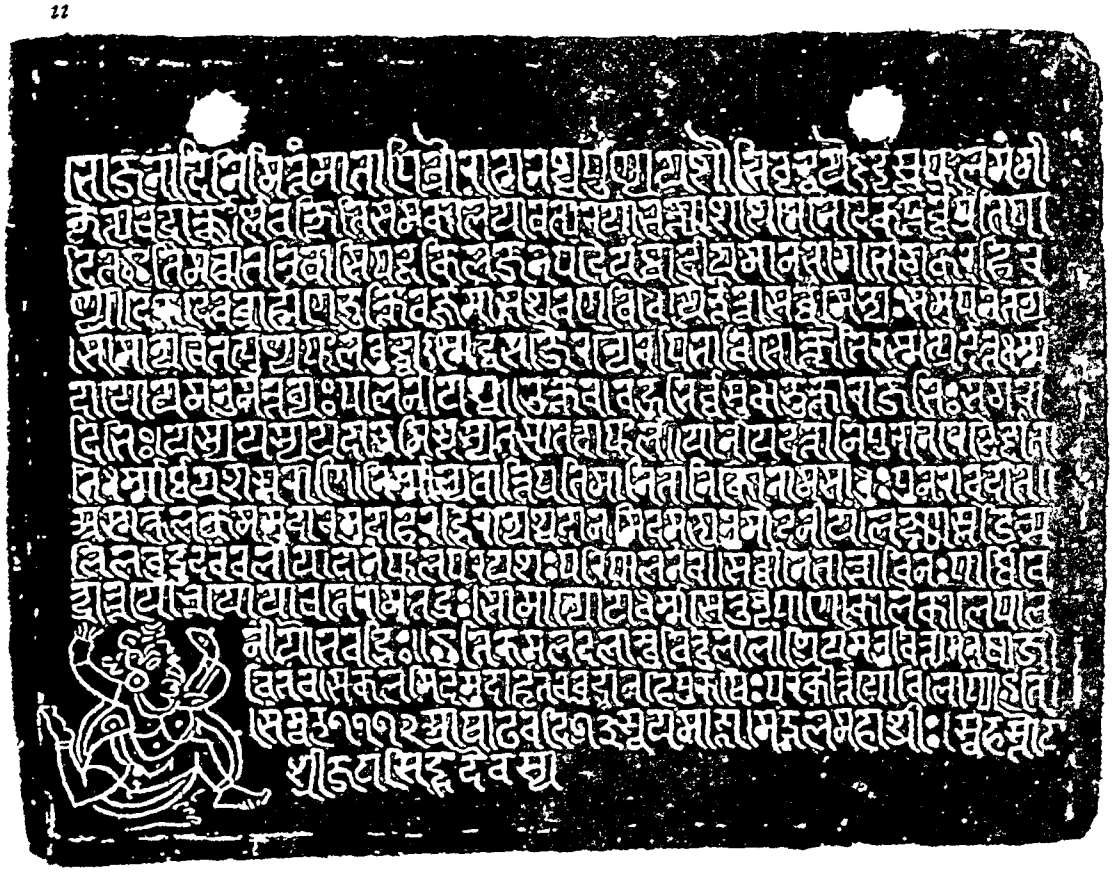
[1] Read सवत् [2] Read सिंह. [3] Probably for 'Avañchapalli'



TEXT[1]

First Plate

1 Jayati[2] jagatâm vidhâtus=tri-vikkram-âkkrânta-sakala-bhuvanasya nata-na ⌣ ⌣ ⌣ na-
⌣ ⌣ ⌣ ⌣ na-nakh-âmśu-jatilam padam Vishnôh [||*] Mânavya-sagô-
2 trân[â*]m Hâriti-putrânâ[m*] Chi(cha)lukyânâm=an[v*]avâyê Vâtâbyâ(pyâ)ḥ=
prathama-vidhâtur=anêk-âddhvar-âvabhritha-snâna-samârdri(rdri)krita-punya-matti |[3]
sarvva-
3 mangal-âyatanasya vallabha-nripatêh=kîrt[t*]yâ yuktasya Kîrttivarmmanaḥ=putrah
samanushthita-pati-dêvatâ-vratam Kamalâlayâ[4]-vipula-payô-
4 dhara-vipu(lu)pta-chandan-âlêpah surêndra-mandira-gata-kinnar-ânganâ-patîyamâna-
vimala-ki(kî)rttih sva-radana-kulisa-vibhinna-ripu-hriday-ô-
5 dgatâ(ta)-rudhira-dhârâ-snapita-mastaka-matta-mâtang-ôdaya-parvvata-taruna-ravih ni-
grihîta-dushta-janaḥ=parigrihîta-vidvat-sahô(khô)=nu-
6 grihîta-bhritya-varggah kara-gata-khadg-ôttritta-para-nripa-danti-dant-ôtthita-vahni-śikh-
ôddîpita-ranabhûmir=vvara-yuvati-nayana-sâyak-ai-
7 ka-lakshô vividha-śâstr-ârttha-tat[t*]va-vichâra-kshama-sûkshma-buddhiś=Chalukya-
kula-tilakah sarvva-sad-gun-âśrayô ripu-daridraś=śrî-Satyâśrayô nâma [|*]
8 Yaḥ[5]=padam nyasya śôtrûnâ[6] śauryyên=ôpari pârtth[i*]vah prakrityâ pumschalîm
Lakshmim satî-vratam=aśikshayat [||*] Sa mahîpatir=Avarêtakâ-vima(sha)ya-
vâsinas=sa-
9 mâjñâpayati yath=Âyam mama mâtulas=samadhigat-âryya-mârgga unmârggah[7] sva-
vikkrama-kkraya-kkrîta-viśâla-kîrtti-vitâna-naddha-sarvva-digantara[h*]
10 Sêndrakânâm tilakabhûtaḥ=paramamâhêśvaraś=Śrîvallabha-Sênânandarâjas=têna
râjñâ[8] mâtâpitrôr=âtmanaś=cha puny-ôpachay-ârttha[m*]

Second Plate

11 Âtrêya-sagôtrâya Krishnasvâmi-sûnavê Mma(ma)hêśvarây=êshta-yajñi[â*]ya Âmravata-
vaka-grâmô tathâ Vâ(? châ)rubennâyâm[9] Avañchapalyâm[10] vi[m*]śati-
12 ś=châta-bhata-dûta-râjapurumâ(shâ)nâm=apravêśanîyam dvayam=êtat=prâdât [|*] Vidi-
t[â*]s[11]=santu râjânas=sarrv[ê*] mad-vamśa-
13 sambhavâh anyê cha pithivî-pâlâs=sâmantâś=cha mahîtalêh[12] Yaḥ=kaśchit=prithivî-pâlô
bhôgam=asya nivârayêt
14 mahatâm pâtakânân=tu karttus=tasya phalam bhavêt [||*] Uktam cha | Bahubhir=
vvasudhâ bhuktâ râjabhis=Sagar-âdibhih yasya
15 yasya yadâ bhûmis=tasya tasya tadâ phalam || Shashtim varsha-sahasrâni svarggê
môdati bhûmi-dah âchchhêttâ ch=ânumant[â*] cha
16 tâny=êva narakê vasêt [||*] Pûrvva-dattâm dvijâtibhyô yatnâd=raksha Yudhishthirah[13]
mahîm mahimat[â*]m śrêshtha dânâch=chhrêyô=nupâlanam [||*]
17 Sva-dattâm para-dattâm vâ yô harêtâ vasundharâm śva-vishthâyâm krimir=vbhû(bbhû)tvâ
pitribhis=saha pachyatêh[14] Yâhiha[15] dattâni purâ

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[1] From the original plates [2] Metre Âryâ [3] Read *murtteh* (or *mateh*)
[4] Read *vrata-Kamalâlayâ°* [5] Metre Ślôka (Anushtubh) [6] Read *satrûnâm*
[7] Read *margg ônmârggah*
[8] Read *sa rajâ*, unless *prâdat*, in line 12, is altered into *pradattam*
[9] This word was omitted in its proper place, and stands in the blank space after the end of the last line There is a cross-mark, to shew that it properly belongs here
[10] It would seem that, in the second syllable, *vâ* was engraved, and then was corrected into *va* by partially cancelling the *a*
[11] Metre Slôka (Anushtubh), and in the next five verses
[12] Read *mahîtalê* ||
[13] Read *Yudhishthira*
[14] Read *pachyate* ||
[15] Read *yan=iha* — Metre Indravajrâ

18 narêndrair=dânâni dharm-ârttha-yaśas-karâni nirbbhukta-mâlya-pratimâni tâni kô nâma sâdhuḥ=punar=âdadîta ||

19 Ḍhâla[1]-krishtâm mahî[m*] dadyât=sa-bi(bî)jâm sasya-mâmlinîm[2] yâvat=su(sû)ryya-kritâ lôkâs=tâva[t*] svarggê mahîyatê ||

20 Svasty=astu lêkhaka-vâchaka-śrôtṛibhyah || Ôm ||

TRANSLATION.

Victorious is the footprint, interspersed with the brightness of the toe-nails . . . . . bowed down, of (the god) Vishnu, the creator of the (three) worlds, who traversed the whole universe in three strides!

(Line 1)— In the lineage of the Chalukyas, who are of the Mânavya gôtrâ (*and*) are Hâritiputras,— of Kîrtivarman (I), the first maker of Vâtâpi, whose pious form was thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was the abode of all auspiciousness, who was the king of favourites, (*and*) who was endowed with fame, the son (*is*)—

(L. 3)— That ornament of the family of the Chalukyas, that asylum of all good qualities, that person who has but few foes, the glorious Satyâśraya-(Pulikêśin II) by name, whose besmearing with sandal-wood oil is rubbed off by (*the clinging of*) the bulky breasts of the goddess of fortune who practises (*towards him*) the vow of treating a husband like a god, whose pure fame plays the part of a husband towards the women of the Kinnaras in the hall of (Indra) the lord of the gods, who is a very sun just risen above the mountain of dawn which is (*his*) elephant, infuriated with rut, the head of which is bathed in the trickling stream of blood that flows forth from the hearts of the enemies which are cleft open by the thunder-bolt that is its tusk, who punishes wicked people, who receives with hospitality learned people and friends, who confers favours upon servants; who has lit up the field of battle with the flames of the fire that rises from the tusks of the elephants of the hostile kings which are split by the sword that is held in (*his*) hand, who is the sole aim of the arrows which are the eyes of nice young women, whose keen intellect is capable of examining the essence of the meaning of various Śâstras, (*and*) who, (*indeed*) a king, having bravely planted (*his*) footstep over (*his*) enemies, has taught the goddess of fortune, who is fickle by nature, the observances of a true and faithful wife.

(L. 8)— He, the king, issues a command to the inhabitants of the Avarêtikâ vishaya to this effect —"My maternal uncle, the ornament of the Sêndrakas, the most devout worshipper of (the god) Mahêśvara, Śrîvallabha-Sênânandarâja, who has acquired (*a knowledge of all*) the proper and improper practices of noble people, (*and*) who has covered all the spaces between the quarters of the compass with the canopy of (*his*) fame that was purchased by the price of his valour,— he, the king, in order to increase the religious merit of (*his*) parents and of himself, has given to Mahêśvara, the son of Krishnasvâmin, of the Âtrêya *gôtra*, who has performed sacrifices, these two things, free from the right of entry by the irregular and regular troops, by messengers, and by the king's servants,— (*viz.*) the village of Âmravatavaka, and twenty at (the village of) Avañchapalî on the (river) Vârubennâ.[3] Let all kings, born in my race, and other rulers of the earth, and (*all*) feudatory chiefs in the world, be made to know (*that*) any ruler of the earth who may obstruct the enjoyment of this (*grant*),— to him will attach the penalty of one who commits the five sins."

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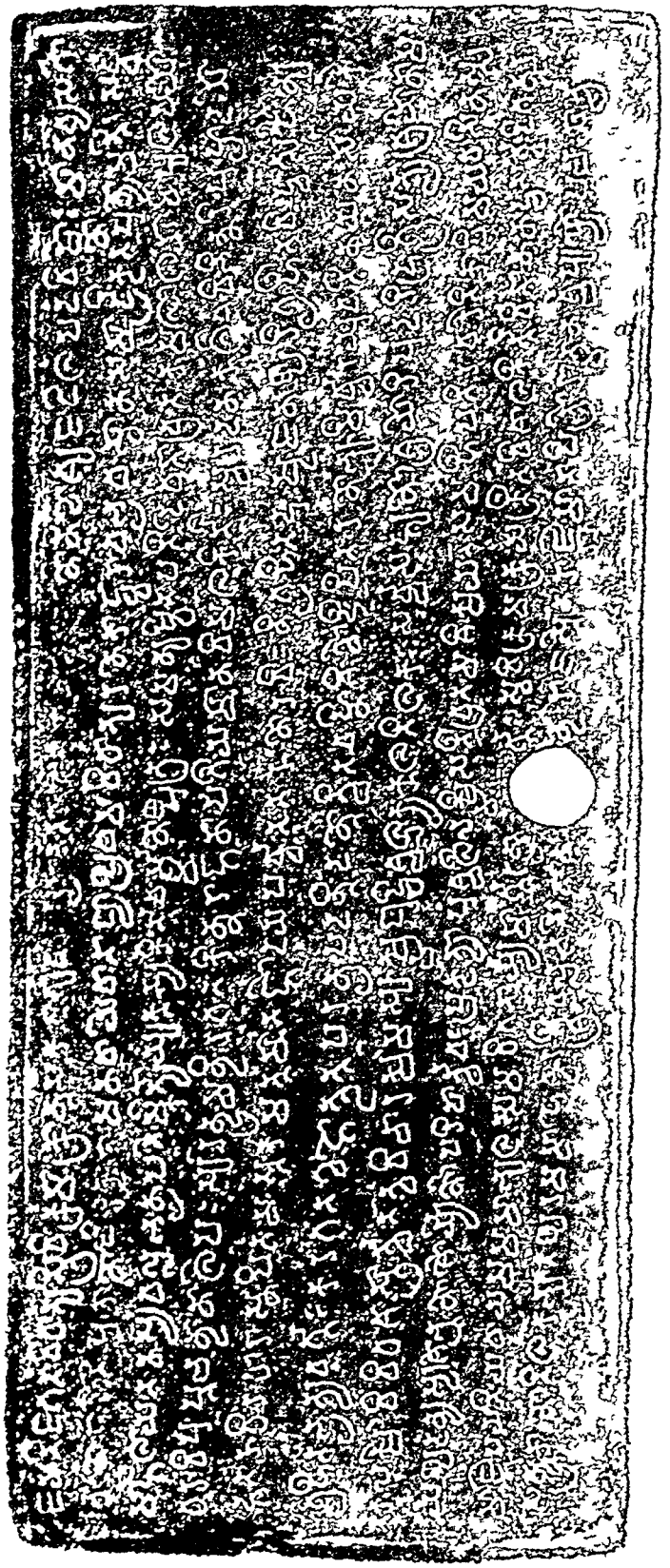
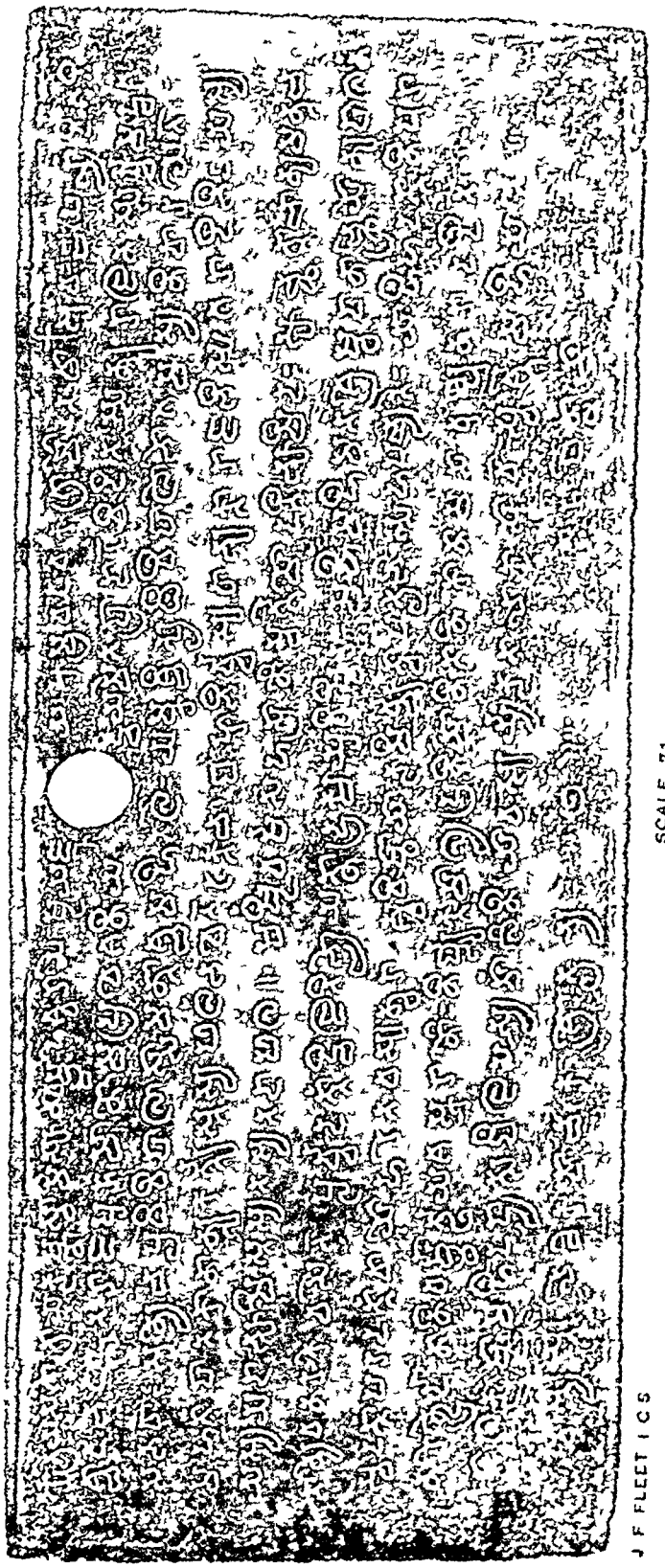
[1] Read *phâla*, or *hâla* — Metre Ślôka (Anushtubh)

[2] Read *malinîm*

[3] Or, perhaps, Chârubennâ.— The text indicates an allotment of land, measured by twenty *nivartanas* or some other measure so well known that it was thought unnecessary to specify it.

Chiplun Plates of Pulikesin II





J F FLEET I C S

SCALE 7/1

W GRIGGS PHOTO-LITH

(L. 14.)—And it has been said —The earth has been enjoyed by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of this grant that is now made, if he continue it*)! The giver of land enjoys happiness in heaven for sixty thousand years, (*but*) the confiscator (*of a grant*), and he who assents to (*an act of confiscation*), shall dwell for the same number of years in hell! O Yudhishthira, best of kings, carefully preserve land that has previously been given to the twice-born, (*verily*) the preservation (*of a grant*) is more meritorious than making a grant! Whosoever confiscates land that has been given, whether by himself or by another,—he is born as a worm in ordure, and is consumed together with (*his*) deceased ancestors! Those grants, productive of religion and wealth and fame, which have been formerly given here (*on earth*) by (*previous*) kings, (*are*) like worn-out garlands; verily, what good man would take them back again? He who grants land, (*whether simply*) ploughed, (*or*) planted with seed, (*or*) full of crops,— he is treated with honour in heaven, for as long as the worlds, created by the sun, endure!

(L 20)—Let prosperity attend the writer, the reader, and the hearers! Ôm!

No. 9—TORKHEDE COPPER-PLATE GRANT OF THE TIME OF GOVINDARAJA OF GUJARAT—SAKA-SAMVAT 735

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Dêvarâo bin Balwantrâo Kadambândê Jâhâgîrdâr, a resident of the village of Tôrkhêdê, in the Shâhâdê Tâlukâ, Khândêsh District.

The plates are three in number, each measuring about $11\frac{5}{8}''$ by $8\frac{1}{2}''$. The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing, and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation.—The plates are strung on two rings. One of them is about $\frac{1}{4}''$ thick, and, though now bent out of shape, was probably originally circular, about $2\frac{1}{2}''$ in diameter; it has been severed, but it shews indications of having been soldered up, to make an actual ring. The other is about $\frac{3}{8}''$ thick; part of it is roughly oval, measuring about $3\frac{1}{2}''$ by $2\frac{1}{2}''$, and it ends in two straight, pointed extremities, which were intended for soldering into a seal; the total length is about $5\frac{1}{2}''$. The seal is not forthcoming.—The weight of the three plates is 434 tolas, and of the two rings, $18\frac{3}{4}$ tolas; total, $452\frac{3}{4}$ tolas.—The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of *l* occur; they are both illustrated in *lâlita*, line 10, and again in *lallah*, line 35. The average size of the letters is about $\frac{1}{4}''$. The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew marks, as usual, of the working of the engraver's tool.—The language is Sanskrit. There are two of the customary benedictive and imprecatory verses in lines 47, 48; but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate; but the construction is bad in the passage that contains the names of the various grantees, and a corrupt or Prâkrit word, *uchchharpana* for *utsarpana*, is used in line 22.—In respect of orthography, the only points calling for special notice are (1) the use of *n*, instead of the *anusvâra*, in °*ânśô*, line 35; (2) the omission of a *t*, for metrical purposes, in *jagatunga*, line 6; (3) the doubling of *t* before *r* in *pauttra*, line 18, *mâtâpittrôr*, line 20, *agnihôttra*, line 22, *sagôttra*, lines 23 to 39 (except in the subsequent addition to line 39), *puttra*, lines 24, 25,

and *dauhittra*, line 35, but not in *tri*, line 23, and (4) the doubling of *d* before *r*, in *bhûmichchhiddra*, lines 42-43, and *bhaddra*, line 44

The inscription refers itself, in lines 5 and 6, to the reign of the Râshtrakûṭa king Prabhûtavarsha-Jagattunga-Gôvinda III ;[1] and, in line 12, to the time of his nephew and feudatory, Gôvindarâja of Gujarât. And the object of it is to record that a subordinate of Gôvindarâja, the Mahâsâmanta Buddhavarasa,[2] of the Salukika family, granted to some Brâhmans a village named Gôvattana, situated in an estate, belonging to him, which was known as the Sîharakhî or Sîharakkhî Twelve.

The date on which the grant was made, is the seventh *tithi*, called *vijaya-saptamî* (line 13), — the week-day is not mentioned,— of the bright fortnight of the month Pausha in the Nandana *samvatsara*, Śaka-Samvat 735, the year being expressed both in words and in decimal figures. The *samvatsara* may be determined either by the mean-sign system, according to which it began on the 9th May, A.D 812, in Śaka-Samvat 735 current, and ended on the 5th May, A.D 813, in Ś.-S 736 current, or by the southern luni-solar system, according to which it coincided with Ś.-S 735 current In either case the given Śaka year has to be applied as a current year And, for the *tithi*, the corresponding English date is the 14th December, A D. 812; on this day the *tithi* was current during all the daylight hours, and ended at about 31 *gh* 10 *p*, = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, Sîharakhî or Sîharakkhî is very probably the modern 'Serkhi,' which, according to the *Postal Directory of the Bombay Circle*, seems to be somewhere close in the neighbourhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Gôvaṭṭana and its hamlet (?) Mêshuvallikâ can be found.

TEXT[3]

First Plate

1 Ôm[4] Śaka-nṛipa-kâl-âtîta-samvatsara-śatêshu saptasu pañcha-tṛi(tri)mśaty-adhikeshu Pausha-śuddha-

2 saptamyâm=ankatô=pi samvatsara-śatâni 735 Nandana-samvatsarê Paushah śuddha-

3 tithih 7 asyâm samvatsara-mâsa-paksha-divasa-pûrvvâyâm [|*] Parama-bhattâraka-

4 mahârâjâdhirâja-paramêsvarah śarach-chhaśânka-kirana-nirmmala-yaśô-nśuk-âvagunthi-

5 ta-mêdinî-yuvatî-bhôktâ Prabhûtavarshah śrîvallabhanarêndrô Gôvinda-râja-nâmâ ||

6 Jagatunga[5]-tunga-turaga-pravriddha-râ-ûrddhva-ruddha-ravi-kiranam grîsh-mê=pi nabhô nikhilam

7 prâvritkâlâyatê spashtam |(||) Rakshatâ[6] yêna nihśêsham chatur-ambôdhi-samyutam râjyam dha-

8 rmmêna lôkânâm kritâ tushtih parâ hridi |(||) Bhrâtâ[7] tu tasy=Endra-samâna-vîryyah śrîmâmn[8]=bhu-

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[1] I take this opportunity of publishing a revised table of the Râshṭrakûṭa dynasty of Malkhêḍ, with its Gujarât branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other

[2] The termination of this name seems clearly to be the Kanarese *arasa*, 'a king' The person, therefore, had probably migrated to Gujarât from the Kanarese country.

[3] From the original plates [4] Represented by a plain symbol

[5] Metre Âryâ — At the beginning of the verse, *jagatunga* is used by metrical license for *jagattunga*

[6] Metre Ślôka (Anushṭubh) [7] Metre Indravajrâ [8] Read *śrîman*

9 vi kshmâpatir=Indrarâjah śâstâ babhûv=âdbhuta-kîrtti-sûtis=tad-datta-Lâtêśvara-mandalasya [||*]
10 Sûnur[1]=bbabhûva khalu tasya mah-ânubhâvaś=śâstr-ârttha-bôdha-sukha-lâlita-chitta-vrittih yô gan-
11 na-nâma-parivâram=uvâha pûrvvam śrî-Karkkarâja-subhaga-vyaya(pa)-dêsam=uchchaih [||*] [Su]-vrisha[2]-sthô=
12 nujas=tasya satatam sêvitô budhaih Gôvindarâjô bhûpâlah sâkshâch-Chhambhur=iv=â-
13 parah [||*] Phal[3]-ônmukhair=âpatitair=vvidûratah samam samantâd=guna-paksha-pâtibhih | -

Second Plate, First Side

14 mah-âhavê dâna-vidhau cha mârgganair=nna kunthitam yasya sad=aiva mânasam ||
15 Tad-datta-Sîharakkhî-dvâdaśakê prabhujyamânê Śalukika-vikalanka-vamśa-prasû-
16 tô mûrddh-âbhishikiô duryvâra[4]-vairi-vanit-âtula-tâpa-hêtur=anêka-darppit-â-
17 râti-taru-prabhañjanô mâtariśvâ śarach-chhaśânka-kirana-kundakusuma-sphatik-âvadâta-
18 samâna-nirmmala-yaś[â]h śrî-Manimâga-pauttrah śrî-Râjâditya-sutah paramabrahmanyah
19 samadhigat-âśêsha-mahâśabda-mahâsâmantah sô=yam śrî-Buddhavarasah sarvvân=êva bhâvi-
20 bhûmipâlân=samanubôdhayaty=Astu vah samviditam yathâ mayâ mâtâpittrôr=âtma-
21 naś=cha punya-yaśô-bhivriddhayê aihik-âmushmika-phal-âvâpty-arttham bali-charu-vaiśva-
22 dêv-âgnihôttra-kratukriy-âdy-uchchha(tsa)rppan-âittham Badarasiddhi[5]-châturvvidya-sâmânya-
23 Vâjasanêya-Mâdhyandina-brahmachâri-tripravara-Lâvâyana-sagôttra-brâ-
24 hmana-Sômâya Sarvvadêva-puttrâya tathâ brâhmana-Nâhara[6] Gautama-sagôttra Ma[h]ê-
25 śvara-puttrah tathâ Drôna Vârshnêya-sagôttra Śarmma-puttrah tathâ Sôma Kâtyâ-
26 yana-sagôttra Bappuka-sutah tathâ Lakutih Âgnêya-samâna-sagôttrah

[1] Metre - Vasantatilaka.

[2] This *akshara* is rather an anomalous one,— between *sha* and *sa* But I think that it is intended for *sha*, not for *sa*, by mistake for *sha* — The word puzzled me And I owe the reading of it to Dr Hultzsch, who referred me, for an analogous expression, to *Ep Ind* Vol I p 156, verse 13,— *Hara iva vrisha-vihit asthô*

[3] Metre Vamśastha

[4] Here we have a line in the Vasantatilaka metre,— evidently a quotation — [The same line forms part of verse 6 of an inscription of Krishna II , *Ep Ind* Vol. I p 54 — E H]

[5] The first two syllables of this word are perfectly clear and unmistakeable, but the engraving of them is not quite complete,— owing apparently to the copper being particularly hard just here There are other similar instances, *e g* in the *b* of *sabda*, line 19, the *va* of *tripravara*, line 23, the second *va* of *nêvarêah*, line 30, and the syllables *rêra a*, line 39

[6] From here, to line 39, the construction is careless and faulty

Second Plate, Second Side.

27 Sarvvadêva sutah tathâ Sarvvadêva Mudgala sagôttrah tathâm[1] Nêvah tathâ[2] tat-sutô Gôva tathâ Bhaullah Vatsa-sagôttrah
28 tathâ Gôvaśarmmah tathâ Aṇahâdityah tathâ Nasênah tathâ Gôvah Gautama-sagôttrah Drôṇa-
29 sutah tathâ Âditya Pârâśara-sagôttrah tathâ Limbâditya Âgnêya-samâna-sa-
30 gôttrah tathâ Yôgah Sa(sa)mdila-sagôttrah tathâ Agniśarmmah tathâ Nêvarêvah Mudgala-sagôttrah
31 tathâ Nâgah Mâdhara-sagôttrah tathâ Nânasarah tathâ Rêvasamaḥ tathâ Bhâulla Yaugana-sagôttrah
32 tathâ Nêvâditya Bharadvâja-sagôttrah tathâ Îśvaraḥ Kauśa-sagôttrah tathâ Bappasvâmi tathâ
33 Gôvaśarmmah Vârshnêya-sagôttrah tathâ Śivâdityah tathâ Dêvahataḥ tathâ Sîhah Lâvâ-
34 yaṇa(na)-sagôttrah tathâ Namnnah[3] Kâtyâyana-sagôttrah tathâ Mâtṛi-śûrah tathâ Mahêśvarah
35 Âgnêya-samâna-sagôttrah tên=âtm-ânśô Nâma-dauhittrâya dattah tathâ Lallah Bharadvâ-
36 ja-sagôttrah tathâ tasy=aiva bhrâtâ Jajjukaḥ tathâ Dattah Saundâna-sagôttrah tathâ
37 Agniśarmmah Âgnêya-samâna-sagôttrah tathâ Nêvâdityah tathâ Sambaurah
38 Kauśa-sagôttrah tathâ Jajjukah Vârshnêya-sagottrah tathâ Âdityaḥ Gautama-sagôttrah
39 tathâ Âdityachîhallakah Sôma-sutah tath[4]=Âgniśa[r*]ma Mudgala-sagôtra Rêva Âgnêya-samâna-sagôttra

Third Plate.

40 Sîharakhî-dvâdaś ântarggata-Gôvattaṇ-âbhidhânô grâmah sa-hira-
41 ṇy-âdânah sa danda-daśâparâdhah sa-sîmâ-paryyantah sa-tîrtthah Mê-shu(?)valli-
42 kâ-prâvêśukah samasta-râjakîyânâm=a-hasta-prakshêpaṇîyô bhûmi-
43 chchhiddra-nyâyên=âdya vijaya-saptamyâm=udak-âtisarggêṇa pratipâdi-tah [|*] yata-
44 s=tatô=sya na kaiśchid=vyâsêdhê pravarttitavyam=âgâmi-bhaddra-nṛipati-bhir=apy=anityâ-
45 ny(ny)=aiśvaryyâny=asthiram mânushyam sâmânyañ=cha bhûmi-dâna-phalam tad-apaharana-pâpam

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[1] Read *tathâ*

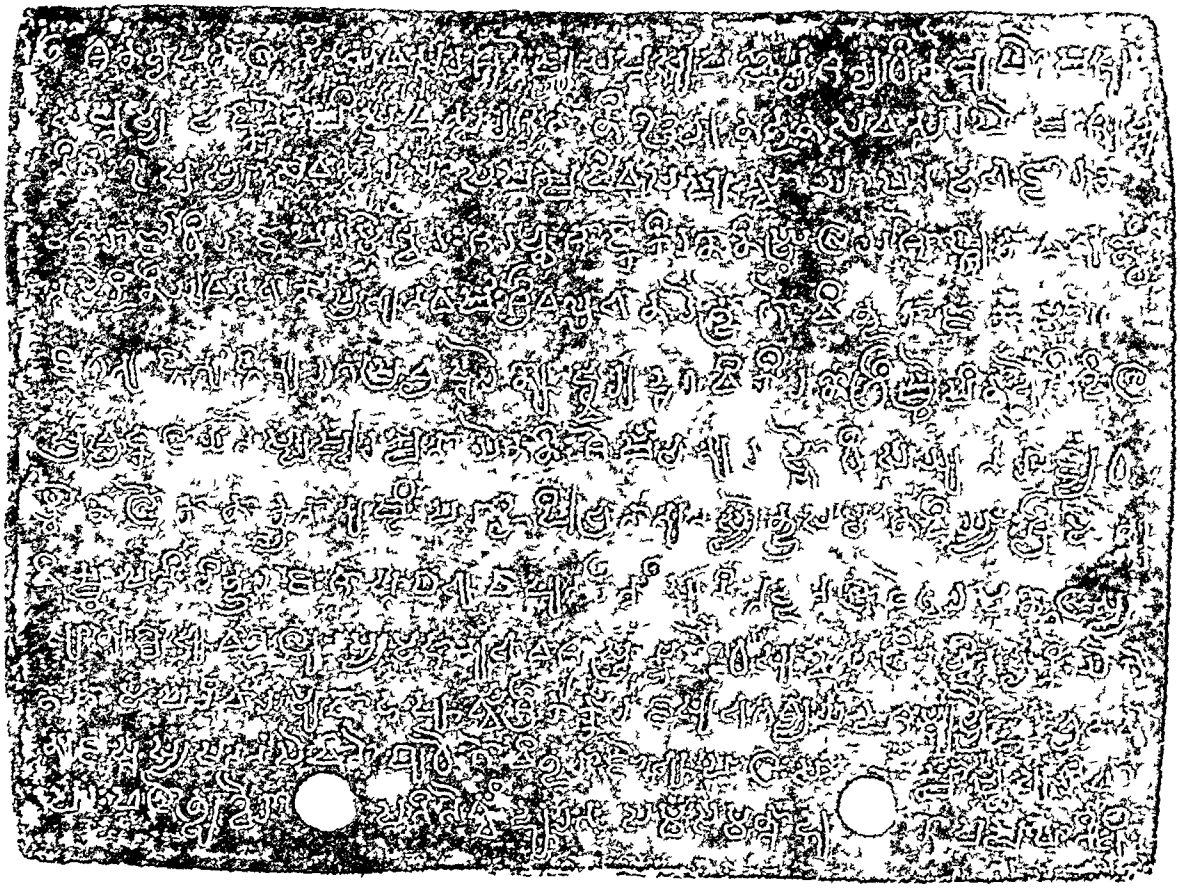
[2] The words *tathâ tat sutô Gôva* stand above the line, and seem to have been added subsequently There is no mark to shew exactly where they belong, but their intended place seems here, rather than after *Bhâullah Vatsa-sagôttrah*

[3] Read *Nannah*

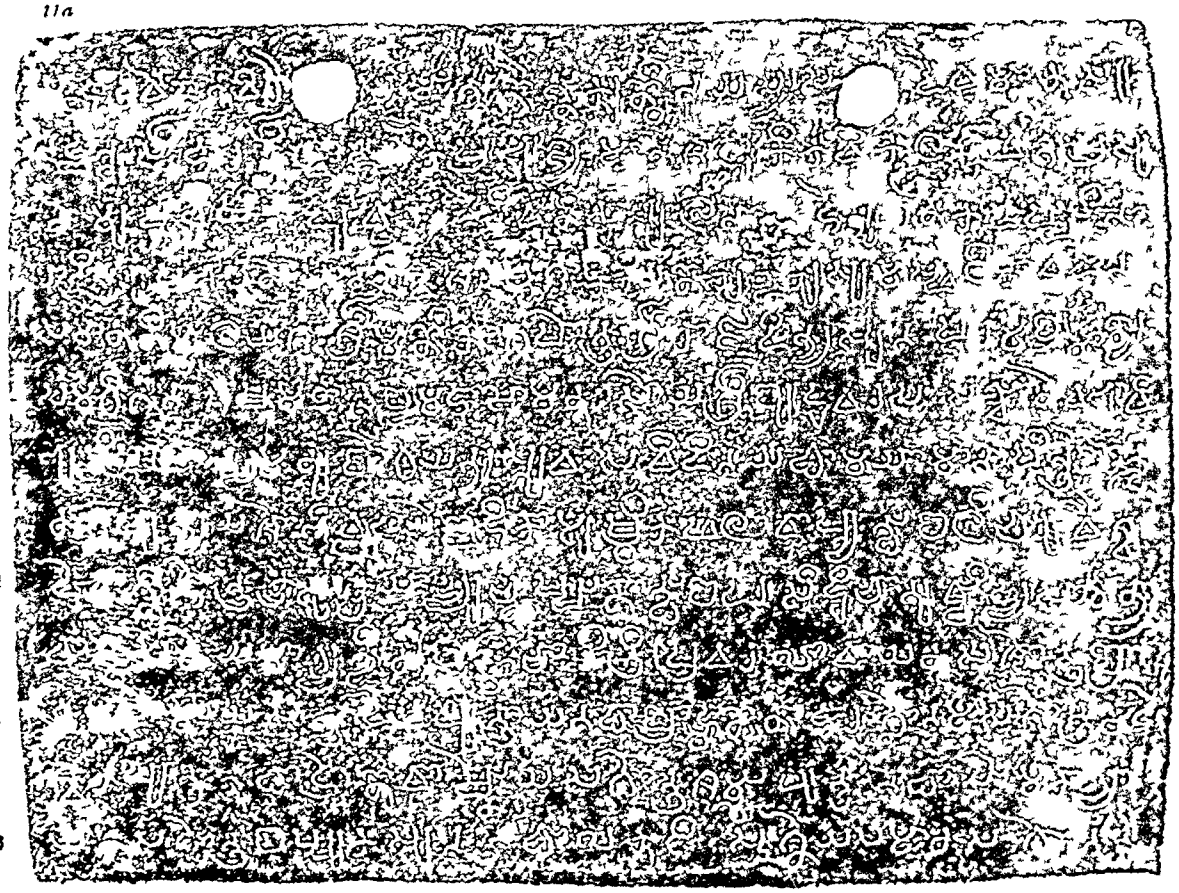
[4] The words *tath=Âgniśa[r*]ma Mudgala sagôtra* stand below the line, and the omission to double the *t* in *sagôtra* seems to shew conclusively that they were added subsequently Here, again, there is no mark to shew exactly where they belong, but their intended place seems to be where I have put them.

Torkhede Plates of Govindaraja of Gujarat—Saka-Samvat 735

1



11a



J F FLEET I C S — SCALE 50 — W GRIGGS PHOTO-LITH

116

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111

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46 ch=âvagachchhadbhir=ayam=asmad-dâyô=numamtavyah parıpâlayıtavyaś= cha [|*] uktam cha maharshibhih [|*]

47 Bahubhir[1]=vvasudhâ bhuktâ râjabhih Sagar-âdibhih yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||*]

48 Shashtim varsha-sahasrâni svarggê tishthati bhûmi-dah âchchhêttâ ch= ânumantâ cha tâny=êva narakê vasêd=iti [||*] Ôm[2] |(||)

49 Likhitam mayâ lêkhaka-Krishnêna Nanna-putrêna |(||)

TRANSLATION.

Ôm[1] In seven centuries, increased by thirty-five (years), of the years that have gone by from the time of the Śaka king (or kings), on the seventh tithi in the bright fortnight of (the month) Pausha, or, in figures, the centuries of years 735, in the Nandana samvatsara, (the month) Pausha, the tithi 7 of the bright fortnight; on this (*tithi*), specified as above by the year (or *samvatsara*) and month and fortnight and day[3]—

(Line 3.)—(*There is*) the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, Prabhûtavarsha, the king of favourites of fortune, by name Gôvindarâja (III),— an enjoyer of the young woman the Earth, who is veiled by a mantle, which is (*his*) fame, that is as spotless as the rays of the autumn moon Even in the hot weather, the whole sky, in which the rays of the sun are obscured on high by the dense dust (*raised*) by the tall steeds of Jagattunga, distinctly looks as if the rainy season had come (*And*) the greatest possible joy is produced in the hearts of men, through the manner in which he righteously rules the whole kingdom, together with the four oceans

(L 8)— His brother, Indrarâja,— equal in valour to (the god) Indra, a glorious king on the earth, the source of the production of wondrous fame,— became the ruler of the province of the lord of Lâta, which was bestowed by him (Gôvinda III)

(L 10)—His son was one of great dignity,— with a mind that revelled in the pleasure of learning the meaning of the Śâstras,— who bore aloft, in the first place, the auspicious appellation of "illustrious Karkarâja," accompanied by a secondary name

(L 11)—His younger brother (*is*) the king Gôvindarâja,— verily like another (god) Śambhu personified,— who abides in good morality, just as the god sits on the excellent bull (Nandi), (*and*) who is always worshipped by learned people, just as the god is by (*the other*) gods His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp) points,[4] which, discharged from afar on all sides, graze the (*very*) string of (*his*) bow and the feathers (*of his arrow*), or in the rite of charity by suppliants, on the look-out for rewards, who assail (*him*) from afar on all sides through partiality for (*his*) virtues

(L 15)—At the estate[5] (*called*) the Siharakkhi Twelve, conferred by him, this person, the illustrious Buddhavarasa, a *Mahâsâmanta* who has attained all the *mahâśabdas*,— who has been born in the spotless Śalukika race, who has been anointed on the forehead, who is the cause of an unequalled fever, hard to be cured, among the wives of (*his*) enemies, who is a wind that breaks down numerous trees, which are (*his*) enemies, inflated with pride, whose pure fame (*is*) like the white colour of the rays of the autumn moon, or of a jasmine flower, or of a piece of crystal, who is the son's son of the illustrious Maninâga; who is

[1] Metre Ślôka (Anushtubh), and in the following verse

[2] Represented by a symbol which is identical with one of the forms of the numerical symbol for 90

[3] The context is in line 19,—"This person, the illustrious Buddhavarasa, informs all future kings," *etc*

[4] Or, perhaps, "aiming at (*his*) shield"

[5] *prabhujyamâna* In the construction in which it stands, the word is not a very easy one to translate literally

the son of the illustrious Râjâditya, (*and*) who is extremely well-disposed to Brâhmans,—informs all future kings —

(L 20.)—"Be it known to you that,—for the increase of the religious merit of my parents and of myself, for the sake of acquiring a reward in this world and in the next, (*and*) for maintaining the *bali*, the *charu*, the *vaisvadêva*, the *agnihôtra*, the sacrificial rites, *etc*,—the village named Gôvattana, in the Sîharakhî Twelve, with the (*right of*) taking gold, with (*the right to*) fines and (*punishments for*) the ten offences, with all that is included within the boundaries, with (*its*) sacred bathing-places, with (*its*) hamlet of (?) Mêshuvallikâ, (*and*) not to be pointed at by the hand (*of confiscation*) of any of the king's people, has to-day, on the (tithi called) vijaya-saptamî, been granted by me, according to the rule of *bhûmichchhidra* (*and*) with the pouring out of water, (*to the following persons, viz.*),—to the Brâhman Sôma, son of Sarvadêva, who belongs to the community of the *Chaturvêdins* of Badarasiddhi, who is a religious student of the Vâjasanêya-Mâdhyamdina (*śâkhâ*), who has an invocation of three original ancestors, and who belongs to the Lâvâyana *gôtra*, also, the Brâhman Nâhara, of the Gautama *gôtra*, son of Mahêśvara, also, Drôna, of the Vârshnêya *gôtra*, son of Śarman; also, Sôma, of the Kâtyâyana *gôtra*, son of Bappuka, also, Lakuti, whose *gôtra* is the same with that of the Âgnêyas, son of Sarvadêva, also, Sarvadêva, of the Mudgala *gôtra*, also, Nêva, also, his son Gôva, also, Bhâulla, of the Vatsa *gôtra*, also, Gôvaśarman, also, Anahâditya, also, Nâsêna, also, Gôva, of the Gautama *gôtra*, son of Drôna, also, Âditya, of the Pârâśara *gôtra*, also, Limbâditya, whose *gôtra* is the same with that of the Âgnêyas, also, Yôga, of the Śandila *gôtra*, also, Agniśarman, also, Nêvarêva, of the Mudgala *gôtra*, also, Nâga, of the Mâdhara *gôtra*, also, Nânasara, also, Rêvasama, also, Bhâulla, of the Yaugana *gôtra*, also, Nêvâditya, of the Bharadvâja *gôtra*, also, Îśvara, of the Kauśa *gôtra*, also, Bappasvâmin, also, Gôvaśarman, of the Vârshnêya *gôtra*, also, Śivâditya, also, Dêvabata, also, Sîha, of the Lâvâyana *gôtra*, also, Nanna, of the Kâtyâyana *gôtra*, also, Mâtṛiśûra, also, Mahêśvara, whose *gôtra* is the same with that of the Âgnêyas,—(*and*) he has given his share to the daughter's son of Nâina,[1] also, Lalla, of the Bharadvâja *gôtra*, also, his brother Jajjuka; also, Datta, of the Saundâna *gôtra*, also, Agniśarman, whose *gôtra* is the same with that of the Âgnêyas, also, Nêvâditya, also, Sambaûra, of the Kauśa *gôtra*, also, Jajjuka, of the Vârshnêya *gôtra*, also, Âditya, of the Gautama *gôtra*, also, Âdityachîhallaka, the son of Sôma, also, Agniśarman, of the Mudgala *gôtra*, (*and*) Rêva, whose *gôtra* is the same with that of the Âgnêyas.

(L 43)—"Wherefore, no one should behave so as to restrain this grant. And this, Our gift, should be assented to, and preserved by, future benevolent kings, understanding that riches are not everlasting, (*and*) that man's estate is uncertain, and that the reward of a grant of land belongs in common (*both to him who makes it, and to him who continues it*), and understanding also the sin of confiscating it

(L 46)—"And it has been said by the great sages:—The earth has been enjoyed by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of the grant that is now made, if he continue it*)! The giver of land abides in heaven for sixty thousand years, (*but*) the confiscator (*of a grant*), or he who assents (*to an act of confiscation*), shall dwell for the same number of years in hell!"

(L. 49)—Written by me, the writer Krishna, son of Nanna

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[1] Or, perhaps, "to (*his*) daughter's son, Nâina"

No 10 — VANAPALLI PLATES OF ANNA-VEMA — SAKA-SAMVAT 1300

By E Hultzsch, Ph D

The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of Vanapalli in the Amalâpuram tâlukâ of the Gôdâvarî district The find came to the notice of Mr P V S Gopalam, Pleader, Cocanada, who reported it to the Superintendent, Archæological Survey, Madras, on the 23rd May 1892 The plates were subsequently presented to Government by their owner, Vissapragada Krishnayya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of $10\frac{1}{4}$ by $5\frac{1}{2}$ inches The rims are slightly raised for the protection of the writing The preservation of the plates is fairly good, on plates i *b*, ii *b*, and iii *a*, some letters are partially eaten away by verdigris The three plates are strung on a copper ring, which measures about $3\frac{3}{4}$ inches in diameter, and about $\frac{7}{16}$ inch in thickness It is not soldered and can be detached from the plates by bending it asunder Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull Nandi, which is about $1\frac{1}{8}$ inch long, and placed on a plain pedestal — The alphabet of the inscription is Telugu, and the language Sanskrit With the exception of a few words in lines 1, 49, 53, 57 f and 65, the whole of the text is in verse The signature of the king at the end of the document is in the Telugu language — As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries Thus, *dhdh* is written instead of *ddh*, if the letter *dh* is doubled either after *r* (*e g* in *ardhdha* for *ardha*, l 47) or through *samdhi* (*e g* in *sidhdha* for *siddha*, l 21, and *udhdharan* for *uddharan*, l 1) Similarly, *chhchh* takes the place of *chchh* (*e g* in *châmara-chhchhatra* for *châmara-chchhattra*, l 35 f) The letters *k*, *g*, *d*, *t*, *d*, *dh*, and *v* are sometimes doubled after an *anusvâra* (*e g* in *lamkka*, ll 48, 52 and 61, *amggana*, l 50, *gamdda*, l 27, *vimddamttê*, l 37, *bamdhdhu*, l 26, and *samivatsara*, l 41) A superfluous *anusvâra* is sometimes inserted before double *m*, before double *n*, or before *n* followed by a consonant (*e g.* in *Immmadi*, ll 42 and 52, *Amnna* for *Anna*, l 40, and *sâmâmnya* for *sâmânya*, l 58) Further irregularities are,— *bramhma* for *brahma* (l 56), *dhamrmma* for *dharma* (l. 58), *simhvâsana* or *sihvâsana* for *simhâsana* (ll. 29, 30 and 38), *pâlanyya* for *pâlanîya* (l 59), and *uchchatê* for *uchyatê* (l 57). The unaspirated letter takes the place of the aspirate (*e g* in *palaka* for *phalaka*, l 31, and *bima* for *bhîma*, l 34), the sonant the place of the surd (*e g* in *adha* for *atha*, ll 49 and 53), and *vice versâ* (*e g* in *phâla* for *bhâla*, l 7), and the dental *n* the place of the lingual *n* after *r* (in *varnna* for *varna*, l 9, *arnnava* for *arnava*, l 25, and *nirnaya* for *nirnaya*, l 49).

The plates record a grant by a member of the so-called Reddi dynasty of Kondavîdu,[1] a hill-fort in the Narasarâvupêta tâlukâ of the Kistna district[2] The inscription opens with invocations of Vishnu in his Boar-incarnation (verse 1), Ganapati (v 2), and the moon on the head of Śiva (v 3) It then refers to the creation of the world by Brahmâ at the command of Vishnu (v 4), and to the fourth (or Śûdra) caste, which, like the river Gangâ, was produced from the foot of Vishnu (v 5) A member of this caste was king Prôla (v 6), who must not be confounded with the Kâkatîya king of the same name[3] His son was king Vêma (v 7), who built a flight of steps and a hall at Śrîśailam (v 10), the well-known Śaiva shrine in the Karnûl district[4] Vêma had two sons, Anna-Vôta (v 11) and Anna-Vêma

[1] Compare Wilson's *Mackenzie Collection*, Madras edition, pp 79 ff , Mr Mackenzie's *Manual of the Kistna District*, p 9 f , and Mr Sewell's *Lists of Antiquities*, Vol II pp 118 f and 187

[2] *ibid* Vol. I p 70 f [3] *Ind Ant* Vol XXI. p 197

[4] According to the *Kurnool Manual*, p 183, Ana-Vêma-Reddi built two *mandapas* at Śrîśailam

(vv 13, 16, 17, 18, 20 and 21), Ana-Vêma (vv. 19 and 28) or (in Telugu) Ana-Vêmu (l. 65). The second of these resided at Kondavîtî (v. 14), *i.e.* Kondavîdu, and bore the surnames Jaganobbaganda (v 13), Kshurikâ-Kali-Vêtâla and Karpûra-Vasantarâya (v 19) Two references to Hêmâdri (vv 9 and 11) show that his *Dânakhanda* was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king Anna-Vêma granted a village as an *agrahâra* to a certain Immadi of the Lôhita *gôtra* (v 21), who was the son of the minister Mallaya (v 23) and appears to have been the minister (v 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the fourteenth *tithi* of the dark fortnight of Mâgha in the cyclic year Siddhârthin and the Śâka year 1300 (v. 21). The Siddhârthi-*samvatsara* does not correspond with Śaka-Samvat 1300, but with 1301 expired or 1302 current (A.D 1379-80) Mr Dikshit kindly informs me that the European equivalent of the date is Monday, the 8th February, A.D. 1380. The granted village was named Immadilanka (vv 21, 24, 27 and 28) after the donee, and also Anna-Vêmapura (v. 24) after the donor The western boundary of the granted village was the Gautamî (v 26), which may mean either the Gôdâvarî river in general, or its northern branch below the present Anicut Mr Gopalam, the discoverer of the inscription, remarks that Vanapalli, where the plates were found, "lies on the southern side of the Gautamî, a branch of the Gôdâvarî, and there is a hamlet called Immadivârilanka to the north of the village." The southern boundary of Immadilanka is stated to have been "a straight line (?) between a *pîpal* tree on a platform (?) in the village of Prakhyâ and the house of Muggullasanda" (v. 25 f.). Mr Gopalam says — "There are two villages, called Prakkilanka and Muggulla, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near those villages." If this is really the case, the granted village of Immadilanka cannot be identical with the modern Immadivârilanka, which is not above, but below the Anicut I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (Kriddêvî, v 25) and in the north (Koṇdûrî and Kondepûndî, v. 26)

After the usual imprecatory verses follow two verses in which the composer of the inscription, Trilôchanârya, praises his own poetical merits (v 28 f.). The document ends with an invocation of Śiva and with the signature of the king.

TEXT.[1]

First Plate, First Side.

1 अविघ्नमस्तु । अव्याद्विभुः किरिवपुर्भुवसुध्वरन्य-[2]
2 ग्रेयस्खटामणिसहास्रगतस्त्रविंव:[3] । सुव्यक्तमाश्रित-
3 जनाय तदादरेण स्वीयं विभाति कथयंन्निव सर्व्व-
4 गत्व[म्*] ॥ [१*] अभीर्द्वारफणारत्नैः कर्त्तुं द्वारं समुत्सु-
5 कः । तानि स्मृशन्[4] पितुर्व्वक्त्रं पश्यंन्[5] पातु गजाननः [२*]
6 सा चद्ररेखा जयति श्रीकठस्य जटास्थिता । या धत्ते[6] पार्व्व-
7 [7]तीफालफलवत्प्रियमुज्वलां[8] ॥ [३*] विष्णोर्नाभिसरोजाताज्जात-

[1] From the original copper plates. [2] Read °सुवर°.
[3] Read स्खटामणिसहस्र, स is corrected by the engraver from र [4] Read स्मृशन्. [5] Read पश्यन्.
[6] Read धत्ते. [7] Read माप. [8] Read °मुज्ज्वलाम्

8 स्मरसिजासनः । तदाज्ञया जगत्सर्व्वं ससर्ज सचरा-
9 चर ॥ [४*] तत्र चतुर्थो [1]वर्न्नश्शौरेः पदपद्मसभवो जयति ।
10 यस्य सहजा स्रवन्ती त्रिभिः प्रवाहैः पुनाति भु-

First Plate, Second Side

11 वनानि ॥ [५*] तस्मिन्नभूदिदुरिवांबुराशौ प्रोलचितीशो जगर-
12 पालः[2] । कळानिधेर्यस्य निजावतारस्मत्तर्पणायैव सदा
13 बुधाना ॥ [६*] तस्य पुण्योदयाज्जातस्सुपुत्रः प्रोलभूपतेः ।
14 वेमावनीश्वरो नाम पुण्यश्लोको नृपाग्रणीः ॥ [७*] यस्मि[न्*] नृपे शास-
15 ति धर्म्मशीले महोत्सवान् प्राप्य महीवधूटी । स्वीय[3]
16 हरिश्चद्रनृपालमुख्यैर्वियोगदुःख सहसा
17 मुमोच ॥ [८*] हेमाद्रिदानान्यकरोदशेषाण्यभुङ्त[4] भूमि[5]
18 द्विजभुक्तशेषा । यस्संततीस्मत्र चकार तस्य कि वर्ण्य-
19 ते वेमविभोश्चरित्र ॥ [९*] सोपानानि विधाय वेमनृपतिः पाता-
20 ळगगापथे[6] स्तंभत्वं निजधर्म्मशासनविधेः श्रीशैलमेवानयत् ।

Second Plate, First Side

21 आस्थाने[7] [8]सुरसिध्धसयमिगणैरासेव्यमानस्सदा वह्नौस्तत्पुरु-
22 षादिभिः कवयते देवो यदीय यशः ॥ [१०*] आसीदप्रतिमप्रताप-
23 महिमा हेमाद्रिदानव्रती वीरश्रीपतिरन्नवीतनृपतिर्वेमक्षितीं-
24 शात्मजः । वाहाखड्गवशादशाद्वसुमतीमेकातपत्रश्रियं यश्चक्रे च
25 यशःप्रवाहनिवहैस्त्रैलोक्यमेकान्नव[9] ॥ [११*] जित्वा महीं जिष्णुरिव स्व-
26 शक्त्या दत्वाग्रहारान् धरणीसुरेभ्यः । कृत्वा कृतार्थ्यं[10] निजबन्धुवर्गं[11]
27 जनैः फल प्राप स भूमिपालः ॥ [१२*] तस्यानुजन्मा जगनीव्वगड्ड-
28 : कीर्त्तिप्रियो भूपतिरन्नवेमः । वृत्तिर्यदीया भुवि मातृकाभूध्धर्म्मा-[12]
29 [13]र्ध्वकामाचरणीद्यताना ॥ [१३*] श्रीकोड्डवीटीपुरिराजधान्या सिंहासन-[14]
30 स्थे[15] सति यत्र राज्ञि । महीशसिंहासनवन्महीद्रान्[16] व्रजन्ति सेथ्या[17] इव
वै-

[1] Read वर्ण. [2] Read जगदेकपाल [3] The *anusvâra* stands at the beginning of the next line
[4] Read °भुङ्क्त [5] The *anusvâra* stands at the beginning of the next line [6] Read °पथे
[7] The group स्थ looks as if it consisted of स and ध [8] Read सिद्ध [9] Read °कार्णवम्
[10] Read कृतार्थं [11] Read बन्धु, the *anusvara* stands at the beginning of the next line
[12] Read मातृकाभूद्धर्मा° [13] Read °र्थ [14] Read सिंहासन
[15] The group स्थ looks as if it consisted of स and ध [16] Read सिंहासनवन्महीध्रान्. [17] Read सेथ्या.

31 रिभूपाः ॥ [१४*] यत्खड्गपलके[1] छ्छाया स्फुरत्यतिविनिर्म्मलाः ।
अनतक्षोणि-
32 पालाना भाग्यरेखा इवाहृताः ॥ [१५*] तेनान्नवेमक्षितिपेन दान-

Second Plate, Second Side

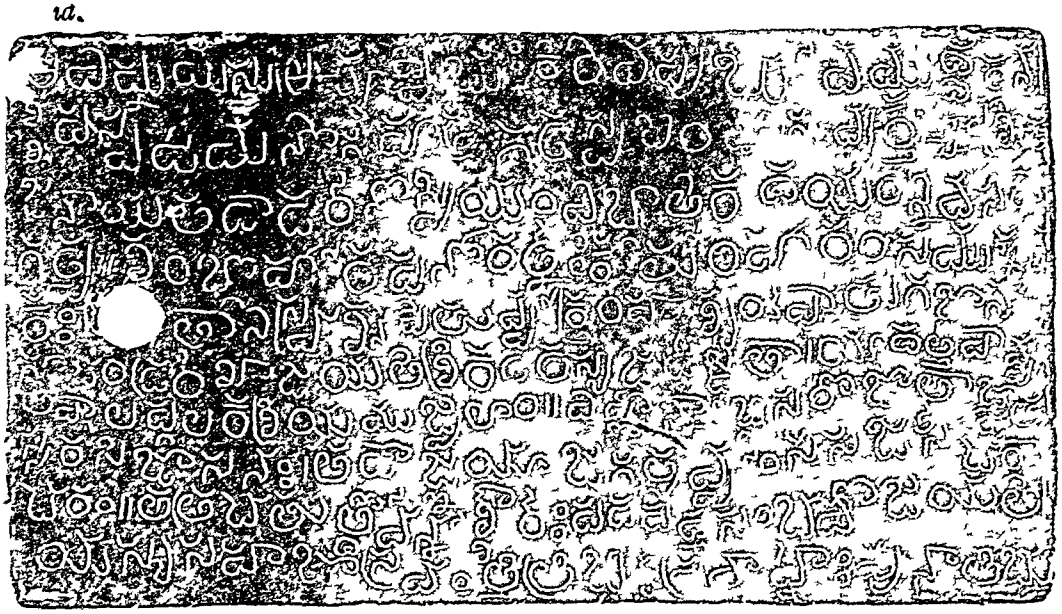
33 क्षात्रैकतानेन महोन्नतेन । चतुर्दिगन्ता धरणी कृतासीदपारिजाता च
34 सपारिजाता ॥ [१६*] खड्गो जिष्णुश्शुचिः कालः क्रव्यात्पाशी प्रभञ्जनः
। श्रीदो बिभो-[2]
35 न्नवेमस्य धत्ते दिक्पालडम्बर ॥ [१७*] केचिद्देशाधिपत्य कतिचन
शिबिकाचाम-
36 [3]रछ्छत्रशोभा केचिद्राज्य स्वकीयं कतिचन विभवैरग्रहारानुदारा-
37 न् । विद्दत्ते लोकरक्षाविधिमहितमहाभागधेयेन्नवेमक्षोणीपाले सभा-
38 यां सकलगुणनिधौ रत्नसिंहासनस्थे[4] ॥ [१८*] चुरिकाकलिवेताळः कर्पूर-
39 वसत्तरायबिरुदाकः[5] । निस्सीमभूमिदान[:*] श्रीनिधिरनवेमभूपति-
40 र्जयति ॥ [१९*] अन्नवेमप्रबोर्लक्ष्मी[6] विबुधानां विभूतये । तस्यैव[7] कीर्तये
जा-
41 ता तेषामपि सरस्वती ॥ [२०*] शाकाब्दे गगनाभ्रविश्वगणिते
[8]सिध्धार्थिसंव्वत्सरे मा-
42 घे कृष्णचतुर्द्दशीशिवतिथौ[9] वीरान्नवेमप्रभुः । प्रादादिम्मडिलकस-[10]
43 न्नमतुल कृत्वाग्रहारोत्तम ग्रामं लोहितगोत्रजाय विदुषे
44 श्रीयिम्मडींद्राय सः ॥ [२१*] नीतौ मंत्रीश्वरो विद्यागोष्ठीषु विबु-
धाग्रणी[:*] ।

Third Plate, First Side.

45 मित्रं हितोपदेशेषु भूभुजामिम्मडीश्वरः ॥ [२२*] स यिंम्मडींद्रस्सवा-[11]
46 [12]लार्थ्ववेदी मानाधिको मल्लयमत्रिसूनुः । लब्ध्वाग्रहार लसदत्तरा-
47 त्मा प्रा[दा*]त्तदर्ध्व[13] धरणीसुरेभ्यः ॥ [२३*] वीराध्यापकमहित
गौतमकन्या-
48 प्रवाहपरिवीतं । भाति बहुसस्यशोभितमिम्मडिलकंन्नवेमपुर-[14]
49 मनघ ॥ [२४*] अध[15] सीमानिर्नयः[16] ॥ क्रिद्देवीपश्चि[मा]श्वध्वाः[17] प्राच्या
याम्ये तु

[1] Read फलके छाया' [2] Read भीमो. [3] Read °रच्छत्र [4] Read सिंहासन.
[5] The *anusvara* of दा is corrected from a *visarga* [6] Read प्रभोर्लक्ष्मीर्वि° [7] Read तस्यैव.
[8] Read सिद्धार्थि [9] Read तिथौ [10] The *anusvâra* stands at the beginning of the next line
[11] Read इम्मडीन्द्र' [12] Read °लार्थ [13] Read °दर्ध. [14] Read °लङ्कान्न°
[15] Read अध [16] Read निर्णयः [17] Read °श्वत्था.

ia.



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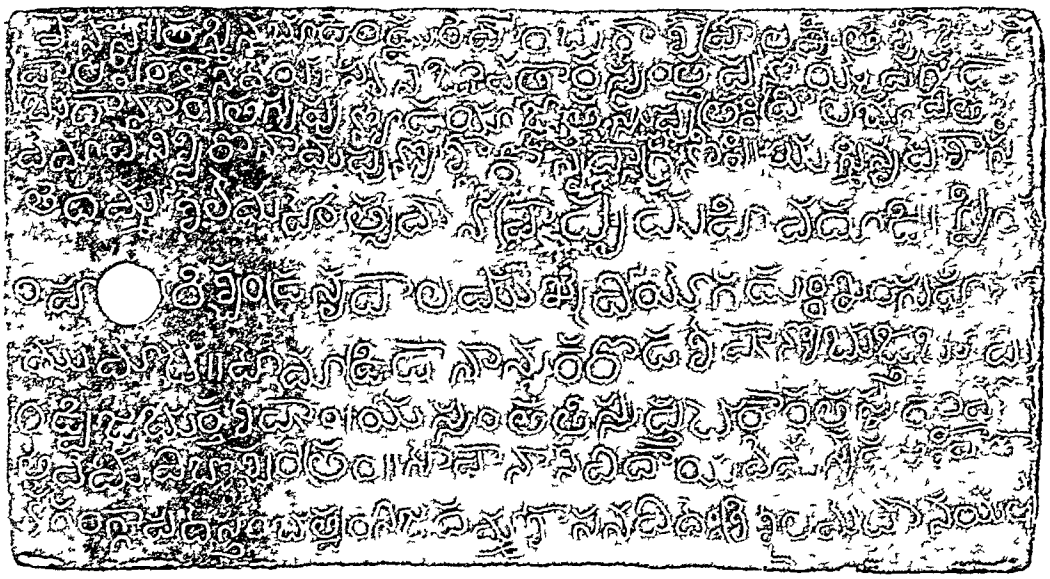

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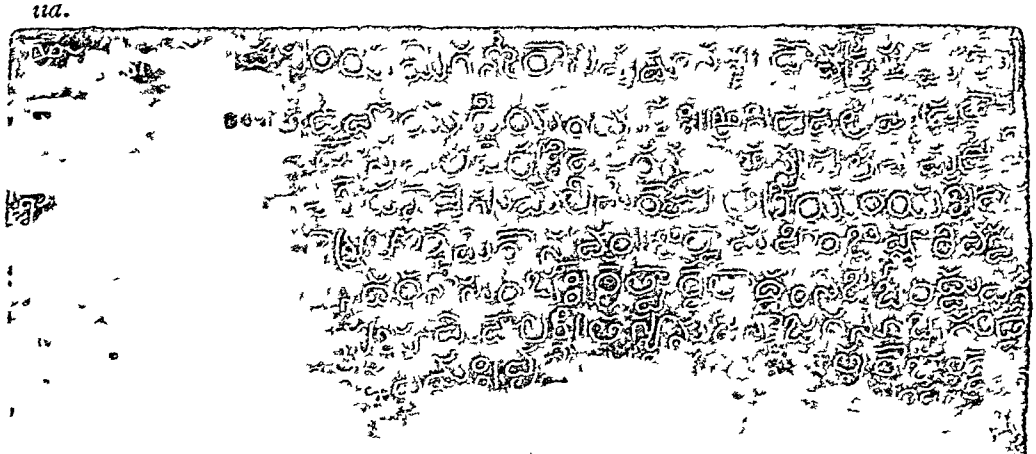

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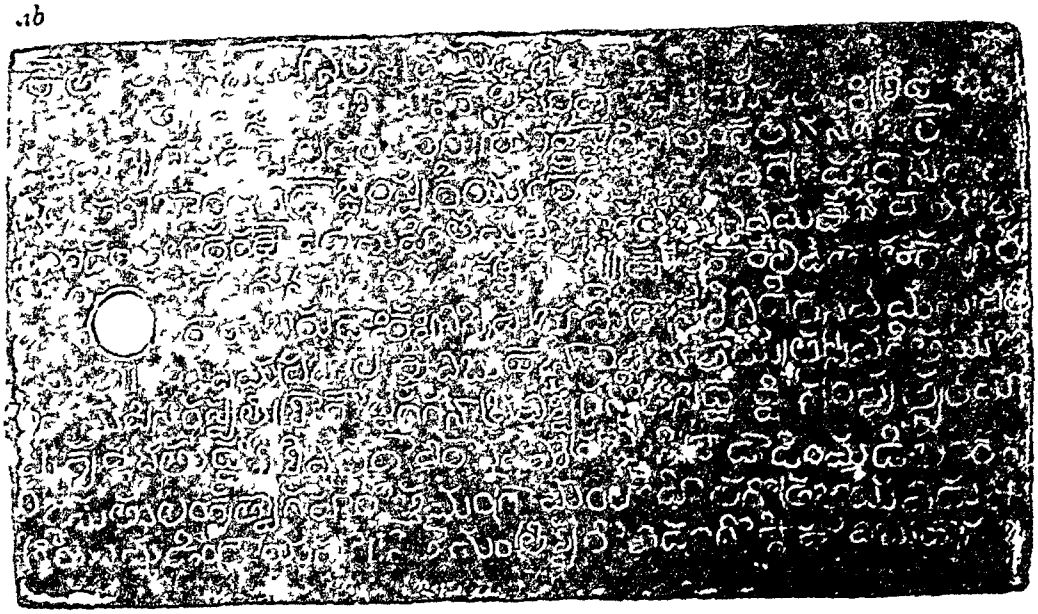
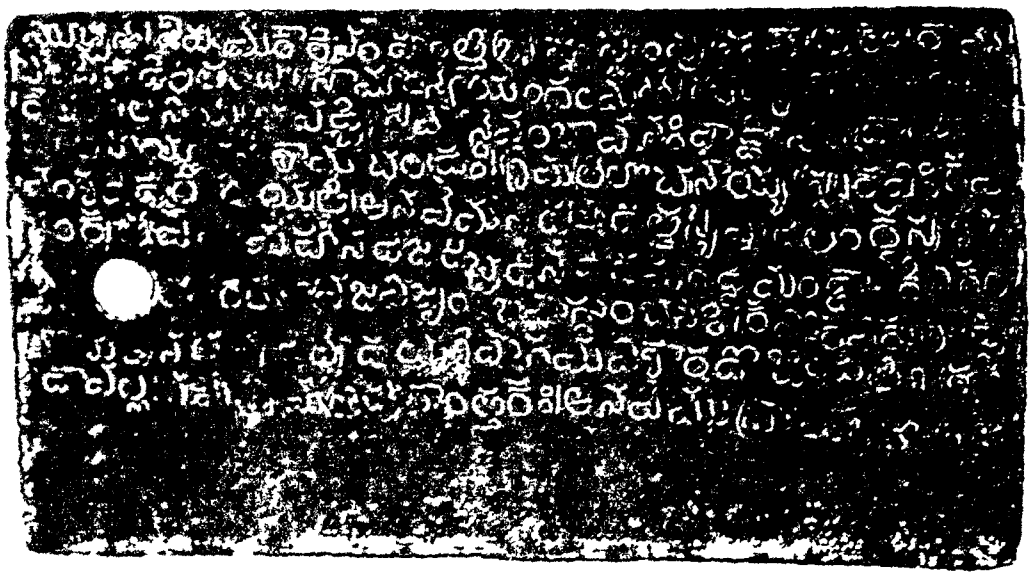


IIa

IIIb



50 दिङ्मुखे [।*] प्रख्याग्रामांगणाश्वध्वसुग्गुव्व्वसदवेश्मनो:[1] । [२५*] ऋज्वी या
51 माध्यमा छ्छाया[2] प्रतीच्या दिशि गौतमी । उदीच्यामपि कोड्डूरी-
52 कोंड्डेपूडीवटात्तरं । [२६*] सीमा इम्मडिलंकस्य ग्रामस्य परि-
53 कीर्त्तिता: ॥ [२७*] अथ[3] पुराणवचनानि लिख्यन्ते । दानपालनयोर्म्मध्ये
पालन[4]
54 परम यश: । दानात्स्वर्गमवाप्नोति पालनादच्युत पद ॥
55 स्वदत्ता[द्*]द्विगुण पुण्य परदत्तानुपालन । परदत्तापहारेण
56 स्वदत्त निष्फल[5] भवेत् ॥ न विष विषमित्याहुर्ब्रह्मस्व[6] विष-

Third Plate, Second Side.

57 मुच्यते[7] । विषमेकाकिनं हन्ति ब्रह्मस्व पुत्रपौत्रक । राम-
58 चद्रेणोदीरित च ॥ सामान्योय धर्म्मसेतुं[8] नृपाणां काले
59 काले पालनिय्यो[9] भवद्भि[:*] । सर्वानेव भाविन: [10]पार्थिवेंद्रान् भूयो
60 भूयो याचते रामचद्र: ॥ श्रीम[त्*]त्रिलोचनार्य्यस्सुकवि: कवि-
61 वशदीपको जयति । अनवेमनृपतिदत्तस्येम्मडिलकस्य शास-
62 न कृतवान् ॥ [२८*] [11]महानटजटाछ्छटानटदमंद्दमद्दाकिनीकल-
63 [12]क्वणितकंकणव्रजविजृभिवाग्गुंभन:[13] । कवि: कविकुलोद्भ-
64 वो भुवनभव्यदिव्योदयश्शिवागमविशारदो जयति शार-
65 दावल्लभ: ॥ [२९*] श्रीम[त्*]त्रिपुरांत्तक: । अनवेमु व्रालु ॥[14]

TRANSLATION

(Line 1) Let there be freedom from obstacles !

(Verse 1) Let him (Vishnu) protect (*you*), the boar-shaped lord, whose image, while he rescues the earth (*from the ocean*), is reflected in the thousand jewels on the hoods of (*the serpent*) Śêsha, (*and*) who (*thus*) clearly (*and*) emphatically demonstrates, as it were, his omnipresence to (*his*) devotees !

(V 2) Let him protect (*you*), the elephant-faced (Ganapati), who, desirous of making a necklace of the jewels on the hoods of (*the snakes which form*) the necklace of Śambhu (Śiva), is touching these (*jewels*) (*and*) looking at the face of (*his*) father !

(V 3) Victorious is that sickle of the moon on the matted hair of Śrîkantha (Śiva), which possesses the luminous beauty of the smooth forehead of Pârvatî

(V 4) The lotus-seated (Brahmâ), who was produced from the lotus on the navel of Vishnu, created the whole movable and immovable world at his (Vishnu's) command

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[1] Read °श्वत्व [2] Read छाया. [3] Read अथ
[4] The *anusvâra* stands at the beginning of the next line [5] Read निष्फलं [6] Read °ब्रह्मस्व
[7] Read °मुच्यते [8] Read धर्मसेतुर्नृपाणा [9] Read पालनीयो [10] Read पार्थि°
[11] Read जटाछटा [12] The *anusvâra* of कंकण is corrected from क [13] Read वाग्गुम्फन°
[14] The line ends with three symbols, *viz* a lotus flower, a square resembling a *svastika*, and a discus

(V. 5) In this (*world*) is victorious the fourth caste, which was produced from the lotus-foot of Śauri (Vishnu), (*and*) whose sister, the river (Gangâ), purifies the (*three*) worlds by (*her*) threefold course

(V 6) From this (*caste*), as the moon from the ocean, sprang king Prôla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (*whom she supplies with nectar*)

(V. 7) In consequence of the good deeds (*in former births*) of this king Prôla, there was born (*to him*) an excellent son, called king Vêma, the virtuous chief of princes.

(V 8) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Hariśchandra and other (*virtuous ancient kings*)

(V 9) How[1] can it be described, the conduct of the lord Vêma, who performed all the gifts (*described by*) Hêmâdri,[2] who enjoyed (*only as much of*) the earth as remained (*after the deduction of that portion*) which was enjoyed by the twice-born, (*and*) who produced the seven kinds of offspring?[3]

(V 10) Having built (*a flight of*) steps on the path of the Pâtâlagangâ,[4] king Vêma converted Śrîśailam into a pillar (*which records*) his pious gifts Being worshipped in the hall (*âsthâna*) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (*the king's*) fame by (*his*) faces, *viz* that of Tatpurusha[5] and the other (*four*)[6]

(V 11) King Vêma's son was king Anna-Vôta, the greatness of whose valour was unequalled, who was devoted to the gifts (*described by*) Hêmâdri, who was the husband of the goddess of heroes, who ruled the whole earth[7] by means of the sword in (*his*) arm, and who converted the three worlds into a single ocean by the streams of the flood of (*his*) fame.

(V 12) Having conquered the earth by his power, as Jishnu[8] by his spear, having bestowed *agrahâras* on Brâhmanas, (*and*) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (*his*) birth (*i e* he died)

(V 13) His younger brother (*was*) king Anna-Vêma, (*surnamed*) Jaganobbaganda,[9] who was beloved by (*the goddess of*) Fame, (*and*) whose conduct on earth became a standard for those who are engaged in the practice of virtue (*dharma*), wealth (*artha*), and pleasure (*kâma*).

(V 14) While this king is seated on the lion-throne in (*his*) capital, the prosperous city of Kondavîti, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions[10]

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[1] *Kim* appears to be used in the sense of *katham*

[2] Hêmâdri, the author of the *Dânakhanda*, was the minister of the two Yâdava kings Mahâdêva and Râmachandra, see Dr Bhandarkar's *Early History of the Dekkan*, p 88 f Compare also *Ep Ind* Vol. I p 368, note 58

[3] The seven kinds of offspring (*samtâna* or *samtati*) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Ganapeśvaram inscription of Ganapati (No 15 below) — सपादितैर्यथावत्सुवक्तितिनिधिवनविवाहसुरगेहैः। सतटाकैर्यः समभिरेतै. सवानवान्भवति॥

[4] According to Brown's *Telugu Dictionary*, this is "the name of that branch of the Krishnâ which flows past Śrîśailam" See also the *Kurnool Manual*, p 183

[5] According to Winslow's *Tamil Dictionary*, s v *tarpurudam*, this is "one of the five faces of Śiva, indicative of his attributes as preserver"

[6] It may be concluded from the second half of this verse that Vêma built a hall in the temple of Śrîśailam

[7] Literally, "the earth which possessed the splendour of a single (royal) parasol"

[8] This word appears to be used here as a name of the god Subrahmanya, whose attribute is the spear (*śakti*). In verse 17 it is used for Indra

[9] *i e* "the only hero in the world" Compare Brown's *Telugu Dictionary*, s v *obba*

[10] The real cause for this action of the kings was, of course, that they had to flee before Anna-Vêma.

(V. 15) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune[1] of kings who have refused to submit (*to him*)

(V 16) This noble king Anna-Vêma, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (*apa-arajâta*), but at the same time endowed with the Pârijâta[2]

(V 17) The sword of Anna-Vema bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (*and*) terrible[3]

(V 18) While king Anna-Vema, the treasury of all virtues, whose great fortune is praised (*as he employs it*) for the protection of the world, is seated in the *darbâr* on the jewelled throne, some people receive the sovereignty over a country (*dêśa*), others the distinction of a palanquin, a *chauri*, and a parasol, others their (*confiscated*) kingdom, (*and*) others *agraharas*, full of wealth[4]

(V 19) Victorious is king Ana-Vema, (*who is also called*) Kshurikâ-Kali-Vetâla,[5] who bears the surname (*birudu*) Karpura-Vasantarâya,[6] whose gifts of land are boundless, (*and*) who is a treasury of wealth

(V 20) The wealth of the lord Anna-Vêma exists (*only*) for the enrichment of learned men, and their eloquence for his glorification

(V 21) In the Śaka year reckoned by the atmosphere (0), the sky (0), and the Viśvas (13), (*i e* 1300), in the (*cycle c*) year Siddharthin, in (*the month of*) Magha, on the fourteenth *tithi*, (*which is sacred to*) Śiva, of the dark (*fortnight*), this heroic lord Anna-Vema granted the incomparable village of Immaḍilanka, the best of *agrahâras*, which he had founded, to the illustrious scholar Immadindra, a descendant of the Lôhita *gôtra*

(V. 22) Immadiśvara (*is*) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (*and*) a friend in salutary counsels

(V 23) This Immadindra, who had studied all subjects, who was superior in honours, (*and who was*) the son of Mallaya-Mantrin, having received the *agrahâra*, gave, with joyful heart, one half of it to (*other*) Brahmaṇas

(V. 24) Resplendent is the sinless Immadilanka, (*alias*) Anna-Vêmapura, which is honoured (*through bearing the names of*) a hero (*and*) a preceptor,[7] which is surrounded by the current of the daughter of Gautama (*i e* the Gautami river), (*and*) which is adorned with plentiful corn

(Line 49) The boundaries (*of this village*) are determined as follows —

(V. 25 *f*) In the east, (*a row of*) *pipal* trees on the west of Kriddêvi; in the southern direction, a straight line (?) between a *pipal* tree on a platform (?) in the village of Prakhyâ and the house of Muggullasanda, in the western direction, the Gautami (*river*), and in the north, the interval between the banyan-trees at Kondûri and Kondepûndi

(V 27) The boundaries of the village of Immadilanka are (*thus*) declared

(Line 53) Now quotations from the Purânas are written —

[Three of the customary verses]

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[1] The expression *bhâgya-rêkhâ* is probably borrowed from palmistry

[2] *i.e* he was as liberal as the Pârijâta tree, which here takes the place of the Kalpa tree

[3] These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon

[4] This verse is intended for an account of the daily transactions in the king's court

[5] *i e* "(he who resembles) a Vêtâla in battle with (his) dagger"

[6] This epithet suggests that the king used to take part in the celebration of the spring festival (*hôli*), at which camphor and other substances are scattered about Compare *Ep Ind* Vol I p 370, note 64

[7] *i.e* of king Anna-Vêma and of his preceptor Immadi

(Line 57.) And Râmachandra has said —

[Another of the customary verses.]

(V 28) Victorious is the illustrious Trilôchanârya, the excellent poet, the ornament of a race of poets, who composed the edict (*concerning*) Immadilanka, which had been granted by king Ana-Vêma.

(V 29) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (*âgama*) of Śiva, who is the favourite of Śâradâ (Sarasvatî), (*and*) the stringing of whose words exhibits (*i e.* resembles) the sweet-sounding spray of drops of the impetuous Mandâkinî (Gangâ), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65) (*Obeisance to*) the blessed Tripurântaka (Śiva)! The signature (*vrâlu*) of Ana-Vêmu.

No. 11 — COCHIN PLATES OF BHASKARA RAVIVARMAN.

By E Hultzsch, Ph D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert,[1] the great Malayâlam scholar who died only a few months ago in his native country, Wurtemberg, and the other by the late Mr Ellis[2] To Mr. Ellis' paper Sir (then Mr) Walter Elliot added a tracing of the original copper-plates In 1859 Kookel Keloo Nair published his own version of Dr. Gundert's translation[3] Dr Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original[4] Lastly, Mr. Logan's work on Malabar contains a reprint of Dr Gundert's translation.[5] His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert's and Mr Ellis' papers The transcript follows that by Dr Gundert.[6] The translation also agrees generally with Dr Gundert's, though, in a few cases, Mr Ellis' explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochchi (Cochin) It is engraved on two copper-plates, the second side of the second plate is blank A hole for the ring on which the plates must have been strung, is visible on the impression of each plate, but I have no information if this ring is still preserved and if it bears a seal The character which is chiefly used in the document, is the Chêra-Pândya (Vattelluttu) alphabet The only letter of this alphabet which calls for a special remark, is *y*. This letter has, throughout the plates, the same shape as in the Tirunelli grant,[7] but once, in *vâyaṇattâlum* (line 7), the totally

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[1] *Madras Journal of Literature and Science*, Vol XIII. Part i pp 135 ff

[2] *ibid* Part ii pp 1 ff

[3] *ibid* Vol XXI p 42 f

[4] *Ind Ant* Vol III p 334

[5] *Malabar*, Vol. II pp cxv ff.

[6] The readings *irukkumadu* and *perumadu* (line 14), *udaiyu* (l. 16), and *Vendpali* (l 21 f) agree with Mr Ellis' text For the numerous misprints in Dr Gundert's paper, not the author, but the editors of the *Madras Journal* must be held responsible. One of these misprints, Codunrflûr (p 120), has crept into *Hobson-Jobson*, p 211, *s v* Cranganore, the correct form Koḍunnallûr is given in Dr. Gundert's *Malayâḷam Dictionary*, p. 303.

[7] See the facsimile Plate in the *Ind Ant* Vol. XX p. 290 f

different form which is employed in the larger Kottayam grant,[1] occurs. Just as in the two Kottayam grants, the Tirunelli grant, and the grant of Jatilavarman,[2]— Grantha letters are used in a number of Sanskrit words,— *svasti* (line 1), *śrî* (l 1 (twice) and l 20),[3] *sâ* of *pirasâdichchu* (l 5) and *pirasâdam* (l. 6), *sa* of *santati* (ll. 16, 18, 19) In the foreign word *Îssuppu*, the syllable *ssu* is expressed by a Grantha group (ll 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nâgarî *śâ*, which might be meant for *śrî* If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of *śâ* occur

The language of the inscription is Tamiḻ,— not the artificial language of literary works, but the Tamiḻ of every-day life, which, as the language of the Tanjore inscriptions of the Chôlas, does not avoid vulgar forms, like *pirasâdichchu* (l 5) for *piraśâdittu*, and *añju* (in *Añjuvannam*) for *aindu*. The word *peḍi* (l 7) is probably a vulgar form of *piḍi*, 'a female elephant,' and *vâyaṇam* (*l c*) is derived from the Sanskrit *vâhana* * The form *ippari*, which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamiḻ *ippaḍi*, 'thus' A single word shows that, at the time of the inscription, the Tamiḻ language was beginning to develop into Malayâlam.[5] This is the adjective participle *śeyyinra* (l 26), in which the *y* of the root *śey* is assimilated to the following *g*, and which thus supplies the missing link between the Tamiḻ *śeyginra* and the Malayâlam *cheyyunna*.[6]

The inscription is dated in the reign of king Bhâskara Ravivarman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other The king bore the title *Kôgôṇmai-kondân*, which may be compared with the similar title *Kônêriṇmai-kondâṇ*,[7] and which is synonymous with the Sanskrit *Râjarâja*. The date of the inscription was "the thirty-sixth year opposite to the second year" As I have shown on a previous occasion,[8] the meaning of this mysterious phrase is probably "the thirty-sixth year (of the king's coronation, which took place) after the second year (of the king's *yauvarâjya*)" The inscription records a grant which the king made to Îssuppu Iṛappân (ll 6 and 16), *i e* Joseph Rabbân The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,[9] proves that the donee was a member of the ancient Jewish colony on the western coast The grant was made at Muyiṛikkôdu (l 4 f). The Hebrew translation identifies this place with Kodunnallûr (Cranganore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.[10] The object of the grant was Añjuvannam (ll. 7, 8, 15, 19) This word means 'the five castes' and may have been the designation of that quarter of

[1] See Sir Walter Elliot's tracing of this inscription in the *Madras Journal*, Vol. XIII Part i

[2] *Ind Ant* Vol XXII. p 57

[3] In each of these three instances, two flourishes are attached to the left and right top of the monosyllable *śrî* The first of these flourishes appears to be an inverted form, and the second the usual form, of the *Piḷḷaiyâr-śuḻi*, on which see *Ind Ant* Vol XX p 290, note 32

[4] The same form *peḍi* and the slightly different form *vayiṇam* occur in the larger Kottayam grant, *Madras Journal*, Vol. XIII, Part i p 128, text line 42 f

[5] Compare the remarks on the language of the Tirunelli grant, *Ind Ant* Vol XX. p 286

[6] Compare Dr Caldwell's *Comparative Grammar*, second edition, p. 383 f

[7] *South-Indian Inscriptions*, Vol II. p 110

[8] *Ind Ant* Vol XX p 289

[9] This translation was published by Dr Gundert in the *Madras Journal*, Vol. XIII Part ii pp 11 ff.

[10] See Dr Burnell's interesting extracts in the *Ind. Ant.* Vol. III. p 333

Cranganore, in which the five classes of artisans,— **Ain-Kammâlar**, as they are called in the smaller Kottayam grant,[1]— resided[2]

The last plate contains the names of a number of witnesses of the transaction Five of these were the chiefs of five districts (*nâdu*) which must have been included in the dominions of **Bhâskara Ravivarman** These were Vênâdu, Vênâpalinâdu, Êṟâlanâdu, Valluvanâdu, and Nedumpuṟaiyûrnâdu Vênâdu is the Tamiḻ name of the Travancore country Vênâpali is identified by Mr Ellis with "Verapoli" Êṟâlanâdu or, as it is called in the smaller Kottayam grant,[3] Êṟânâdu,[4] is the territory of the Tâmûdiri (Zamorin)[5] of Kallikkôttai (Calicut). Valluvanâdu is still the name of a tâlukâ of the Malabar district Nedumpuṟaiyûrnâdu is the district of Pâlakkâdu (Pâlghât), and is probably identical with Puṟaigiḻânâdu in the Tirunelli grant[6] The last two names on the plate are those of the "sub-commander of the forces," and of the under-secretary who drafted the document

TEXT[7]

First Plate, First Side.

1 Svasti śrî [||*] Kôgôṉmai-kondâṉ kô śrî-Pâṟkaraṇ
2 **Iravivaṉmar** tiruv-adi pala-nûṟ-âyira-
3 tt=ândum śengôl nadattiy=âlâniṉṟa yâṉ-
4 du irandâm=ândaikk=edir **muppatt-âṟâm=ându Mu-**
5 **yiṟikkôttu** irund=aruliya nâl pirasâdichch=aru-
6 liya pirasâdam=âvadu [||*] **Îssuppu Iṟappânukku**
7 **Añjuvannamum** pediyâlum vâyaṇattâlu-
8 m pâgudamum **Añjuvanṇa-ppêṟum** pagal-vi-
9 ḷakkum pâv-âdaiyum andôlagamum kudaiyum

First Plate, Second Side.

10 Vaduga-ppaṟaiyu=magâ-kâḷamum idu-padiyum tôranamum tô-
11 raṇa-vitâṉamum śaravum[8] mikkum eḷubatt-irandu vîdu-
12 pêṟum kûda=kkoduttôm [|*] ulgun=tulâ-kkûliyu-
13 m vittôm [|*] maṟṟum nagarattil kudigal kôyilkku
14 iṟukkumadu ivaṉ iṟâmaiyum peṟumadu peṟavum
15 âga=chchepp-êttôdum śeydu koduttôm [|*] **Añjuvanna-**
16 m udaiyu[9] **Îssuppu Iṟappânukkum** ivaṉ santati ân-
17 makkalkkum pen-makkalkkum ivaṉ marumakkalkku-
18 m pen-makkalai koṇda marumakkalkkum santati-ppira-
19 kiriti ulagum śandiranum ull-alavum **Añjuvannam** sa-

Second Plate.

20 ntati-ppirakiriti [|*] śrî [||*] Ippari aṟivêṉ **Vênâd-u-**
21 daiya **Kôvarttana-Mâttândan** [|*] ippari aṟivêṉ **Vên[â]-**

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[1] *Madras Journal*, Vol XIII Part i p 117, plate *B*, line 1

[2] Compare the Tanjore inscriptions, in which *Kammânaśêri* or *Kanmânaśêri*, 'the quarter of the Kammâlar,' is repeatedly referred to, *South-Indian Inscriptions*, Vol II No 4, paragraphs 1, 2, 9, and No 5, paragraphs 1, 10, 12, 14, 15, 16, 25

[3] *Madras Journal*, Vol. XIII Part i. p 118, plate *B*, line 10

[4] The slightly different form Êṟanâḍu still survives as the name of a tâlukâ of the Malabar district.

[5] In *Hobson Jobson*, p 745, *s v* Zamorin, read *Tâmûdiri* for *Tâmâtiri*

[6] *Ind Ant* Vol XX p 291, note 39

[7] From an ink-impression received from His Highness the Second Prince of Travancore

[8] Read *saramum*.

[9] Read *udaiya*

22 palinâd-udaiya Kôdai Śirikandan [|*] ippari arivê-
23 ṇ Êṟâlanâd-udaiya Mânavêpala-Mânaviyan [|*] ippari
24 arivêṇ Valluvanâd-udaiya [1]Irâyarañ=Śâttan [|*] ippa-
25 ri arivêṇ Nedumpuraiyûrnâd-udaiya Kôdaiy=Iravi [|*] i-
26 ppari arivên [2]kil-ppadai-nâyagam śeyyiṉra Mûrkka-
27 ñ=Śâttan [|*] Van-Ralaiśêri-Kkandaṇ Kuṉṟappôḷan=âya [2]kil-
28 vây-kkêlppâṇ=eḷuttu [||]

TRANSLATION.

(Line 1) Hail! Prosperity! (*The following*) gift (*prasâda*) was graciously made by him who had assumed the title "King of Kings" (*Kôgôn*), His Majesty (*tiruvaḍi*) the king (*kô*), the glorious Bhâskara Ravivarman, in the time during which (*he*) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year,[3] on the day on which (*he*) was pleased to stay at Muyirikkôdu —

(L 6) "We have given to Îssuppu Iṟappân (*the village of*) Añjuvannam, together with the seventy-two proprietary rights, (*viz*) the tolls on female elephants and (*other*) riding-animals, the revenue of Añjuvannam, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, a parasol, a Vaduga (*i e* Telugu?) drum, a large trumpet, a gateway, an arch, a canopy (*in the shape*) of an arch, a garland, and so forth.

(L 12) "We have remitted tolls[4] and the tax on balances

(L 13) "Moreover, we have granted, with (*these*) copper-leaves, that he need not pay (*the dues*) which the (*other*) inhabitants of the city[5] pay to the royal palace (*kôyil*), and that (*he*) may enjoy (*the benefits*) which (*they*) enjoy

(L 15) "To Îssuppu Iṟappân of Añjuvannam, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (*his*) daughters, (*we have given*) Añjuvannam (*as*) an hereditary estate[6] for as long as the world and the moon shall exist Hail!"

(L 20) Thus do I know, Gôvardhana-Mârtândan of Vênâdu. Thus do I know, Kôdai Śrikanthaṇ of Venâpalinâdu Thus do I know, Mânavêpala-Mânavyaṇ of Êṟâḷa-nâdu. Thus do I know, Îrâyiram Śâttaṇ of Valluvanâdu. Thus do I know, Kôdai Ravi of Nedumpuṟaiyûrnâdu. Thus do I know, Mûrkham Śâttan, who holds the office of sub-commander of the forces.

(L 27.) The writing of the under-secretary[7] Van-Talaiśêri-Gandaṇ[8] Kuṉṟappôḷaṇ[9]

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[1] Read *Irâyiraṅ* [2] Read *kil* [3] See *ante*, p 67, note 8

[4] As remarked by Mr Ellis (*l c* p 7 f), the Tamil *ulgu* appears to be a *tadbhava* of the Sanskrit *śulka*

[5] This refers evidently to Muyirikkôdu (l 4 f)

[6] These two words are repeated in the original (ll. 18 f and 19 f)

[7] The literal meaning of *vay-kkêḷppan* or, as it is spelled in line 132 of the unpublished Kaśâkûḍi plates of the Pallava king Nandivarman, *vayi kkêḷppaṇ*, is 'one who hears (the words of) the mouth (of the king),' *i e* 'a secretary'

[8] *i e* "the hero of great Tellicherry"

[9] *i.e* "the mountain-splitter," an epithet of the god Skanda

No. 12 — THREE INSCRIPTIONS OF CHOLA CHIEFS

By T. P Krishnasvami, B A

A.—BILVANATHESVARA INSCRIPTION OF VIRA-CHAMPA.

Saka-Samvat 1238.

This inscription[1] is engraved on the south wall of a *mandapa* in front of the Bilvanâthêśvara shrine at Tiruvallam in the North Arcot district It consists of three Sanskrit verses in the Grantha alphabet and records the erection, by an ascetic named Jñânâtman (verse 1) or Jñânamûrti (verses 2 and 3), of the *mandapa* on which it is engraved. The funds for the building were provided by a chief, called Vîra-Champa, who was the son of a Chôḷa king (verse 1), and the erection took place in Śaka-Samvat 1238 (verse 2) The building received the name "Bhadra-mandapa," i e the auspicious *mandapa* (verses 1, 2 and 3), and the second name Nidrâvasânavijayi-mandapa (verse 3), which was derived from a *biruda* of Vîra-Champa (verse 1) Jñânamûrti also built a shrine of Śiva, called Nâyaka-Śivâlaya, on the side of the *mandapa* (verse 3) The name of this shrine may also refer to Vîra-Champa, and suggests that he was a Nâyaka or lieutenant of an unnamed king Tiruvallam is referred to under the form Valla (verse 3), and its Śiva temple is called "the lord of Śrî-Valla" (verses 1 and 2)

TEXT[2]

1 निद्रा[व]र्यवसानकालविजयी श्रीचोळभूपात्मजस्सर्व्वानाग विजित्य श[त्रु]नृपती-
2 नाजौ तदीयैर्धनैः [।*] श्रीवलाधिपतेश्शिवस्य सुखदं भद्राख्य-
3 मण्डप ज्ञानात्मख्यतपस्विना [3]प्यरचय[त्श्री]वीरचम्पो नृपः — [१*]
4 ॥ तुगश्रीकशकाब्दभा[जि] समये श्रीज्ञानमूर्त्तिप्रभुरम्भोज्ञाश्रतम-
5 त्युदारमकरोत्[4] भद्राख्यम् मण्डपम् [।*] श्रीवलाधिपते. फ[णी]न्द्रपरिषत्स-
6 र्लोककल्लोलिनीग्रालेयांशुकलापरिष्कृतजटावतीससुलासिनः [॥ २*]
7 भद्राख्यमण्डपम[मु] विरचय्य यमभोर्निद्रावसानविजयीति च नाम लत्वा
[।*] चक्रे च
8 नायकशिवालयमस्य पार्श्वे श्रीज्ञानमूर्त्तिरतिशम्पदि वल्लपुर्य्याम् ॥ [३*]

TRANSLATION.

(Verse 1) The glorious king Vîra-Champa, who used to win victories at the time of the completion of sleep,[5] (*and*) who was the son of the glorious Chôḷa king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called Jñânâtman, a *mandapa*, named Bhadra (i e auspicious), which affords delight to Śiva, the lord of Śrî-Valla.

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[1] No 3 of 1890 in Dr Hultzsch's *Progress Report* for October 1889 to January 1890

[2] From an inked estampage received from Dr Hultzsch

[3] Read चरचय°. [4] Read °करोद्भाख्य.

[5] This curious epithet appears to mean that Vîra-Champa was so certain of his victory that he used to enjoy sound sleep before his battles.

(V 2) During a space of time which fell in the Śaka year (*expressed by the chronogram*) tungaśrika (*i.e* 1236), the holy lord Jñânamûrti erected the everlasting (*and*) very lofty *mandapa*, named Bhadra, for Śambhu (Śiva), the lord of Śrî-Valla, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gangâ), and the crescent of the moon

(V 3.) Having built this *mandapa*, named Bhadra, for Śambhu, and having bestowed (*on it*) the (*other*) name Nidrâvasânavijayi[1] (*-mandapa*), the holy Jñânamûrti also erected on its side a shrine (*âlaya*), (*called*) Nâyaka-Śiva, in the very prosperous city of Valla.

B—ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236

This short inscription[2] is engraved on the outermost *gôpura* of the Arulâla-Perumâl temple at Tiruvattiyûr (Little Conjeeveram) It is written in the Grantha alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end It belongs to the same Śaka year (1236) and to the same chief as the preceding inscription. This chief is, however, here called Champa, the son of Vira-Chôḷa, while the other inscription calls him Vîra-Champa, the son of the Chôla king. The inscription was composed by Champa's minister Vanabhid, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called "the god of the Elephant-mountain"[3]

TEXT[4]

1 तुगश्रीकशरग्विते शकनृपे श्रीमान-
2 सौ शाश्वतनिद्रापर्य्यवसानजन्यविज-
3 यी श्रीवीरचोळात्मजः ॥ पुंसे पुष्पर-
4 थवं करि[गि]रिस्थानाय दत्वा चिरत्वम्-
5 पः पूर्णमनोरथो विजयते विख्यात-
6 दोर्विक्रमः [॥[5]] तन्मन्त्रिणा वनभिदा प्रोक्तः ॥

TRANSLATION.

In (*the time after*) the Śaka king, which was measured by the years (*expressed by the chronogram*) tungaśrika (*i e* 1236), the glorious Champa, who used to be victorious in battle at the completion of sleep,[5] who was the son of the glorious Vîra-Chôla, whose desires were fulfilled, (*and*) the strength of whose arms was well-known, gave a new (*and*) everlasting car (*pushyaratha*) to the god who resides on the Elephant-mountain. Let (*him*) be victorious for a long time!

(*This verse*) was composed by his minister Vanabhid.

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[1] This name means "victorious at the completion of sleep," and is derived from the surname of Vîra Champa which is noticed in the preceding note.

[2] No 51 of 1893 in Dr Hultzsch's *Annual Report* for 1892-93

[3] See page 5 of the same *Report*

[4] From an inked estampage received from Dr Hultzsch

[5] This is a slightly different form of the same *biruda* which occurs in verses 1 and 3 of the inscription *A*

C.—JAMBUKESVARA INSCRIPTION OF VALAKA-KAMAYA.

Saka-Samvat 1403.

This inscription[1] is engraved on the north wall of the second *prâkâra* of the Śaiva temple of Jambukêśvara on the island of Śrirangam near Trichinopoly It is referred to in Mr Moore's *Trichinopoly Manual* (p 341) and in Mr. R Sewell's *Lists of Antiquities* (Vol I p 267) as the only inscription in the Jambukêśvara temple, which contains a date in the Śaka era It consists of eight lines in modern Tamil characters, interminxed with a few words and syllables in the Grantha alphabet The language is very faulty Tamil

The inscription records the grant of one *uli* of land in the village of Vadakarai-Venkôṇkudi[2] to the god of Tiruvânaikkâ[3] The date of the grant was the day of Mahâmâgha, which fell on Sunday, the full-moon *tithi* of the month of Kumbha of Śaka-Samvat 1403 expired, the Plava *samvatsara*. Mr Dikshit kindly informed the Editor that the European equivalent of this date is Sunday, the 3rd February, A D 1482. The donor was the great provincial chief (*mahâmandalêśvara*) Vâlaka-Kâmaya, *alias* Akkalarâja, who bore the titles of "a Bhîma among the Chôlas," "a Vishnu among the Chôlas" (*Śôḷa-Nârâyana*), and "the lord of Uṟaiyûr[4] the best of cities" (*Uṟaiyûr-puravar-âdhîśvara*) Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the Chôlas, he claimed at any rate to be their rightful successor, and his name has been accordingly included in Dr Hultzsch's preliminary list of Chôla kings[5] His title *mahâmaṇḍalêśvara* suggests that he was a dependant, probably of one of the last kings of the first Vijayanagara dynasty[6]

TEXT[7]

1 Śubham=astu śvasti[8] śrî [||*] Śak-âptum[9] 1403 idaṉ mêl śellân[i]nṟa Pilava-
samvaṟsarattu Kumba-nâyaṟṟu pûṟuva pakshattu pûṟunaiyum Âditta-vâramum
peṟṟa Magattu nâl Sim-
2 ha-Brahaspati-[10] Mahâmaga-punya-kâlattilê śrîman-mahâmandalêśvaran Śôḷar-Bîman
Śôḷa-Nârâyanan Uṟaiyûr-pûrvvar-âthîśvaran[11] Vâlaka-Kâmayar âna Akkalarâśai
3 nâyanâr aḷagiya Tiruvânaikkâv=udaiya nâyaṉâr kôyil [12]Âdi-Śandêśvara-dêvar-
kanmigalukku kudutta tanma-śadana-ppattaiyam [||*] Nâyanâi aḷagiya
Tiruvânaik-
4 kâv=udaiya nâyanâr Vadakarai-Venkônkudiyil tiru-vêttai âga eḷund=arulugiṟa tiru-
nâl mandapa-chchiṟappuk[ku]m nâchchiyâr Agilândanâya-

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[1] No 30 of 1891 in Dr Hultzsch's *Annual Report* for 1891 92

[2] The village of Venkônkudi is mentioned in the Tañjâvûr inscriptions, see *South Indian Inscriptions*, Vol. II p 63 Vadakarai means "on the northern bank (of the Kâveri)," see *ibid* p 53, note 1

[3] Tiruvâṉaikkâ, "the sacred elephant grove," is the ancient Tamiḻ designation of the site of the Jambukêśvara temple, see *South Indian Inscriptions*, Vol. II p 253

[4] According to the Tamiḻ dictionaries, this town, which is now a suburb of Trichinopoly and the centre of the native trade in cigars, was the former capital of the Chôla kings Ptolemy calls it already Ὀρθουρα βασίλειον Σώρναγος. The Saiva temple at Uṟaiyûr contains some ancient Chôla inscriptions

[5] See his *Annual Report for* 1891 92, p 7.

[6] An inscription of the Vijayanagara king Virupâksha II, the son of Mallikârjuna, dated in Śaka Samvat 1405 expired, is found at Gangaikondaśôḷapuram in the Trichinopoly district, see *ibid* p 9

[7] From an inked estampage received from Dr Hultzsch — Words which are written wholly or partially in Grantha letters, are distinguished in the transcript by thick type

[8] Read *svasti* [9] Read *Śak âbdam* [10] Read *Bṛihaspati*

[11] Read *puravar-âdhîśvaraṉ* [12] Read *Âdi Chaṇḍêśvara*

5 giyâṟku=kkâlaśandiy=âga ammudu[1] śeyd=aruli taṉmavechcham=âga nadakkira oru-taligai ammudu-padikkum tiru-Mârgaḷi-chchiṟappu ammudu śeyyavum tiru-naṉdavaṉam payiṟ=

6 cheygira tôppu-âl ilakkaikkum âga nammudaiya nâya[k]kat[ta]ṉam âṉa Vadakarai-Venkôṉkudiyil [ś]êtta[3] Irâjavibâdaṉ nilam vêli [||*] Inda nilam

7 vêliikkum undâṉa karam pon mudal nel-mudal undâṉa[du] muṉ eḷudina vagai-ppadiyi[lê śa]ndiṟ-âditta-varaiyum aṉubavittu=kko[lla]=kkadavar=âgavum ||

8 Inda taṉmattukku agudam[3] panniṉavan undânâl Gengai-kkaraiyilê gô-vadai[y]ai koṉṟa[4] pâvattilê pôga=kkadavargal=âgavum ||

TRANSLATION.

(Line 1) Let there be prosperity! Hail! Fortune! At the auspicious time of Mahâmagam (Mahâmâgha),[5] (*when*) Jupiter (*was standing in*) Leo, (*i e*) on the day of (*the nakshatra*) Magam (Maghâ), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *samvatsara*, which was current after the Śaka year 1403,— the glorious *mahâmandalêśvara*, a Bhîma among the Chôlas, a Nârâyana among the Chôlas, the lord of Uṟaiyûr the best of cities, Vâlaka-Kâmaya, *alias* Akkalarâja, gave (*the following*) religious edict (*dharmaśâsana-paṭṭaiyam*) to the *pûjârîs* (*of the shrine*) of Âdi-Chandêśvara[6] (*in*) the temple of the beautiful lord of Tiruvânaikkâ —

(L 3) "(*One*) *vêli* of land (*which was called after*) Râjavibhâta[7] (*and*) which formed part of Vadakarai-Venkôṉkudi in our dominions, (*was given to the temple*) for (*defraying the expense of*) decorating a *maṇḍapa* on the festive day, on which the beautiful lord of Tiruvânaikkâ is carried in procession to Vadakarai-Venkôṉkudi for the sacred hunt (*tiru-vêṭṭai*),[8] for one plate of rice which is offered at the daily worship to the goddess Akhilânda-nâyakî and afterwards treated as sacrificial remnants (*i e* distributed),[9] for the rice to be offered at the festival in (*the month of*) Mârgaḷi,[10] and for the maintenance[11] of a gardener[12] who cultivates the temple garden

(L 6.) "(*The donee*) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this *vêli* of land, the income in gold (*and*) the income in paddy

(L 8) "If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the Gangâ"

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[1] Read *amudu* throughout the inscription [2] Read *śertta*

[3] This is a corruption of the Sanskrit *ahitam*

[4] *Koṉṟa* is pleonastic, the correct expression would be *gô vadaiyai śeyda*

[5] According to the *Dictionnaire Tamoul Français*, the *Mahâmagam*, *Mamagâm*, *Mamagam* or *Mâmâṅgam* [*Mahâmagha* in Sanskrit] is "a festival which is celebrated every twelve years at Kumbhakônam on the full moon of Mâśi, *i.e* February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation, called *Magam* [*Magha* in Sanskrit], which forms part of the sign of Leo Then crowds of people go to bathe in the sacred tank, called Mamaga kkulam or Mâmaga tîrttam, where the waters of the Ganges are supposed to arrive by invisible channels This festival serves as an epoch in the country, thus they say 'It is three *Mâmâgam* (*i e* 36 years) that he died.' In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara." See also Dr Fleet's *Gupta Inscriptions*, Introduction, pp 119 and 167

[6] On Âdi Chandêśvara see *South-Indian Inscriptions*, Vol I p 92, note 6, and on *devar kanmi*, 'a *pûjarî*,' Vol II p 112

[7] This word occurs as a *birudu* of Vijayanagara kings in Kanarese inscriptions

[8] This evidently refers to the procession on the day of *Vijayadaśamî*, which is even now celebrated in all the temples.

[9] *Taṉmav-echcham* appears to be used in the sense of *prasâda*

[10] This refers to the worship at about 4 A.M during the month of Margaḷi

[11] *Ilakkai* appears to be a vulgar form of *iraksha* (Sanskrit *raksha*)

[12] *Tôppu aḷ* or *tôpp-âḷ* and *tôpp âṉdi* mean 'a devotee who attends to groves' (*Winslow*)

No. 13 — UDAYENDIRAM PLATES OF THE BANA KING VIKRAMADITYA II

By F. KIELHORN, PH.D., C I E., GOTTINGEN

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bâna king Vikramâditya II has already been published by the Rev. T. Foulkes in the *Indian Antiquary*, Vol XIII pp 6 ff and in the *Manual of the Salem District*, Vol. II pp 388 ff For my revised text I have used excellent impressions received from Dr Hultzsch, to whom the original plates, which are at Udayêndiram, in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A. Nicholson, I C S

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing Each plate measures about 8⅝″ broad by 3 9/16″ high, and all have raised rims to protect the writing The odd plate closely resembles the others, the only difference being that the ring-hole is about ¼″ nearer to the right margin than in the other plates. The plates are held together by a ring, about 4¾″ in diameter This ring, which is cut, holds a circular seal, about 2″ in diameter The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two *chaurîs* The engraving is good, and the writing is almost throughout in a perfect state of preservation — The size of the letters is between ⅛″ and ¼″.— The characters are Grantha, with the exception of the Tamiḻ word *pugaḻippavar* (Plate iii *a*, line 39), which is written in Tamiḻ characters[1] As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters, but I may state that I have found it difficult to distinguish between the superscript *i* and *î*, which in the original are very similar to each other, and that also more than once I have failed to recognise in the impressions the superscript *r* of conjunct consonants — The language is Sanskrit Of the inscription on plates i-iii lines 1-44, excepting the introductory *svasti śrî*[*h*], are in verse, and lines 45-51 in prose Line 1 to nearly the middle of line 13 of the odd plate give the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate iii. As regards orthography, attention may be drawn to the promiscuous use of the letters *t* and *d*, *t* being employed eighteen times instead of *d*, and *d* six times instead of *t*, to the employment of the conjunct *tsh* instead of *ksh*, which occurs five times, to the incorrect use of the Grantha final *m* instead of the *anusvâra* at the end of words, and to the frequent omission of the sign of *visarga* In respect of grammar, it may be pointed out that line 5 of plate i contains the wrong word *mathitum-manas* (for *mathitu-manas*, which would not have suited the metre)

Plates i-iii contain the commencement of an inscription which recorded a grant made by the Bâna king Vijayabâhu Vikramâditya in favour of some Brâhmans residing at Udayêndumangala The inscription, after two verses invoking the blessings of the gods Śiva and Nârâyana (Vishṇu), gives the following genealogy of the donor —

First there was the regent of the Asuras, Bali (line 11), his son was the foe of the gods, Bâna (line 15), and in his lineage was born Bânâdhirâja (line 17) When Bâṇâ-

[1] The same word occurs on the odd plate (l 8), where it is written in Grantha characters, except the letter ḻ, which is peculiar to the Tamiḻ alphabet and language

dhirâja and many other Bâna princes had passed away, then there was born in this family—

1 Jayanandivarman (l. 20), who ruled the land west of the Andhra country. His son was—
2 Vijayâditya I. (l 23), his son—
3 Malladêva, surnamed Jagadêkamalla (l. 28), his son—
4 Bânavidyâdhara (l 31), his son—
5 Prabhumêrudêva (l 34), his son—
6 Vikramâditya I. (l 37), his son—
7 Vijayâditya II, also named Pugaḷvippavar-Ganda[1] (l 39), and his son was the donor—
8. Vijayabâhu Vikramâditya II, who is stated to have been a friend of a certain Krishnarâja (l 43)

The odd plate contains part of an inscription which recorded a grant made by the same king in favour of some Brâhmans, and this existing portion of it gives the genealogy of the king commencing with Prabhumêrudêva

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D, for Dr Hultzsch has shown that the king Bânavidyâdhara of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Ganga king Śivamahârâja, whom Dr Hultzsch has shown to have reigned between A D. 1000 and 1016[2]

The place Udayêndumangala, mentioned in the above, has already been identified by Mr Le Fanu[3] with Udayêndiram, where the plates are now preserved

TEXT[4]

First Plate

1 Svasti srî[h*] || [5]Yat-tat[t*]va-prakatîkritâv=atitarâm vêdô=pi n=âlam yata[h]
2 sti(sthi)ty-utpatti-layâs=samasta-jagatâm yan(m)=manvatê yô-
3 ginah [|*] [6]sâtsha-namra-surêndra-brinda-makuta-vyâlîna-rannâ(tnâ)va-
4 li-śôn-â[m*]śu-vraja-rañjit-ânghri-yugalô bhûtyai Śi-
5 vas=sô=stu vah |(||)[1*] Kshi(kshî)rôdam mathitum-manôbhir=atulam[7]
6 dêv-âsurair=Mmandaram hitv=âkshipta iv=Âñjanâdrir=iva ya-
7 s=tatr=âdhikam[8] râjatê [|*] yô bhôgi(gî)ndra-nivishta-mû[r*]ttir=ani-
8 śam bhûyo=mritasy=âptayê rakshê[d*]=vah sura-brinda-vandita-pata(da)-dva-
9 dvvah[9] ssa Nârâyanah |(||)[2*] Yah prâdâd=asur-âdhipô makha-varê dadv(ttv)=â-
10 [r]gghamm=âdyâya[10] gâm sa-dvîpâm sa-charâcharâmm=adhimudâ[11] dê-

[1] [According to an unpublished Tamiḷ rock-inscription on the hill of Pañcha-Pândava Malai near Arcot, Pugaḷvippavar-Ganda, i e 'the disgracer of famous (kings),' was also the name of the father of a local chief, called Vîra-Chôla, who made a grant to Tiruppân-Malaidêva (i e to the Jaina temple on the top of the Pañcha-Pândava Malai hill) in the 8th year of the reign of Kô-Râjarâja-Kêsarivarman (i e in A D 992) — E H]

[2] See Dr Hultzsch's *Progress Report* for October 1889 to January 1890, pp 3 and 4, and his *Annual Report* for 1891-92, p 4 f, where the date of the Chôla king Râjarâja, and, consequently, of the Ganga king Śivamahârâja, is corrected

[3] See his Preface to the *Salem Manual*, Vol I p iv f

[4] From an impression supplied by Dr Hultzsch

[5] Metre Śârdûlavikrîdita, and of the two next verses

[6] Read *sâkshân-namra-*

[7] *Mathitum-manobhih* is evidently intended to be a compound, but the proper form would be *mathitu-manobhih* — Read *atulam*

[8] Read °*dhikam*

[9] Read *dvandvas=sa*

[10] Read *rghum=adyâya gam sa dvipam*

[11] Read °*charam=*

Second Plate, First Side.

11 vâya Daitya-dvishê [।*] sô=bhût(d)=Vâmana-rûpinê Balir=iti khy[â]-
12 tah sur-ôpadrava-vyâp[â*]r-aika-ratah Śiv-âmghrikamala-dva[n*]dv-ârchcha-
13 n-aika-vratah [॥ 3*] [1]Tasmâd=abhût(d=) guna-nidhi[r]=balavâms=ta[nû*]jô yatr=
âdhy=a-
14 varddhata mahân=amalah prasâdah [।*] Śambhôś=śaśâmka-śaka[la*]-
15 dyuti-râji-maulêr=Bbânah kripâna-nihat-âri-ba-
16 la[h*] sur-âriḥ [॥ 4*] [2]Tasy=ânvavâyê mahati prasûtah kshi(kshî)râ[r]ṇna-
17 vê śitamarîchivad=yah । Bânâdhirâjô yuti(dhi) śâta-
18 khadga-khandîkrit-ârâtir=akhanda-têjâh ।(॥) [5*] [3]Bânâdhirâja-pramukhê-
19 shv=atîtêshv=anêkaśô Bâna-nripêshv=andyah[4] । aj[â*]yat=âsmi[ñ*]=
20 Jayanandivarmmâ sâkshâ[j*]=jaya-śri(śrîr)=vasati[h*] śriyaś=chah[5] ।(॥) [6*] Sa
ratsha(ksha)-

Second Plate, Second Side.

21 ti sma kshitim=êkavîra Ândhrât=pathah paśchimatô bali(lî)yâ-
22 n [।*] vadhûm=iv=ânanya-samâm[6] kul-ôtthâ[m*] râjanya-chûdâmani-
23 rañjit-âmghrih ।(॥)[7*] [7]Tasmâd=ajanishta sutô Vijayâti(di)tyô=ntarasta-ripu-[8]
24 varggah [।*] rana-bhuvi yasya ni(na) tishthandy(nty)=araya[9] pay=âgratô
25 bhiy=âkrântâh ।(॥)[8*] [10]Tasmâ[t*]=samasta-ripu-tatsha(ksha)na-datsha(ksha)-
26 bâhur=akshi(kshî)na-punya-yaśasâm prabhavas=tanû-
27 jah [।*] âsîd=Anamga iva yô vanitâ-janânâm śrî-Ma-
28 lladêva iti yô Jagad-êka-mallah ।(॥)[9*] [11]Tên=âśêsha-nirasta-vairi-ni-
29 karô dêvyâm Harên=âtula[h*] Pârvvatyâmm=udapâti(di)[12] Shaṇmukha iva śrî-
30 mân sutô yah sudhî[h ।*] yat-ki(kî)[r*]ttir=viśadâm[13] viganda-karinâm ka[rṇnê]-

Third Plate, First Side.

31 shu saśchâ(chchâ)marî-bhûtâ bhûpati-vandya-pâda-yugala[h*] śrî-Bânavidyâ-
32 dharah ।(॥)[10*] [14]Tasy=ânma(tma)jô=bhavad=apâsta-samasta-śatru[r]=vvidyâ-
cha[tushta]ya-
33 nivishta-matir=vvinîtah [।] durvvâra-vîryya-yaśasâm prabhavas=taras[v*]î ya[h]
34 pâpa-du[h*]kha-rahita[h*] Prabhumêrudêvah [॥ 11*] [15]Abhavad=anu[pa]-
35 ma-śri(śrî)r=ânat-ârâti-vargga[h*] prathita-prithula-kîrtti[h*] sûnu-
36 r=asmât(d=) vinîtah [।*] kshitipati-kula-mukhya[h] Pârvvatîś-â[m]-
37 ghripatma(dma)-dvaya-nihita-matir=yyô Vikramâti(di)tya-[nâ]-
38 mâ ।(॥)[12*] [16]Tasy=âpi Vijayâditya-nâmadhêyô=bhavat sutah [।*] ya[t(d-)]vikra-
39 mêna vitrastâh palâyantê=rayô yudhih[17] ।(॥)[13*] [18]Puga[vippavar-
40 Ganda iti prathitam[19] ripu-dussaha[20] asya cha nâma param [।*]

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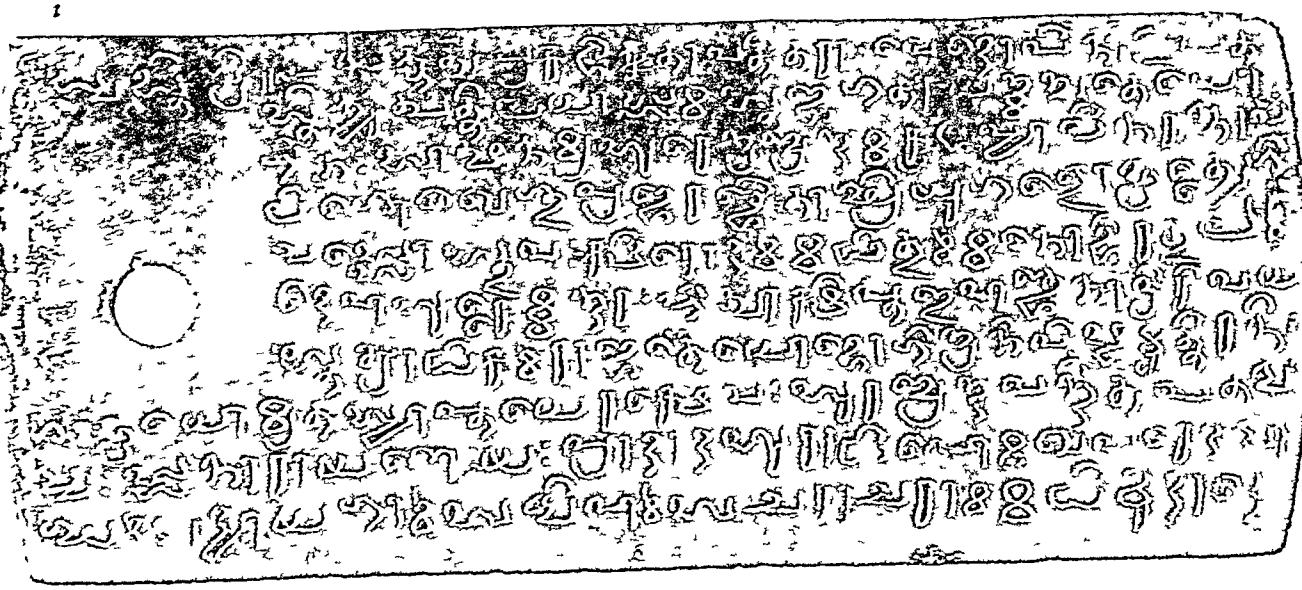
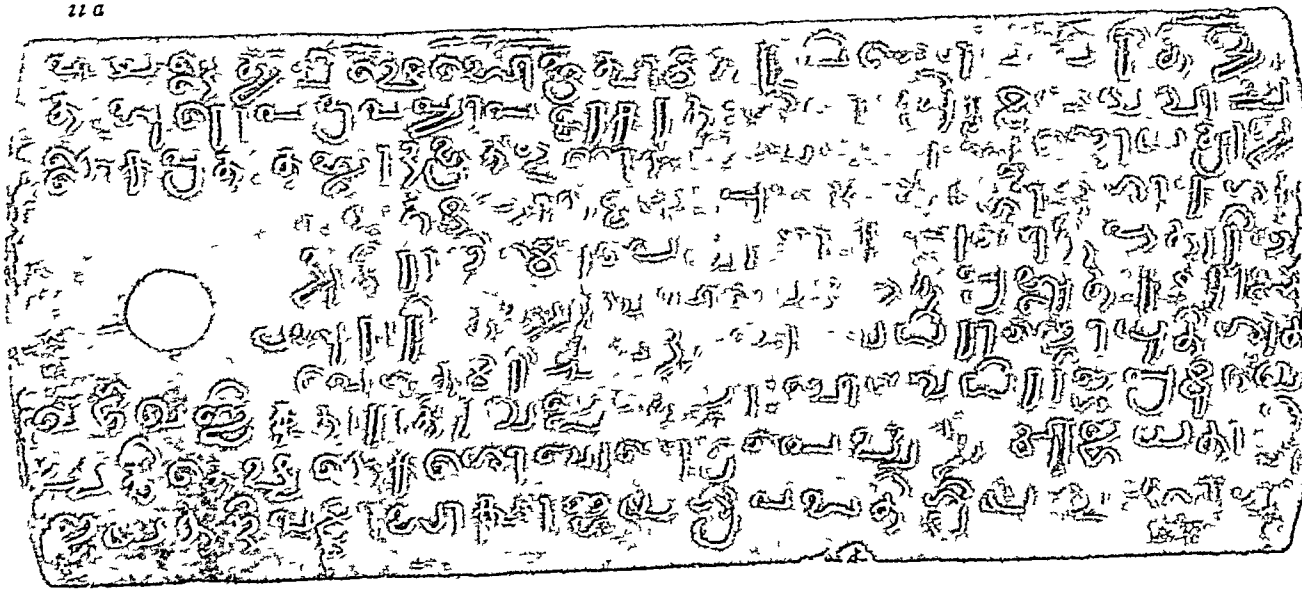
[1] Metre Vasantatilakâ
[2] Metre Indravajrâ.
[3] Metre Upajâti, and of the next verse
[4] Read *anantyah*
[5] Read *cha*
[6] Read *-samam*
[7] Metre Giti
[8] I believe this to be a mistake for *nirasta-ripu-*
[9] Read *arayah paray=*.
[10] Metre Vasantatilakâ
[11] Metre Sârdûlavikrîḍita
[12] Read *°tyâm=*
[13] Read *viśadâ digganta-*
[14] Metre Vasantatilakâ
[15] Metre Mâlinî
[16] Metre Ślôka (Anushṭubh)
[17] Read *yudhi*
[18] Metre Tôṭaka, but the first Pâda of the verse is incorrect
[19] Read *prathitam*
[20] Read *°ham=asya*

Udayendiram Plates of Vikramaditya II

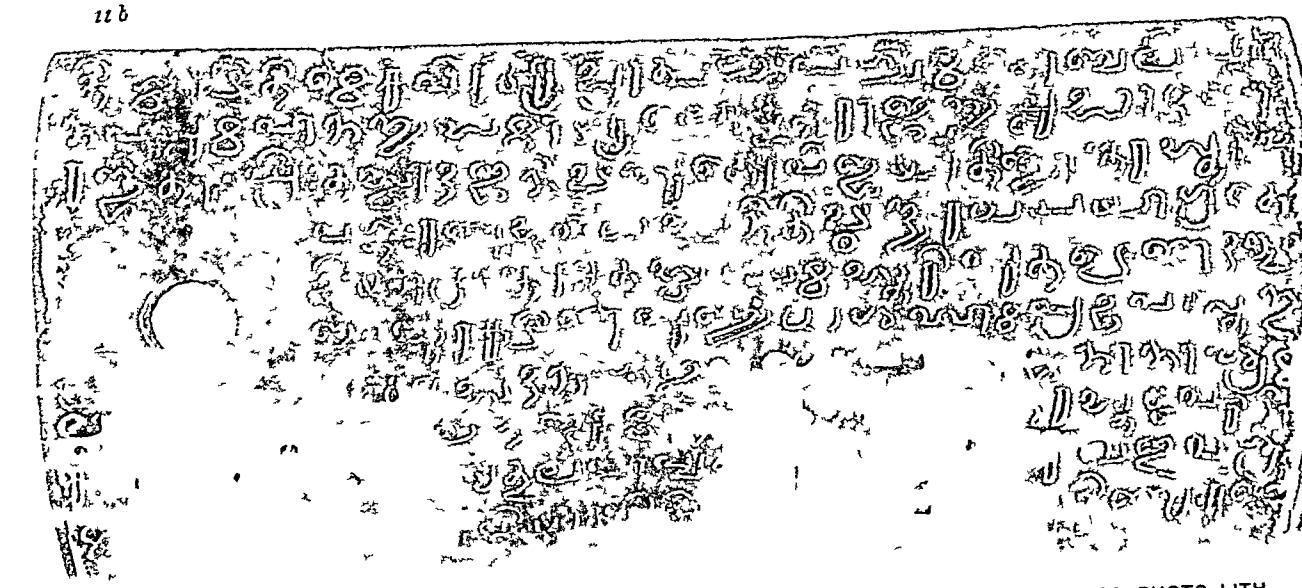
I



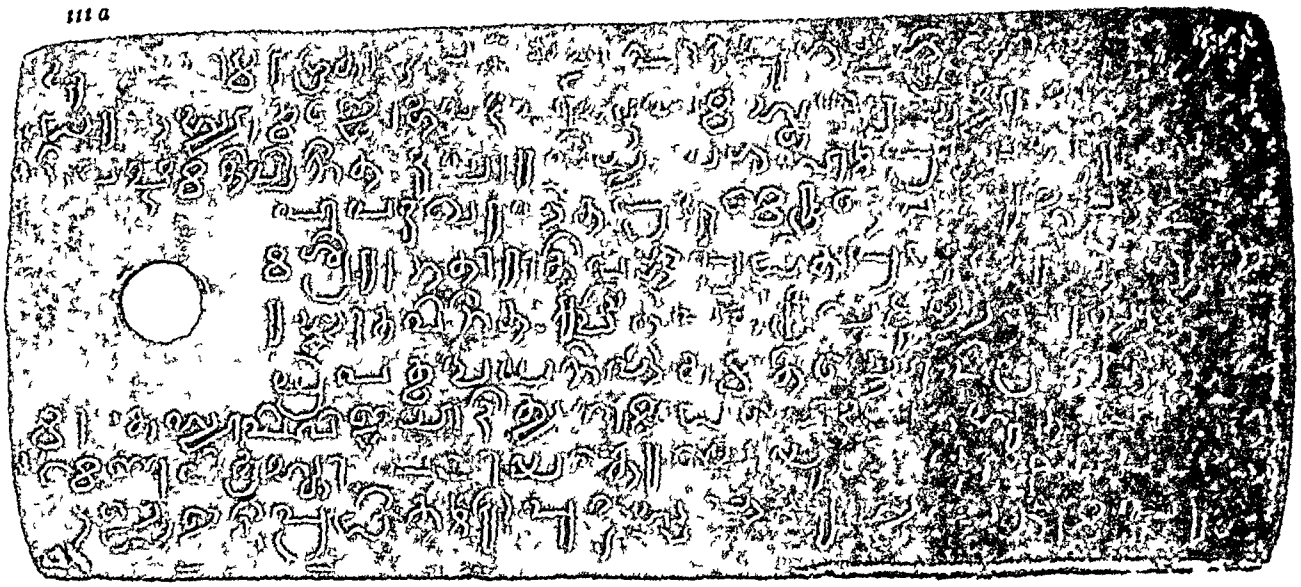
II a



II b



111 a



32

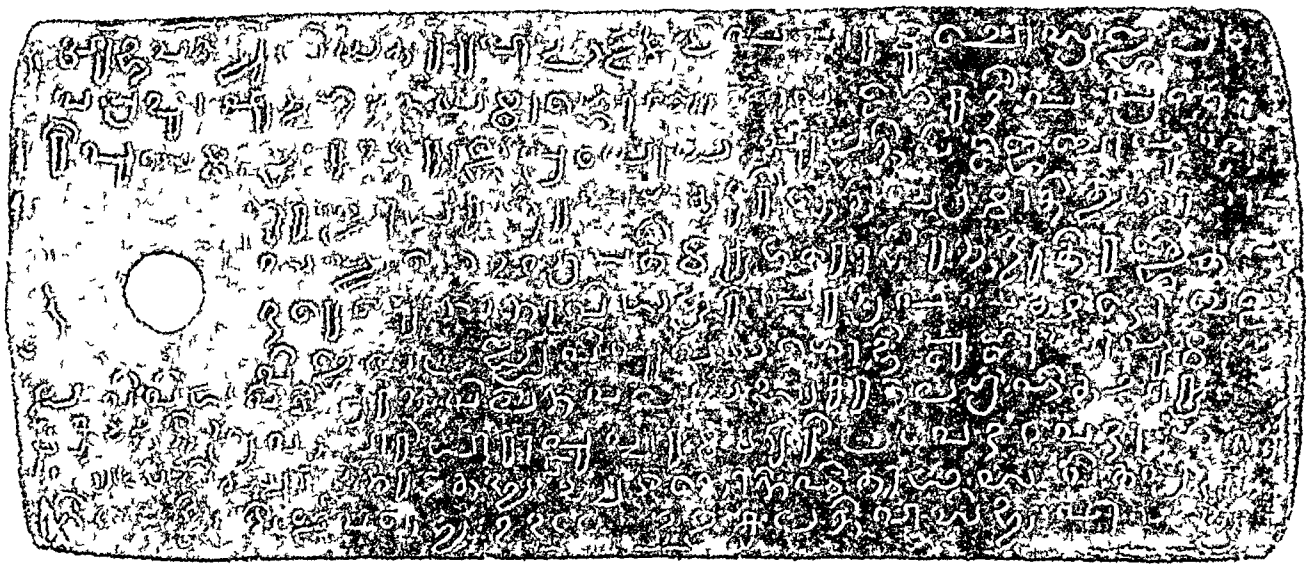
34

36

38

40

111 b



42

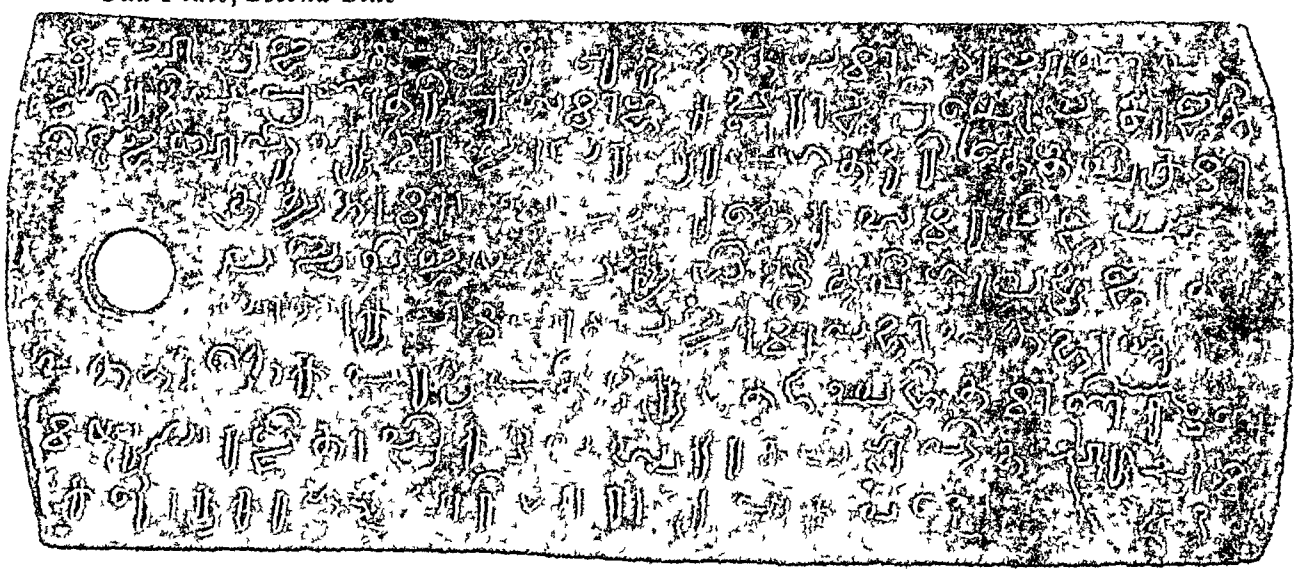
44

46

48

50

Odd Plate, Second Side



10

12

14

16

18

Third Plate, Second Side

41 abhavat[1] dyudhi yat-karavâla-talam[2] dvipa-vârimuchô=sra-jalam[3]
42 vavrishu[h*] || [14*] [4]Anugada(ta)-naya-mârggô Bâna-vamś-aika-dîpah prana[ta]-
43 ripu-samâjah Krishnarâja-priyô yah [|*] ajani Vijaibâhu[h*][5] sû-
44 nur=asy=âdhika-śrîr=apagata-durit-êtir=Vv[i*]kramâti(di)tya-nâmâ || [15*]
45 Sa hy=aśêsha-nripati-makuta-koti-ranna(tna)-dyuti-rañjita-p[â]-
46 da-rênuh[6] nânâvidha-bhûri-para-nripa-patsha(ksha)-dohkhanda-
47 vijaya-labdha[7]-vipula-yasô- bhipûrnna-bâhu-manda-
48 lah[8] vividha-vichitra-ranna(tna)-vilîna-valaya-sva-karatala-grihita-[9]châru-[hê]-
49 makumbha-nisravat[10] vâri-dhârâ-pûrvvakam[11] aki(khi)la-vêda-vêdâmga-ta[rkka]-
50 tat[t*]va-samvit-svaka[r]mma-niratêbhyah sva-mañô-nihitâthah-[12]samvit-pradâna-
51 silêbhyah[13] dvija-vaiêbhyah[14] Udayêndumamka(ga)la-nivâsibhyah[14] êvambhû-

Odd Plate, First Side

1 [15]dyâ-chatushtaya-nivishta-matir=vvini(nî)tah [|*] durvvâra-vîryya-yaśa-
2 sâm prabhavas=taras[v*]î yah pâpa-du[h*]kha-rahita[h*] Prabhumêrudêvah [||*]
3 Abhavad=anupama-sri(śrî)r=ânat-ârâti-vargga[h*] prathita-prithula-kîrttih
4 sûnur=asmât(d=) vini(nî)tah [|*] kshitipati-kula-mukhya[h*] Pârvva-
5 tîś-âmghripatma(dma)-dvaya-nihita-matir=yyô Vikramâti(di)-
6 tya-nâmâh[16] |(||) Tasy=âpi Vijayâditya-nâmadhêyô
7 =bhavat sutah [|*] yat(d-)vikramêna vitrastâh palâyantê=rayô
8 yudhi || [17]Pukal[vi*]ppavar-Ganda iti prathitam[18] ripu-dussaham[19] asya
9 cha nâma param [|*] abhavat[20] dya yudhi yat-karavâla-dala[d*]-dvipa-vâri-

Odd Plate, Second Side

10 muchô=sra-jalam[21] vavrishuh |(||) Anugada(ta)-naya-mârggô Bâna-vam-
11 ś-aika-dîpah pranata-ripu-samâjah Krishnarâja-priyô yah [|*] ajani
12 Vijaibâhu[h*][22] sûnur=asy=âdhika-śri(śrî)r=apagata-durit-êtir=Vvikramâ-
13 ti(di)tya-nâmâ || Sa hya[23] anêka-samara-vijaya-sam-
14 labdha-vijayalakmy(kshmy)-adhishthita-viśâla-bhujântarô
15 Bâna-kul-âmalâmala-byâ(vyô)m-âvabhâsana-bhâskara[24] a-
16 vanat-ânêka-para-nripati-makuta-tata-ghatita-mânik[y]a-mani-
17 mayûkha-rañjit-â[m*]ghrikamala[h*] sva-karatala-grihita-[25]châru-châmî-
18 kar-ôru-kara-[26][gala]d-vâri-dhârâ-pûrvvaka[m*] viprêbhyô vêda-

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1 Read °*vad=yudhi*
2 Read °*vala-dalad dvipa-*
3 Read *-jalari*
4 Metre Mâlinî.
5 Read *Vijayabahuh*
6 Read *-renur=*
7 This *akshara* looks in the original rather like *ndhdha*
8 Read °*lo*
9 Read *-grihita*
10 Read *-nihsravad-*
11 Read °*kam=*
12 Read °*t ârtha-* (?)
13 Read °*bhyo*
14 Read °*bhya*
15 For lines 1-13 see lines 32 44 of the preceding.
16 Read *-namâ*
17 Read *Pugal°*
18 Read *prathitam*
19 Read °*ham=asya*
20 Read °*vad=yudhi*
21 Read *-jalam*
22 Read *Vijayabahuh*
23 Read *hy=anêka-*
24 Read °*skarô=vanat-*
25 Read *-grihita*
26 Read *-karaka*.

TRANSLATION.

A.—The Three First Plates.

Hail! Prosperity!

(Verse 1.) May that Śiva promote your well-being, whose true nature even the Vêda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (*and*) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(V. 2.) May that Nârâyana, whose body ever rests on the lord of serpents, (*and*) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (*and*) who then shone, even more than ordinarily, as if he were the Añjana mountain![1]

(V. 3.) There was the regent of the Asuras, named Bali, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy[2] of the Daityas, with great joy (*also*) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(V. 4.) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śambhu on whose head are the lines of the lustre of a portion of the moon,— **Bâna**, the foe of the gods, who with his sword struck down the forces of his enemies.

(V. 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage **Bânâdhirâja**, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle.

(V. 6.) When **Bânâdhirâja** and many other **Bâna** princes had passed away, there was born in this (*lineage*), not the least (*of its members*), **Jayanandivarman**, the fortune of victory incarnate, and an abode of fortune.

(V. 7.) This unique hero of great might ruled the land to the west of the **Andhra** country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes.

(V. 8.) From him was born his son **Vijayâditya**, who scattered hosts of opponents, (*and*) before whom the enemies, seized with great fear, did not stand on the field of battle.

(V. 9.) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to womankind was like the god of love,— the illustrious **Malladêva**, who was the unique wrestler of the world (**Jagadêkamalla**).

(V. 10.) As Hara begat the six-faced (Kârttikêya) on Pârvatî, so he begat on his queen an incomparable, prosperous, and prudent son who completely scattered multitudes of enemies,— the illustrious **Bânavidyâdhara**, whose pure fame became an excellent *chauri* for the ears of the elephants of the quarters, (*and*) whose two feet were an object of adoration for princes.

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[1] The meaning apparently is, that Nârâyana (Vishnu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words *bhûyo=mṛṣṭasy=âptaye* in the second half of the verse must in my opinion be connected with the words of the first half; compare the similar position of *Vâmana rûpinê* in the next verse.

[2] *i. e.* Vishnu.

(V 11) His son was **Prabhumêrudêva**, who drove away all enemies, whose mind was intent on the four branches of knowledge,[1] who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow

(V 12) From him sprang a son of matchless fortune, named **Vikramâditya**, before whom the hosts of adversaries bowed down, (*and*) whose great renown was widely spread, a man of refinement, who was the chief of the families of princes, (*and*) whose mind was fixed on the two lotus-feet of the lord of Pârvatî

(V. 13) He, again, had a son named **Vijayâditya**, frightened by whose valour the enemies ran away in battle

(V 14) He also bore another name, **Pugaḷvippavar-Ganda**, widely known and unbearable to opponents. Cleft by his sword in battle, the elephants shed their blood as clouds do the rain-water

(V 15) To him was born a son **Vijayabâhu**, named **Vikramâditya**, a unique light of the Bâna family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (*and*) who has **Krishnarâja** for his friend Eminently prosperous (*he is, and*) free from evil and distress

(Line 45) This (*prince*), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,— after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with[2] various bright jewels,— (*has given*) to the excellent twice-born, dwelling at **Udayêndumangala**, who delight in, what is their proper duty, the knowledge of the truth of all the Vêdas and Vêdângas and philosophy, (*and*) are eager to impart the knowledge of things which is stored up in their minds, . .

B —The Odd Plate

(Lines 13-18)[3] This (*prince*), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the Bâna family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,— after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,— . to the Brâhmans, . . of the Vêdas . . . . . .

No. 14 — UDAYENDIRAM PLATES OF VIRA-CHOLA

By F Kielhorn, Ph D, C I E, Göttingen

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev T Foulkes, in the *Indian Antiquary*, Vol IX pp 47 ff and in the *Manual of the Salem District*, Vol. II pp 365 ff I re-edit it from an excellent impression received from Dr Hultzsch, to whom the original plates, which are at **Udayêndiram**, in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A Nicholson, I C S

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[1] See Sir M Monier-Williams's *Dictionary*, s v *vidyâ* — *trayî*, the triple Vêda,' *ánvîkshikî*, 'logic and metaphysics,' *danda-nîti*, 'the science of government,' and *vârttâ*, 'practical arts, such as agriculture, commerce, medicine, *etc*'

[2] Literally, *vilîna* would rather be 'hidden by'

[3] Lines 1-12 of the odd plate are identical with lines 33 44 of the preceding inscription

These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about 9⅞" broad by 2¼" high, and has on the proper right a ring-hole, about $\frac{5}{16}$" in diameter There is neither a ring nor a seal, and the plates are now tied together with a string The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved — The size of the letters is between $\frac{3}{16}$" and $\frac{5}{16}$" The characters are Grantha. The language is Sanskrit, and the text on both plates is in verse In respect of orthography I need only notice the doubling of a consonant before *y* and *v* in *vibhûttyai*, plate ii line 1, *Garuḍaddhvajê*, plate ii. line 9, and *maddhyamê*, plate v line 11 As regards the language, the most noteworthy point is that the author in line 1 of plate ii undoubtedly wrote *trai*, instead of *trayî* which does not suit the metre

The inscription, as we have it, is part of a grant of "the lord of princes" Vîra-Chôla. Plate ii treats of the mythical genealogy of the Chola family, the beings actually mentioned being the god Brahman, his son Marîchi, his son Kâsyapa, his son the Sun, his son Manu, his son Ikshvâku,[1] his descendant (separated from Ikshvâku by many generations) Sagara, his descendant Bhagîratha, and Raghu Plate v records that, when the lord of princes (or king) Vîra-Chôla was ruling the earth, his spiritual guide Nîla advised him to make a grant in favour of some Brâhmans, that Vîra-Chôla then went to the Chôla ruler Parakêsarivarman and asked leave to bestow on the Brâhmans a village in his own territory which he promised to name after Parakêsarivarman, and that, having got the necessary permission, he gave the village of Parakêsarichaturvêdimangala, situated between the river Kâvêrî and another, small river, to a hundred and fifty (Brâhmans)

I cannot say anything definite about the Chôla ruler Parakêsarivarman and the subordinate prince Vîra-Chôla,[2] mentioned in this inscription, nor am I able to identify the village of Parakêsarichaturvêdimangala

TEXT [3]

Second Plate, First Side.

1 bhavatâm[4] bhavatât(d=) vibhûttyai trayî sâra-vastu[5] chaturânana-
2 m=âdi-têjah || [6] Vidhâtus=tasya putrô=bhût(n)=Marîchi[r*]=mmâna-
3 sô mahân [|*] Mari(rî)chês=cha tanûjô=bhût Kâsyap-â-
4 khyô mahâmuni[h*] || Kâsyapasya munêr=âsîd=âtma-
5 jô bhânumân=Ravir[7]=vviśvêshâñ=cha[8] lôkânâm=andha-
6 kâr-âpanôda-krit || Vêda-vêdâṁga-tat[t*]vajñô Vi-

[1] From Brahman to Ikshvâku the genealogy agrees with the one given in the *Kalingattu-Parani*, *Ind Ant* Vol XIX p 330 Compare also the genealogies in the large Leyden grant (Dr Burgess' *Arch Survey of Southern India*, Vol IV p 216) and in the *Vikkirama-Śôḷan-Ulâ* (*Ind Ant* Vol XXII p 147)

[2] [On page 71 above, reference is made to a chief, named Vîra Chôḷa, who was the father of Vîra Champa (Śaka Samvat 1236) The Pañcha-Pândava Malai rock inscription (*ante*, p 75, note 1) records a gift by an earlier Vîra Chôla, who was the son of the lord (*udaiyâr*) Lâṭarâja Puṉalvippavar Gaṇḍa. This Vîra Chôla appears to have been a local chief, who was not related to the Chôla family at all, but on whom the name Vîra Chôla was bestowed with reference to the ruling dynasty Similarly, the Vîra Chôla of this Udayêndiram fragment need not necessarily have been a Chôla, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chôla king Parakêsarivarman The latter cannot be identified, as we know from inscriptions that the surname Parakêsarivarman was borne by several Chôla kings — E H]

[3] From an impression received from Dr Hultzsch [4] Metre Vasantatilakâ

[5] Originally *traisâra* was engraved, as required by the metre, afterwards the *as* of *trai* has been struck out, and *yî* has been inserted below the line, between the *aksharas tra* (for *trai*) and *sâ*

[6] Metre Ślôka (Anushṭubh), and of all the following verses

[7] Read °*vih* | *viśvê*°

[8] Here one syllable is missing, and the particle *cha* yields no sense Probably the intended reading is *viśvêshâm=âva*

Second Plate, Second Side

7 vasvataś=cha[1] sutô Manuh [|*] âsît kshitibhritâm=âdyah
8 pranavaś=chhandasâm=iva || Ikshvâkuś=cha mahâ-prâjñô
9 bhaktimân Garudaddhvajê [|*] Manôs=sûnuh [2]kshitiśasann=âsi(sî)d=Âkha-
10 ndala-samah || Ikshvâku-vamśa-jâtêshu kshatriyêshu
11 bahushv=api [|*] pâlayitvâ bhuvân=dî[r]ggham[3] yâtêshu cha divam
12 prati || Sagarô nâma tad-vamśê jâtavân [bhû]pa-pû(pu)mgava[h] [|*] Bhagî-
13 rathô=pi tad-vamśê tatô jâtô janô(nê)śvara[h*] || Raghur=nnâma

Fifth Plate, First Side

1 Rakshamânê bhuvam[4] viśvam Vira-Chôlê nrip-êśvarê [|*] dha[r*]m-ô
2 padêshtâ tasy=âbhût[5] Nila-nâmâ mahîsurah || Yush[m]ad-g[u]rûnâm sa-
3 [r*]vvêshâm[6] svargga-prâpana-kâranam [|*] brahmadêyan=dvijêndrêbhyô
4 dêh=îty=ênam=adîdiśat || Śrutvâ tad-vachanam râjâ gatvâ
5 Chôla-mahi(hî)patin=[7]namaskritya puras=tasya sthitv=aitad=abravî-
6 d=vacha[h] || Mat(d-)dêśê tu mahâ-grâmam[8] dâsyâmi tava sam-

Fifth Plate, Second Side.

7 jñayâ [|*] bhûsurêbhyô=han=tat-kâ[r*]yyê mahyan=dêh=îty=anugraham ||
8 Tad=âśu kurvv=ity[9]=anujñâtah Parakêsarivarmmanâ [|*] pañchâśa-
9 dbhyaś=śatêbhyaś=cha Vi(vi)ra-Chôlô nriv(p)-êśvarah || Parakêsaricha-[10]
10 tu[r]vvêdimamgal-âhvayam pû[r*]nnam[11] Kâvêryyâ[12] svatpa-nadyâ-
11 ś=cha maddhyamê supratishta(shthi)tam [||*] Sa[r*]vva-lakshana-sampannam[13] śâ-
12 ly-âdi-sasya-bhûshitam [|*] panas-âmr-âdi-samyuktam pûg-ârâm-â-

TRANSLATION.

A —Second Plate

. . . . . may the primeval glory, with four faces,[14] the essence of the three Vêdas, promote your welfare!

Of that Creator, Marîchi was the great mind-born son, and of Marîchi's body sprang the great sage Kâśyapa

Of the sage Kâśyapa the resplendent Sun was the son, who dispels the darkness of all the worlds

Vivasvat's[15] son again was Manu, thoroughly familiar with the Vêdas and Vêdângas, the first of the rulers of the earth, as *Ôm* is of the Vêdic texts

And Manu's son was the wise Ikshvâku, devoted to him[16] whose symbol is the Garuda, he ruled the earth, equal to Âkhandala[17]

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[1] This *cha* spoils the metre
[2] Read either *kshitiśah sann=* or *kshitim śâsad=*
[3] Read *dîrgham*
[4] Read *bhuvam viśvâm*
[5] Read °*bhûn=Nila-*
[6] Read *sarvêshâm*
[7] Read °*patim* |
[8] Read *grâmam*
[9] Here again this *ity* offends against the metre.
[10] The first half of this verse is quite incorrect
[11] Read *pûrnam*
[12] Read *Kâveryâh svalpa-*, as suggested by Mr Foulkes
[13] Read *sampannam*
[14] *i e* the glorious god Chaturânana (Brahmâ).
[15] *i e* the Sun's
[16] *i e* the god Vishnu-Krishna.
[17] *i e.* Indra

When many warriors born in the family of Ikshvâku, having long ruled the earth, had gone to heaven, then the most excellent king Sagara was born in his family, and in his family again was born afterwards the lord of men Bhagîratha.

Raghu by name . . . . . .

B—Fifth Plate

While the lord of princes Vîra-Chôḷa was ruling the whole earth, a Brâhman named Nîla was his spiritual adviser

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the Chôḷa ruler, bowed down, and, standing in his presence, spoke the following words —

"In my territory I wish to give a great village, (*which shall be*) named after thee, to the Brâhmans, please grant me leave to do this!"

And permitted by Parakêsarivarman, who said to him, "Do so speedily," the lord of princes Vîra-Chôla (*gave*) to one hundred and fifty (*Brâhmans*) the entire village of Parakêsarichaturvêdimangala, well situated between the Kâvêrî and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens . . . . . .

No 15.— GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI

SAKA-SAMVAT 1153.

BY E HULTZSCH, PH D

This inscription has been already drawn attention to by Mr G Mackenzie in his *Manual of the Kistna District*, p 214, and by Mr R Sewell in his *Lists of Antiquities*, Vol I p 54 It is engraved on three faces of a stone pillar in front of the Durgâmbâ temple at Ganapêśvaram, a hamlet near Talagada-Divi in the Bandar (Masulipatam) tâlukâ of the Kistna district. The same pillar bears four other, later inscriptions, *viz* one at the bottom of the east face[1] underneath the inscription of Ganapati, and three others[2] on the north face, which had been left blank by the engraver of the Ganapati inscription.

The alphabet of the inscription is Telugu The language is Sanskrit verse as far as line 121, and Telugu prose from line 121 to the end. The Sanskrit portion opens with invocations of Vishṇu, Śiva, and Ganêśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the Kâkatîya king Ganapati, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the Anmakoṇda and Êkâmranâtha inscriptions,[3] the Ganapêśvaram inscription commences the list with Prôla (verse 5), who resided at Anmakonda in the Andhra country, the capital of the kings of the race of Kâkati[4] (v 4). He defeated

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[1] This inscription is dated in Śâlivâhana Śakavarsha 16[9]3 [expired], the Khara *samvatsara*

[2] The dates of these inscriptions are Śaka Samvat 1268 [expired], Vyaya, 1605 (*not* 1005, as stated by Messrs Mackenzie and Sewell), [expired], Rudhirôdgârin, and 1235 The second inscription refers to "the *linga* called after Ganapati, which had been set up by Chodarâja at the junction of the Vêni and the sea," and the third records the grant of a lamp "to the god Ganapatîśvara in the beautiful Peda Dîvipura at the junction of the Krishṇâ and the sea."

[3] *Ind. Ant* Vol XI p 10, and Vol XXI p 197

[4] See *Ind Ant* Vol XXI p 196, note 11

Mantena-Gunda, Tailapadêva, and Gôvinda-Dandêśa, and re-instated Chôdôdaya (v 6). The same four contemporaries of Prôla are referred to in the Anmakonda inscription, where, however, Mantena-Gunda is called Gunda, the lord of the city of Mantrakûta Tailapadêva has been already identified by Dr Fleet with the Western Châlukya king Taila III. Chôdôdaya is mentioned four times in the Anmakonda inscription Line 32 f of that inscription reads as follows — "Then he (Prôla), who had easily plundered his (Udaya's) dominions in warfare, gave the kingdom (back) to king Udaya" Verse 6 of the Ganapêśvaram inscription shows that Udaya is here meant for Chodôdaya In lines 65 to 71 of the Anmakonda inscription, we are told that king Chôdôdaya died out of fear of Prôla's successor, Rudra According to line 104 f. Rudra burnt the city of Chôdôdaya In line 107, Rudra is called "the only resort of Padmâ (or Lakshmî) who arose from the womb of the glittering milk-ocean of the race of Kandûrôdaya-Chôda" Udaya-Chôda is evidently a transposed, but synonymous form of Chôdôdaya Further, I suspect that Padmâ has to be taken as the actual name of Chôdôdaya's daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city Finally, Kandûra appears to have been the name of Chôdôdaya's capital According to Dr Oppert[1] "there are in the Nizâm's territory and the neighbouring districts many places called Kandûru" But I am not in a position to say which of these is to be identified with Kandûra

By his wife Muppaladêvi, or, as she is called in the Anmakonda inscription, Muppamadêvî, Prôla had two sons, Rudra and Mahâdêva (v 7) Rudra succeeded his father on the throne (v 8) He is said to have settled the inhabitants of towns which he had destroyed, at Ôrungallu[2] (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of Rudrêśvara (v 9) Rudra was succeeded by (his brother) Mahâdêva (v 11), whose son by Bayyâmbikâ was Ganapati (v 12)

Verses 15 to 43 describe the descent of one of Ganapati's officers, the general Jâya or Jâyana The first person named is Bhîma (I) of the race of Ayya (v 16), who resided at Kroyyûru[3] in the country of Velanându[4] (v 17) His three sons by Rachyâmbikâ, Jilla, Nârâyana (I.), and Sûraya, were in the service of king Chôdi (v 18) Jilla defeated a certain Kannâradêva and received in acknowledgment of this deed the dignity of general from the king (v 19) At the command of king Chôdi, the second brother, Nârâyana (I), fortified Dvîpa, *i e* Talagada-Divi, which is fabled to have been created by the god Kuvêra (v 20 f) He also constructed tanks and temples at Dvîpa and at Vadlakuṟṟu (vv 23-25) He received from king Chôdi the lordship over Dvîpa and the Gontu villages, and the title of general (v 26 f) The four sons of Nârâyana (I) by Nârâmbâ (I) were Chôdi,[5] Bhîma (II), Pinna-Chôdi, and Bramma (v 28) They served in the army of "the king who was the lord of the Chôda country" (v 30) This king appears to be identical with, or a successor of, the previously mentioned king Chôdi (vv 18, 20, 27) He may be also connected with Chôdôdaya, to whom both the Anmakonda and the Ganapêśvaram inscriptions refer as a contemporary of the two Kâkatîya kings Prôla and Rudra, and with Kulôttunga-Chôda-Gonka of Velanându[6] The wife of Pinna-Chôdi, the third of the four brothers, was Dâmâmbâ (v 31) They had two daughters, Nârâmbâ (II) and Pêramâmbâ, and three sons, Prithva, Jâya or Jâyana, and

[1] *Madras Journal of Literature and Science* for the year 1881, p 217

[2] The length of the first vowel is guaranteed by the metre. Other forms are Orangallu and Orugallu, *Ind Ant* Vol. XXI p 197, note 3

[3] This place can hardly be identical with the distant Krôsûru, which is the head-quarters of a tâlukâ of the Kistna district.

[4] This territorial term forms part of Velanânti Kulôttunga-Chôda Gonka, the name of a chief whose inscriptions range between Śaka-Samvat 1055 and 1072, see my *Annual Report* for 1892 93, p 3

[5] This person and his younger brother Pinna Chôdi were evidently called after king Chôḍi

[6] See note 4.

Nârâyana (II) (v. 32) At this time (the Kâkatîya) king Ganapati, who had defeated the kings of Chôla, Kalinga, Sêvana,[1] Karnâta, and Lâta, conquered the country of Velanându, together with Dvîpa (v. 34) Having taken to wife Nârama and Pêrama (*i e* Nârâmbâ II and Pêramâmbâ of verse 32), he took their younger brother Jâya or Jâyana into his service (v 36 f) and appointed him general (v 38). Jâya had, on a previous occasion, defeated a certain Vairigôdhûmagharatta (v. 41).

The immediate object of the inscription is to record that the general Jâya built at Dvîpa a temple of Śiva, which he called Ganapêśvara or Ganapatîśvara in honour of his patron, king Ganapati (v 44 f), and the name of which survives to the present day in the hamlet of Ganapêśvaram The date of the consecration of the temple was the *tithi* of Gaurî in the bright fortnight of Vaiśâkha of the Śâka year 1153, which corresponded to the cyclic year Khara (v 45) I am obliged to Mr Dikshit for the following remarks on this date —

"The goddess Gaurî is supposed to have been born on the fourth *tithi* of Jyaishtha, but is considered as the regent of the third *tithi*. Consequently, the "*tithi* of Gaurî" might be meant for the third or fourth *tithi* Observances in honour of Gaurî are enjoined on both the third and the fourth *tithi* of some of the twelve months One of these observances commences on the Chaitra *śukla tritîyâ* and ends on the Vaiśâkha *śukla tritîyâ* This *tithi* ended in Śaka-Samvat 1153 expired, the Khara *samvatsara*, on Monday, the 7th April, A D 1231, at 11 *gh* 10 *p*, and Vaiśâkha *śukla chaturthî* ended on Tuesday, the 8th April, at 7 *gh* 13 *p* Ujjain mean-time"

The Telugu portion of the inscription (lines 121 to 135)[2] records that certain dues had to be paid by every boat touching at Nangegadda to the temple of Ganapatîśvara at Divi,[3] and that Jâyapa-Nâyaka (*i e* Jâya or Jâyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp

TEXT.[4]

A — West Face

1 श्रीकांतश्रियमातनोतु भवतां क्रीडाकृति-
2 र्वारिधेरन्नावाग्र समुध्धृतां[5] लघुतयोध्ध्र-[6]
3 र्तु क्षिति दंष्ट्रया [।*] यस्तावद्दद्वधे निपीडिततनु-
4 र्ब्रह्माडखंडे भृश स्वस्थानस्थितियाचनोचित-
5 पदैस्तुष्टाव यावन्न सा ॥ [१*] जयति शिरसि शंभो-
6 रिंदुलेखा मयूखैरमृतविसरसारैः क्षा-
7 लयती जगति [।*] शिशिरविशदगंगावारिभृज्जू-
8 टभास्वत्कनककलशलग्ना राजतीव[7] प्रणाली ॥ [२*] गजा-
9 स्यः पातु वो यस्य भाति दानान्तिकालिनः । मह्ना-
10 द्रिनिर्झरोपातकान्तनीलोपला इव ॥ [३*] अस्त्युज्जित

[1] See *Ind Ant* Vol XXI p 199 f

[2] To Mr G V Ramamurti, of Parlâ Kimedi, I am indebted for the explanation of several Telugu terms

[3] Both Divi and Dvîpa, which occurs repeatedly in the Sanskrit portion, refer to the village of Palagada Divi, near which the hamlet of Ganapêśvaram is situated The form Divi must be derived from *dîvi*, which is a Telugu *tadbhava* cf *dvîpa*, and which forms part of Peda-Divipura (*ante*, p 82, note 2)

[4] From inked estampages

[5] Read समुद्धृता.

[6] Read °योद्ध°.

[7] *Rajati* is a mistake, caused by the metre, for *râjanti*

11 काकतिवंशजानां नरेश्वराणां कुलराजधानी [।*] अं-
12 भ्रावनीमडनमन्मकोडनामाभिरामं नगरं ध-
13 रित्रा ॥ [४*] तत्र स्थितः प्रोलधराधिनाथः स्वबाहुवीर्य्ये-
14 ण धरा ररक्ष । यस्य प्रतापज्वलने समन्ताच्छत्रुक्षि-[1]
15 तीशाश्शलभा बभूवु ॥ [५*] केचिन्मंत्तेनगु[ड]वत्क्षितिभृतः ख-
16 ड्गेन निःखडिताः[2] केचित्तैलपदेववज्रजहय युध्वा-[3]
17 जिरे त्याजिताः [।*] केचिद्दूरमपोहिताः समरतो गो-
18 विददडेशवत्केचित्स्वस्वपदेषु येन निहिताश्चो-
19 डोदयक्ष्मेशवत् ॥ [६*] तस्मात्प्रोलनरेशान्मुप्पलदेव्यां[4]
20 बभूवतुः पुत्रौ । रिपुनृपमदेभसिंहौ [रु]-
21 द्रमहादेवभूप[ती] ख्यातौ ॥ [७*] पितुः परोक्षे वसुध[ां][5]
22 शशास रुद्रक्षमाभृद्भुवनैकवीरः । यस्य प्रता-
23 पोल्बणदाववह्निः प्रत्यर्थिपृथ्वीशवन ददाह ॥ [८*] उन्मृ-
24 ष्टानि पुराणि येन कथयत्यापूर्य्य तत्तज्ज-
25 [6]नैस्तत्तना[म]भिरोरुगल्लुनगरे निर्म्मापिता वा-
26 टिकाः [।*] किंच स्वेषु कृतेषु तेष्वथ पुरेष्वापूर्य्य नू-
27 त्नैर्ज्जनैः श्रीरुद्रेश्वरसंज्ञया विरचिताः प्रख्यातदे-
28 वालयाः ॥ [९*] पोषणैस्तोषणैर्द्दैडैः पालनैरुपलाल-
29 नैः । सवर्द्धिताः प्रजा येन पित्रेव धरणीभृता ॥ [१०*] दिवं[7]
30 गते रुद्रनृपे बभार भुव महादेवविभुर्व्विनेशुः [।*] प्र-
31 तापभाना[वु]दिते यदीये तेजांसि भानामिव भूप-
32 तीना ॥ [११*] तस्मान्महादेवमहामहीशाद्व्याविकायाम-
33 भवत्प्रभावान् । सर्व्वसहासर्व्वधुरीणपाणिः कुलप्रदीपो
34 गणपत्यधीशः ॥ [१२*] यस्योन्मत्तगजेद्रगडविगलद्दानांबु-[8]
35 वृष्टिप्लुते त्वगत्तुगतुरगनिष्ठुरखुरैः क्ष[ष्टे] तथा-
36 नेकथा[9] [।*] युत्क्षेत्रे रिपुहस्तिमस्तकगळन्मुक्तौघ[वी]जाक्ष-
37 ते जाताः [10]कीर्त्तिलताश्शशाकविशदा वेल्लति दिग्भित्तिषु ॥ [१३*]
निज[भु]-

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[1] Read °च्छत्रु [2] Read निष्खण्डिता [3] Read युद्धा°
[4] The *anusvara* stands at the beginning of the next line
[5] The *anusvara* stands at the beginning of the next line
[6] Read °स्तत्तन्नाम°
[7] The *anusvara* stands at the beginning of the next line
[8] Read °गलद्दानाम्बु. [9] Read °कथा. [10] Read कीर्ति

38 जविजितानां निर्ज्जिताना परैर्व्वा शरणमुपगतानां
39 सोमसूर्य्यान्वयानां [।*] निखिलनरपतीनामाश्रयस्स-
40 न्सदा यः प्रतिदिनपरिवृद्धप्राज्यराज्यो विभाति ॥ [१४*] अस्य भृत्यः
41 प्रियो भाति गणपत्यवनीभृतः । श्रीमज्जायचमूनाथः
42 कथ्यतेयं तदन्वयः ॥ [१५*] विक्रांतिमानय्यकुले प्रसिद्धे प्रादु-
43 र्ब्बभूवात्र कलौ स भीमः । दुश्शासनश्शासित एव [1]शत्रुदुर्य्यो-
44 धनोयोधि सुखेन येन ॥ [१६*] भुवोवतसे वेलनांडुदेशे क्रो-
45 ष्यूरुसत्त्र कुलसन्निवास । ग्रामं स भीमो धन-
46 दोपमानश्चकार वित्तैरलकोपमान ॥ [१७*] रच्याविका-

B—South Face

47 या प्रवभूवुरस्मात्ते जिल्लनारायणसूरया-
48 ख्याः । शक्तिप्रभेदैरिव यैस्त्रिभिश्च जिगाय शत्रून् भु-
49 वि चोडिभूपः ॥ [१८*] जिल्लस्समुल्लासितबाहुवीर्य्यः
50 कन्नारदेवं समरे विजित्य । लेभे निजेशाच्छिविकात-
51 पत्राद्यशेषचिह्नैर्ध्वजिनीपतित्वं ॥ [१९*] तस्यानुजस्सं-[2]
52 तत[मिव] [3]भर्त्तुन्नारायणः कार्य्यपराय-
53 णोभूत् । यश्चोडिभूपस्य रिपूनशेषाश्चकार भृ-
54 त्यान्नयविक्रमाभ्यां ॥ [२०*] यः कृष्णवेणीलवणाब्धिसं-
55 गे द्वीपं पुरैतद्धनदेन सृष्टं [।*] परैर्दुराप वस-
56 तां मनोज्ञ चकार दुर्गं प्रभुणा नियुक्तः ॥ [२१*] पू-
57 [4]र्णाभ्यर्णतटाकवाःप्लुतलसच्छालीचुकेदारक ना-
58 नापुष्पफलाभिशोभितमहारामाभिरामस्थ-
59 ल । सौधाट्टालकहर्म्यगोपुरबृहत्प्राकारभास्व-
60 त्पुर द्वीप भूपनिवासयोग्यमकरोद्यः प्रागसे-
61 व्य नृणां ॥ [२२*] चोडसमुद्रतटाक चोडेश्वरधाम
62 [च]त्र हि द्वीपे । यश्चक्रे पतिनाम्ना भीमेश्वरमदिरं च
63 पितृनाम्ना ॥ [२३*] अत्रैव प्रासादान्विष्णोश्च करालभैरवस्या-
64 पि । यश्चाकरोन्मनोज्ञान्वंडुलदेव्या मह[।*]काल्या-

[1] Read शत्रुदुर्य्यो°.
[2] The *anusvâra* stands at the beginning of the next line
[3] Read भर्त्तुर्ना°.
[4] Read पूर्णाभ्यर्ण

65 : ॥ [२४*] अथ वड्डकुळ्ळनामग्रामे यश्चाकरोत्पितुर्ण[ा]-[1]
66 स्त्रा । [भो]मसमुद्रतटाक भीमेश्वरनाम रम्य-
67 शिवभवनं ॥ [२५*] नारायणाय तस्मै पौरुषपरितो-
68 षितः पतिः प्रादात् । द्वीपस्याधिपतित्वं स्वामित्व [च]ा-
69 पि गोंटुपल्लीना ॥ [२६*] अर्थार्ज्जकमतिशूरं ज्ञात्वा दे-
70 शाधिकारधौरेय । चक्रे सेनाधिपमपि नाराय-
71 णमेव चोडिनरनाथः[2] ॥ [२७*] तस्माज्जाताः ख्यातनारा-
72 यणाख्यान्नारावायां सूनवो भानुभास-
73 : [।*] चोडिर्भीम[:*][3] पित्रचोडिर्य्यशस्वी नाम्ना ब्रह्मयेति
74 चत्वार एते ॥ [२८*] अपामधीशा इव वाडवाग्नयाः
75 प्रभोरुपाया इव कार्य्यसाधकाः । करा इवाश्लिष्ट-
76 रमा सुरद्विषो विभाति चत्वार इमे भटोत्तमाः ॥ [२९*]
77 चोडपृथ्वीशभूपस्य च[तु]राशाजयावहाः [।*] अभू-
78 वन्बाहुवीर्य्येण चत्वारो भटपुंगवाः ॥ [३०*] विष्णोः
79 श्रीरिव गीरिवांबुजभुवश्शंभोरिवाद्रेस्सुता काम-
80 स्येव रतिश्शचीव सुरपस्योषेव शोचिष्यतेः । शीतांशोरि-
81 व रोहिणि[4] गुणनिधेश्श्रीपित्र[चो*]डिप्रभोर्द्दामांवा कुलपा-
82 लिका समभवद्गौरर्त्थिना कामधुक् ॥ [३१*] नारांवा पेरमां-[5]
83 वा च सुते जाते तयोरुभे । पुत्रास्त्रयोभवन्पृथ्वजा-
84 यनारायणाह्वयाः ॥ [३२*] भ्रातृषु त्रिषु तेष्वेष मध्यमो-
85 प्युत्तमो गुणैः । राजते जायसैन्येशः पाडवेष्विव म-
86 ध्यमः ॥ [३३*] कालेस्मिन्नृपशेखरो गणपतिश्चोणीपतिर्लीलया
87 जित्वा चोळकळिंगसेवणबृहत्कर्णाटलाटाधिपान्[6] । रत्नन्द-
88 त्रिणसिंधुविंध्यनगयोर्म्मध्यत्तमामंडल सद्वीप[7]
89 वेलनाडुदेशमखिल स्वायत्तमेवाकरोत् ॥ [३४*] स्त्री-
90 रत्नपुरत्नगजाश्वरत्ननानाशिलारत्नचय समत्तात् ।
91 आहृत्य चास्माद्वेलनाडुदेशान्नावेशयत्स्व पुरमे-
92 व भूपः ॥ [३५*] अथ रूपविलासविभ्रमैरसमाने भुवनत्र-

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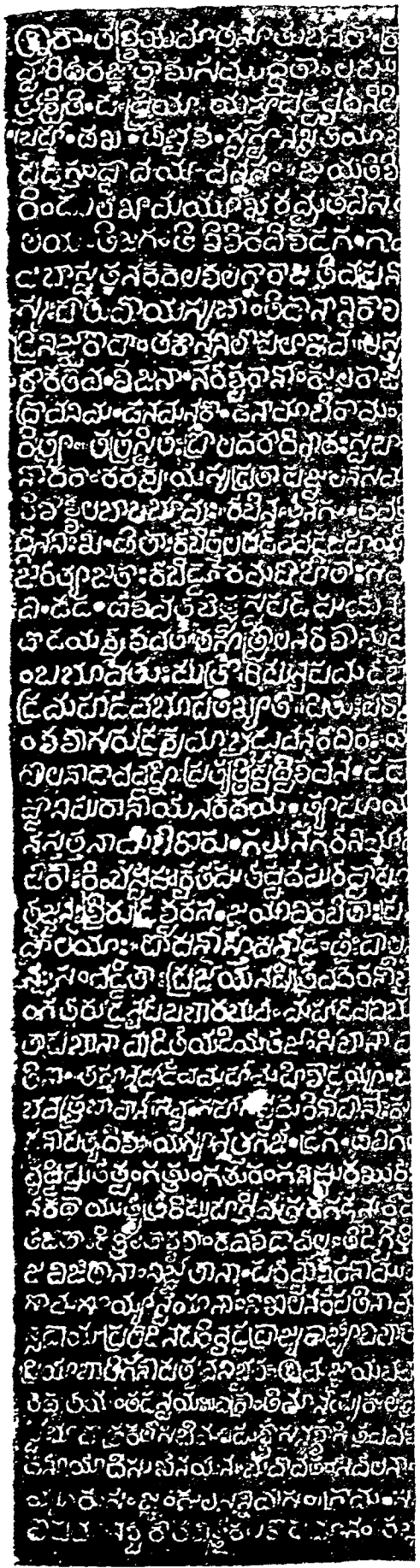
[1] Read °तुर्ना°
[2] Read नाथ
[3] Read चोडिर्भीम'
[4] Read रोहिणी
[5] The *anusvara* stands at the beginning of the next line
[6] Read कर्णाट
[7] The *anusvâra* stands at the beginning of the next line

C—East Face

93 येप्यम् [।+] गणपत्यवनीपतिर्व्यधाद्दयिते नारस-
94 पेरमाह्वये ॥ [३६*] तदनुजमतिसौम्याकारमा-
95 कारलक्ष्मीसुविनयनयदाक्ष्यस्थैर्य्यगाभी-
96 र्य्यशौर्य्यैः । शिशुमपि गरिमाण प्रापितं
97 जायनाख्यन्नरपतिरभिनय स्वानुचर्य्यै
98 न्ययुङ्क्त[1] ॥ [३७*] ततः प्रसन्नश्चरितैर्म्मुदाक्षै प्रादात्त्विती-
99 यः खलु जायनाय ॥ आंदोलिकाच्छत्रसना-
100 थचिह्नैस्सेनाधिपत्यं गजसाधनित्व ॥ [३८*] सुरेश्वरेणे-
101 व निजेश्वरेण सेनाधिपत्याधिकृतो विभाति । जायः
102 कुमारो विबुधैः परीतः सप्राप्तशक्तिः परवी-
103 रहता ॥ [३९*] यस्यासिधारा प्रबलाहिताना दे-
104 वांगनासंगमनैकदूती । यन्नीतिरन्यत्ति-
105 तिपाललक्ष्मीसंधानदूती निजवल्लभस्य ॥ [४०*] शत्रू-
106 नशेषान्समरेषु शूराञ्गिलिष्यतः खड्गमु[ख]-
107 स्य यस्य । यो वैरिगोधूमवरट्टनाम्ना व्य-
108 राजत प्राक्बलस्य जातः ॥ [४१*] क्षीणत्वं प्रतिपक्षमे-
109 ति नितरामेको द्विजाधीश्वरः प्रायः क्षीणवसुः
110 प्रयाति वसुमत्याख्ये सदैको बुधः । मूढस्सन्क-
111 [2]तिचद्दिनान्यनुदयो ह्येकः कविर्व्वर्त्तते सद्दानं
112 किमितीव यश्श्रुतिगताद्दानस्तवोल्लज्जते[3] ॥ [४२*] संपा-
113 [4]दितैर्य्यधावत्सुतकृतिनिधिवनविवाहसुरगे-
114 हैः । सतटाकैर्य्यस्सप्तभिरेतैस्संतानवान्बवति[5] ॥ [४३*]
115 सोयं जायचमूपतिर्गणपतिक्षोणीशनाम्ना
116 स्वय सङ्गत्रा गणपेश्वराह्वयमहादेवस्य
117 लिंगाकृतेः । [6]द्विपेस्मिन् स्वपितामहेन रचिते नाराय-
118 णेनोन्नतं प्रासादन्निरमापयद्ध्रुवममुं[7]
119 कैलासशैलोपम ॥ [४४*] गुणशरभवमितशाके रु-
120 रवर्षे माधवे सिते गौर्य्याः । तिथ्यां[8] व्यधात्प्रति-

[1] Read न्ययुङ्क्त.
[2] Read °तिचिद्दि°.
[3] Read सवाह्लज्जते.
[4] Read °र्य्यधाव°
[5] Read °वान्भवति.
[6] Read द्वीपे.
[7] Read °मापयद्ध्रव°.
[8] Read तिथ्यां.



121 ष्टां जाय[:*] श्रीगणपतीश्वरस्यास्य ॥ [४५*] दिवि गण-
122 पतीश्वरश्रीमहादेवरकु पदिनेनिमिदि विष-
123 यमुल उभय नाना देसियु नंगेगड्डनिच्चि-
124 न आयमु कलमुनं भेद्द[1] चिन्नमु ॥ गणप-
125 तिदेवमहाराजुलकु वुण्यमुगानु जाय-
126 पनायकुडु पेट्टिन वृत्तुलु [।*] एनुवऽतनु
127 पुट्लु ३ । पेद्दमद्दालिनि पुट्लु ३ । कुऽमद्दालिनि [पु]-
128 ट्लु २ । अयनपूडिनि पुट्लु २ । नेंतलकोडू[र]-
129 नु पुट्लु २ । मूनिकोंडनु पुट्लु[2] ३ । चीकुलप-
130 त्तिनि पुट्लु २ । कौडिपऽतनु पुट्लु २ । पचुब-
131 ऽतनु पुट्लु २ । चेवेंडुन पुट्लु २ । दोनेपूंडि-
132 नि पुट्लु ४ । कारमूरनु पुट्लु २ । ओडपागुल पे-
133 ट्टिन पोलमु [।*] कौतेपल्लिनि पुट्लु २ । व्रेंकटि पुट्लु २ [॥*]
134 जायपनायकुडु अखडदीपमुनकुं वे-
135 ट्टिन मोदालु २५ ॥

TRANSLATION.

A—Sanskrit Portion

(Verse 1) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on (*his*) tusk the Earth which (*he*) had imperceptibly (*and*) quickly raised from the ocean, grew (*to such an extent that*) his body was squeezed with difficulty into the aggregate of (*all*) the worlds, before she (*viz* the Earth) could praise (*him*) with words appropriate for the request to place (*her*) in her (*original*) position!

(V 2) Victorious is the sickle of the moon on the head of Śambhu (Śiva), which purifies the worlds by (*its*) rays, consisting of masses of nectar, (*and*) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gangâ (*river*)

(V. 3) Let him protect you, the elephant-faced (Ganêśa), the bees near whose rutting (*temples*) resemble lovely blue water-lilies near a great mountain torrent!

(V. 4) There is on earth a mighty (*and*) lovely city, called Anmakonda, the ornament of the Andhra country (*and*) the family capital of the kings who have sprung from the race of Kâkati.

(V 5) In this (*city*) resided king Prôla, (*who*) protected the earth by the strength of his arms (*and*) in the fire of whose valour hostile kings from all sides were (*burnt like*) moths

(V. 6) By him some kings were cut up with the sword, as Mantena-Gunda; others were deprived of (*their*) elephants and horses on the battle-field, as Tailapadêva, others were driven away far from the battle, as Gôvinda-Dandêśa; (*and*) others were (*again*) installed in their respective dominions, as king Chôdôdaya.

[1] Read बद्द (*i e.* पेद्द)

[2] Read पुट्लु

(V. 7.) This king Prôla had two sons by Muppaladêvi, the two renowned princes Rudra and Mahâdêva, (*who proved*) lions to the rutting elephants (*which were*) hostile kings

(V 8) In the absence of (*his*) father,[1] the earth was ruled by king Rudra, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9) The towns which he had rased to the ground, were known (*only*) by the quarters[2] which (*he*) founded in the city of Ôrungallu under their respective names, and peopled with their respective inhabitants, while in these same towns, which had been made his own, (*he*) built celebrated temples, named Śrî-Rudrêśvara, and settled fresh inhabitants

(V 10) As a father (*his*) children, this king made (*his*) subjects prosper by nourishing, gladdening, punishing, protecting (*and*) fondling (*them*).

(V 11) After king Rudra had gone to heaven, the earth was cherished by king Mahâdêva, the rising sun of whose valour extinguished the light of (*other*) kings, as of stars

(V 12) To this great king Mahâdêva was born by Bayyâmbikâ the brilliant lord Ganapati, the light of (*his*) race, whose hands were able to bear the whole (*burden*) of the earth

(V 13) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants, repeatedly ploughed by the hard hoofs of (*his*) galloping tall steeds, (*and*) covered[3] with the seed of masses of pearls, dropping from the heads of the elephants of (*his*) enemies

(V. 14) Resplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (*and*) taking refuge (*with him*)

(V 15) The beloved servant of this king Ganapati is the glorious general Jâya. His descent is described in the following (*verses*) —

(V 16) In this Kali (*age*) was produced from the renowned race of Ayya the valorous Bhîma, who chastised those enemies who were hard to be managed, (*and*) easily fought those who were hard to be overcome[4]

(V. 17) This Bhîma, who equalled Dhanada (Kuvêra), caused the residence of (*his*) race, the village named Kroyyûru in the country of Velanându, the ornament of the earth, to equal (Kuvêra's *city*) Alakâ in wealth

(V 18) To him were born by Rachyâmbikâ three (*sons*), named Jilla, Nârâyaṇa, and Sûraya, by whom, as by the (*three*) constituents of (*his*) power,[5] king Chôḍi overcame (*all his*) enemies on earth

(V 19) Having conquered Kannâradêva in battle, Jilla, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems

(V 20) His younger brother was Nârâyana, who was always devoted to the interests of (*his*) lord, (*and*) who converted all the enemies of king Chôḍi into servants by policy and valour.

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[1] *i e* after his father's death

[2] The usual meaning of *vaṭikâ* is 'a garden.'

[3] *Akrita* appears to be a grammatical blunder for *âkîrna*

[4] This verse alludes to the *Mahabhârata*, according to which Duḥśâsana and Duryôdhana were killed by Bhîma

[5] The three *śaktis* of a king are *prabhâva*, *utsaha* and *mantra*.

(V. 21) At the command of (*his*) lord, he converted this Dvîpa, which Dhanada (Kuvêra) had formerly created at the junction of the Krishnavênî (*i e* the Krishnâ river) and the salt-sea,[1] into a fortress which was hard to be entered by enemies (*and*) pleasant to the residents

(V 22) He converted Dvîpa, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstair-houses, palaces, towers, and lofty ramparts, as its site was adorned with extensive gardens which teemed with various flowers and fruits, (*and*) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood

(V 23) He constructed in this Dvîpa the Chôdasamudra tank and the Chôdêśvara temple, (*both of which were called*) after the name of (*his*) lord, and the Bhimêśvara temple, (*which was called*) after the name of (*his*) father.

(V 24) He built in the same (*place*) lovely temples of Vishnu and of Karâla-Bhairava, of Banduladêvî (*and*) of Mahâkâlî.

(V 25) Further, he constructed in the village called Vadlakurru the Bhîmasamudra tank, (*and*) a lovely temple of Śiva, called Bhîmêśvara, (*both of which were*) named after (*his*) father

(V 26) The lord, who was pleased with (*his*) valour, granted to this Nârâyana the lordship over Dvîpa and the mastership of the Gontu villages (*palli*)

(V 27) Knowing (*him to be*) a conqueror of wealth, a great hero, (*and*) able to govern (*his*) country, king Chôdi also appointed the same Nârâyana (*his*) general

(V 28) To this renowned Nârâyana were born by Nârâmbâ four sons, resplendent as the sun,— Chôdi, Bhîma, the renowned Pinna-Chôdi, and Bramma by name

(V. 29.) These four excellent warriors resemble the (*four*) oceans, as they are the refuge of Brâhmanas (*Bâdaba*), (*just as the oceans are the seats of the submarine fire*), they resemble the (*four*) expedients of the king, as they accomplish (*his*) objects, (*and*) they resemble the (*four*) arms of (Vishnu) the enemy of Mura, as they embrace Fortune

(V. 30) (*These*) four chiefs of warriors procured by the strength of (*their*) arms the victory over the four quarters to the king who was the lord of the Chôda country

(V 31) As Śrî (*is the wife*) of Vishnu, Gir (Sarasvatî) of the lotus-born (Brahmâ), the mountain-daughter (Pârvatî) of Śambhu (Śiva), Rati of Kâma, Śachî of (Indra) the lord of the gods, Ushâ of the Sun, (*and*) Rôhinî of the Moon,— the chaste wife of the virtuous lord, the glorious Pinna-Chôdi, was Dâmâmbâ, who fulfilled the desires of supplicants, (*as*) the celestial cow.

(V 32) This couple[2] had two daughters, Nârâmbâ and Pêramâmbâ, (*and*) three sons, called Prithva, Jâya, and Nârâyana

(V 33) Though the middlemost of these three brothers, the general Jâya is the chief (*of them*) in ability, just as (Arjuna) the middlemost of the Pândavas

(V 34) At this time the ornament of princes, king Ganapati, having easily subdued the lords of Chôla, Kalinga, Sêvana, great Karnâta, and Lâta, (*and*) ruling the territory between the Southern ocean and the Vindhya mountain, made the whole country of Velanându, together with Dvîpa, subject to himself.

(V 35) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of Velanâṇdu.

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[1] Compare p 82, note 2.

[2] *viz* Pinna Chôdi and Dâmâmbâ.

(V 36) Then king Ganapati took to wife that Nârama and Pêrama, whose beauty, elegance and grace were unrivalled in the three worlds

(V 37) The king welcomed and took into his service their younger brother, the handsome Jâyana, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (*his*) face

(V. 38) Then, pleased by (*his*) deeds, the king joyfully granted to this Jâyana the dignity of a general (*and*) of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems

(V 39) Having been appointed general by his lord, surrounded by wise men, (*and*) full of power, young Jâya, the slayer of hostile warriors, resembles (*the god*) Kumâra, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (*and*) bears a spear

(V 40.) The edge of his sword (*is*) the only messenger, (*announcing*) to powerful enemies (*their approaching*) union with celestial nymphs, (*and*) his policy (*is*) the messenger, (*announcing*) to his beloved (*master*) the union with the fortunes of other kings.

(V 41) He who was distinguished by the name Vairigôdhûmagharaṭṭa,[1] formerly became a (*mere*) mouthful for the point of his (*viz* Jâya's) sword, that was about to devour all the brave enemies in battles.

(V 42) He is ashamed at the praise of (*his*) liberality, which meets (*his*) ears, (*thinking*), it seems[2] — "What are my gifts (*worth*), (*if*) a single lord of the twice-born (*viz* the Moon) gets entirely emaciated in every (*dark*) fortnight, (*if*) a single scholar (*viz* the planet Mercury), having lost most of his wealth (*or light*), always approaches (*another*) wealthy man (*viz* the Sun), (*and if*) a single poet (*viz* the planet Venus), being bewildered, does not rise for some days?"

(V 43) He possesses offspring in the shape of the following seven (*acts*) which (*he*) has duly fulfilled — (*The procreation of*) a son, the composition (*of a poem*), (*the hoarding of*) a treasure, (*the planting of*) a grove, the marriage (*of a girl to a Brâhmana*), (*the consecration of*) a temple, and (*the construction of*) a tank[3]

(V 44) In this Dvîpa, founded by his grandfather Nârâyana,[4] this general Jâya himself caused to be built, out of true devotion, this lofty (*and*) substantial temple, equal to the Kailâsa mountain, of Mahâdêva, who has the shape of a *linga* (*and*) is called Ganapêśvara after the name of king Ganapati.

(V 45) In the Śâka (*year*) measured by the qualities (3), the arrows (5), and the Bhavas (11),[5] (*i e* 1153), in the (*cyclic*) year Khara, in the bright (*fortnight*) of Mâdhava,[6] on the *tithi* of Gaurî,— Jâya performed the consecration of this blessed Ganapatîśvara

B.—Telugu Portion

(Line 121) To the god Mahâdêva of the Ganapatîśvara (*temple*) at Ḍivi the various inhabitants of the eighteen districts (*vishaya*) (*on*) both (*sides of the* Kṛishṇâ *river*) gave at Nangegadda (*as*) revenue a large fanam (*chinna*) on (*every*) boat

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[1] *i e* 'the grinding stone to the wheat (which was) the enemy' This must have been a surname of the first of Jâya's antagonists

[2] The *actual* reason of Jâya's being ashamed at the praise of his liberality is, of course, his great modesty

[3] These are the seven kinds of offspring (*samtâna* or *samtati*) to which verse 9 of the Vanapalli plates of Anna-Vêma alludes, *ante*, p 64, note 3

[4] See verse 21 f

[5] Bhava is used for 11, because it is synonymous with Rudra. Compare Śiva śata=1100, *Ind Ant* Vol XXI. p 202, note 48

[6] This is another name of the lunar month of Vaiśâkha

(L 124) For the merit of Ganapatidêva-Mahârâja, Jâyapa-Nâyaka granted (*the following*) shares (*vritti*) — Three *puṭṭi*[1] in Enumbaṟuta. Three *puṭṭi* in Pedda-Maddâli Two *puṭṭi* in Kuṟu-Maddâli Two *puṭṭi* in Ayanampûndi Two *puṭṭi* in Nentalakodûru Three *puṭṭi* in Prûnikonda Two *puṭṭi* in Chikulapalli. Two *puṭṭi* in Kaundiparuta Two *puṭṭi* in Pañchumbaṟuta Two *puṭṭi* in Chevendru Four *puṭṭi* in Donepûndi Two *puṭṭi* in Kâramûru.

(L 132) In (*the district of*) Odapângulu (*he*) granted (*the following*) land — Two *puṭṭi* in Kautepalli. Two *puṭṭi* (*in*) Vrenkati.

(L 134) For a perpetual lamp Jâyapa-Nâyaka granted twenty-five cows

POSTSCRIPT

I avail myself of this opportunity for correcting a mistake in my edition of the Êkâmranâtha inscription of Ganapati In line 11 of this inscription (*Ind Ant* Vol XXI p 201), write वाचाम्बातावपर्त्वीमिसृपनषिवर as *one* word, and add a footnote. "Read वाचाम्बा°" In the translation of verse 15 (*ibid* p 202), read "who was the best of the smooth gems of the Tâmraparnî (*which was his mother*) Vâchâmbâ" That Vâchâmbâ was the mother of Ganapati's minister Sâmanta-Bhôja, and that Dôchi, who is referred to in verses 15 to 17 of the Êkâmranâtha inscription, was his father, follows from the subjoined short Grantha inscription[2] on a stone in front of the Manikanthêśvara shrine at Kâlahasti in the North Arcot district

TEXT.[3]

1 स्वस्ति श्री [॥] यस्य	8 नाथः [।*] सोयं
2 श्रीमन्त्रिदोचिर्गण-	9 श्रीकाळहस्तीश्वर-
3 पतिनृपराज्याव-	10 पुरमकरोन्नित्यस-
4 तसः पिताभूत्	11 न्धिप्रतिष्ठं श्रीमत्स-
5 वाचाम्बा सापि	12 मन्तभोजो गण-
6 रत्न युवतिषु जन-	13 पतिसचिवः काश्यप-
7 नी दैवत सोम-	14 न्नाध्यगोत्रः ॥

TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister Dôchi, the ornament of the kingdom of king Ganapati; (*whose*) mother (*was*) Vâchâmbâ, the gem among women, (*and whose favourite*) deity (*was*) Sômanâtha (Śiva),— that glorious Sâmanta-Bhôja, who belonged to the renowned *gôtra* of the Kâśyapas, the minister of king Ganapati, caused daily offerings to be established in the city of the blessed Kâlahastîśvara[5]

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[1] According to Brown's *Telugu Dictionary*, p 623, the *puṭṭi* is the Indian ton-weight, equal to twenty *tûmu* (*marakkâl* in Tamil) "The *puṭṭi* and its fractions also denote the extent of land that produces this quantity of grain"

[2] No 201 of 1892 in my *Annual Report* for 1892 93

[3] From two inked estampages, prepared by my First Assistant, Mr Venkayya

[4] Read °भूद्

[5] This is the name of the large Saiva temple at Kâlahasti, which contains the so called Air Linga (*Vâyulinga*)

No. 16 — YENAMADALA INSCRIPTION OF GANAPAMBA.

BY E HULTZSCH, PH D

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,[1] was published by Mr Gordon Mackenzie in the *Manual of the Kistna District*, p 13 f. The original is engraved on four faces of a pillar in the village of Yenamadala in the Guntûr tâlukâ of the Kistna district[2] The pillar is now lying in the temple of Vênugôpâla Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it This objectionable practice has led to the destruction of a considerable portion of the inscription The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,[3] is engraved at the bottom of the second face

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Ganêśa and the Boar-incarnation of Vishnu Verse 3 refers to the race of the Kâkatîśas, or, as they are more generally called, Kâkatîyas As in the Ganapêśvaram inscription (*ante*, p 82), the list of kings opens with Prôla (v 4) His son Mâdhava (v. 5) must be identical with Mahâdêva, who was the son of Prôla and younger brother of Rudra according to the Êkâmranâtha and Ganapêśvaram inscriptions This Mâdhava is stated to have lost his life in battle (v 5) His son was Ganapati (v 6) or Ganapa (vv. 7, 15, 23), whose daughter was Ganapâmbâ (vv 8, 21) or Ganapâmbikâ (vv 9, 15, 25)

Verses 10 to 14 describe a dynasty of local chiefs, who ruled over the district of Konnâtavâdî[4] (v. 11) and resided at Śrî-Dhânyânkapura[5] (vv 10, 17, 21), *i e* Amarâvatî in the Sattenapalle tâlukâ of the Kistna district These are Kêta[6] (v. 10 f), who gave away seventy *agrahâras* on the southern bank of the Vernâ[7] (v 12), his son Rudra (v 13), and the latter's son Bêta (v 14) To this Bêta, the princess Ganapâmbikâ was given in marriage by her father Ganapa (v. 15).

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[1] See Mr Sewell's *Lists of Antiquities*, Vol I p 319 f

[2] *ibid* p 77 There is another village of the same name in the Narasarâvupêta tâlukâ, *ibid* p 71.

[3] In the abridged English translation, it is represented by the two last lines on p 14 of the *Kistna Manual*

[4] According to the Telugu portion of the inscription (see p 95 below), this district appears to have consisted of six thousand villages on the southern bank of the Kṛishṇâ river

[5] This name is synonymous with Dhamñakata in two Prâkṛit inscriptions (*Zeitschr D M. G.* Vol. XXXVII p 548), and with Dhânyaghata or Dhânyaghataka in a Sanskrit inscription (*South-Indian Inscriptions*, Vol. I. p 25), all from Amarâvatî

[6] In his *Lists of Antiquities*, Vol. I p 64, Mr Sewell notices three inscriptions of this chief on a pillar at the Amarêśvara temple in Amarâvatî One of these is stated to contain the date Saka Samvat 1104.

[7] Vernâ and Vênî (*ante*, p 82, note 2) are abbreviated forms of Kṛishṇavernâ (*South-Indian Inscriptions*, Vol. I. p 28) or Kṛishṇavênî (*ante*, p. 91, verse 21), the Kṛishṇâ (Kistna) river.

In the subjoined pedigree of the Kâkatîya dynasty, I have added the new details, supplied by the Ganapêsvaram and Yenamadala inscriptions, to the list which I had previously published.[1]

1 Betma,
surnamed Tribhuvanamalla
|
2 Prôla or Proda,
surnamed Jagatikêsarin,
married Muppamadêvî or Muppaladêvî.
|
3 Rudra, married Padmâ (?) (Saka 1034) | 4 Mahâdêva or Mâdhava, married Bayyâmbika | *Three other sons*
|
5 Ganapati or Ganapa, married Narama and Perama (Saka 1153 and 1172)
|
Ganapâmbâ or Ganapâmbikâ, married Bêta

After the death of Beta (v 16), his widow devoted herself to pious works She placed golden pinnacles on the shrine of Amarêśvara at Śrî-Dhânyânkapura (Amarâvatî) and built "in this city," *i e* probably at Yenamadala, a temple of Śiva, which she called Bêtêśvara after her deceased husband (vv 17 to 19), and to which she allotted the revenue of the village of Bonadêvî (v 20). At Śrî-Dhânyânkapura (v. 21), she built another temple of Śiva, which she called Ganapêśvara after her father, king Ganapa (v 23), and granted to this temple the village of Chintapâdu (v 24) Of the three temples which are mentioned in connection with Ganapâmbâ, the first, Amareśvara, still exists at Amarâvatî.[2] The second, Bêtêśvara, cannot now be traced at Yenamadala. I do not know if the third, Ganapêśvara, still exists at Amarâvatî.

As regards the Telugu inscriptions on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the *Kistna Manual* At the top of the mutilated third face, some of the titles of the queen are still preserved The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bêta and his ancestors, and which are accordingly in the masculine gender, is *Śrîmat-Trinayana-Pallava-prasâd-âsâdhita-Krishna-*[3] *ve[r]nnâ-nadî-dakshina-shatsahasr-âvanî-vallabha*, "the lord of a district of six thousand (villages) on the southern (bank) of the river Krishnavernâ, obtained through the favour of the glorious Trinayana-Pallava" The abridged translation supplies the date Śaka-Samvat 1172, the Saumya *samvatsara*, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saumya actually corresponds to the Śaka year 1172 (A D 1249-50) It follows from this date that Ganapâmbâ erected the pillar during the lifetime of her father Ganapati, whose inscription in the Êkâmranâtha temple at Kâñchî is dated on the 8th June, A D 1249, and who appears to have died in Śaka-Samvat 1180[4] On the fourth face we are told, in Telugu, that, "having set up the god Ganapêśvara, (the queen) granted, in order to procure prosperity (*abh vriddhi*) to her father, Ganapadêva-Mahârâja, for the requirements (*angarangabhôga*) of that god, for as long as the moon and the sun shall endure, the village of Chintapalli" The inscription of Ganapâmbâ ends with a list of the

[1] *Ind Ant* Vol XXI p 197
[2] Mr Sewell's *Lists of Antiquities*, Vol I p 63 f
[3] Read *âsâdita Krishna°*.
[4] *Ind Ant* Vol XXI. p 122

servants of the temple of Ganapêśvara, and of the extent of the shares of the village which were allotted to each of them Chintapalli is evidently another form of Chintapâdu, the village which was granted to the Ganapêśvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle talukâ,[1] which is about 16 miles distant to the W.-N.-W from Amarâvatî, the residence of Ganapâmbâ, and which accordingly may have been included in her dominions

The four remaining Telugu inscriptions which the pillar contains, are the following —

A —On the fourth face

No 1 —An undated grant of 25 cows by Kôtad[ê]varâju The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Bêtêśvara.

No 2.—A grant of a herd of sheep for a lamp in the temple of Bêtêśvara. Date: Śakavarsha 1192 [expired], the Pramôda *saṁvatsara*, Pushya *śuddha* 13, Friday, *Makara-saṁkrânti*

B —On the fourth and first faces.

No. 3 —A grant of 2[5] buffalo-cows to the temple of Bêtêśvara. Date Śakavarsha 11[9]6 [expired], the Bhâva *saṁvatsara*, Âśvayuja *śu[ddha]* 1

C —On the second face.

No. 4 —An undated, apparently recent inscription, which records that in Enumandala-sthala (*i e* the village of Yenamadala) and in the sixty villages connected with Enumandala, temples and Brâhmanas are exempt from taxes (*sunkha*)

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which record gifts to the local Śaiva temple of Bêtêśvara, suggest that this temple originally contained the pillar on which they and the inscription of Ganapâmbâ are engraved. As previously remarked, the Bêtêśvara temple, which was founded by Gaṇapâmbâ, cannot at present be traced in the village of Yenamadala Another possibility remains, *viz* that the words "in this city" in verse 17 refer to the preceding word Śrî-Dhânyânkapura. In this case the temple of Bêtêśvara would have to be looked for at Amarâvatî, and it would have to be assumed that the pillar was removed from Amarâvatî to Yenamadala at any time between the date of the Telugu inscription No 3, and the date of the modern Telugu inscription No. 4 As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarâvatî to Yenamadala, I prefer to adopt the previous alternative, *viz* that the temple of Bêtêśvara, which originally contained the pillar, was located at Yenamadala.

TEXT[2]

A —First Face.

1 [श्री] श्री [॥*] इष्टार्थप्राप्तिसं-
2 तुष्टैः प्रणुतं ना[कि]ना गणैः।
3 [आ]र्य्यं विघ्नतम[स्सू]र्य्यं गणे-
4 श भजतानिशं ॥ [१*] क्रीडाक्रो[ड]कृतेर्व्वि-

[1] Mr Sewell's *Lists of Antiquities*, Vol I p 64 There is another village of the same name in the Palnâd tâlukâ, *ibid* p 56

[2] From inked estampages.

5 णोर्द्दृष्टादडो जयत्यसौ । धात्री
6 [हे]माद्रिकलशा यत्र च्छत्रानु-
7 कारिणी ॥ [२*] स्वस्ति श्रीकाकतीशानां
8 वंशो जग[ति] विश्रुत. । यत्र
9 जाता धरित्रीशा: [चो]णीर[चा]सु-
10 शिचिता: ॥ [३*] [त]त्रासीत्प्रथि[तो]रुवि-
11 क्रमचण· प्रोलचितीशाग्रणी. (।)
12 चात्रै[श्र]वुकुलांतक: परि-
13 [प]रै· स[न्नी]तिशास्त्रोज्वल.[1] । यस्या-
14 द्यापि विशालविश्रुत[त]रक्रू-
15 रप्रतापोज्वल- (।) ज्योति खड
16 इव प्रचडकिरण. खेऽत्य[य][3]
17 खे रवि: ॥ [४*] जातो माधवभू[प*]-
18 [ति]र्गुणगिरिस्तस्मान्महीवल्लभात्[4] (।) [य]-
19 स्सुप्ता सु[म]हाहवे गजवधू-
20 कुंभद्वयस्योपरि । प्रख्याता-
21 [प्स]रस स्त[न]द्वयतटे प्रावोधि
22 योधाग्रणी.[5] (॥) लोके ख्यातवि-
23 शालनिर्म्मलयशा वीरश्रिया-
24 माश्रय. ॥ [५*] सजातस्तस्य पुत्र(:)-
25 स्त्रिभुवनतिलको विक्रमाद्वैत-
26 वादी दृप्यद्राजन्य[चू]डाम-
27 णिमकुटतटीनर्त्तिताज्ञाप्रच-
28 ड: । बुद्धेर्व्विश्रामभूमिर्गु-
29 णपतिनृपति. पार्व्वतीशप्रसा-
30 दप्राप्तप्रख्यातसपत्[6] जितभु-
31 वनरमा[र]चिताशेष[लो]क: ॥ [६*] य-
32 त्कीर्त्तेस्सक[ला दि]श· परिजना: क्रीडा-
33 सरांस्यर्न्न[वा](:)[7] मेरु: केळिमही-

[1] Read शास्त्रोज्वल:
[2] Read °पोज्वल
[3] The *anusvāra* stands at the beginning of the next line
[4] Read वल्लभाद्य·
[5] Read °णीर्लोके
[6] Read सपत्नित.
[7] Read सरांस्यर्णवा

34 धरः प्रविलस[ज्ज्ञी]लावनं नंदन ।
35 सत्तारापति[बिं]बमेव सुकुर
36 हर्म्यं च रोदोंतरं (।) सोय
37 श्रीगणपतिशतिलकः चोणी-
38 भृतामग्रणीः ॥ [७*] चो[र]भोधि-
39 निभात्तस्मात्[1] भूपात् गांभीर्य्य-
40 [सं]भृतात् । गणपांबा ससु-
41 [द्रू]ता साचाल्लक्ष्मीरिवापरा ॥ [८*]
42 [नीतिस्था] विनुता विवेकविभवोद्भू-
43 तिः श्रियासुव्रति- (।) स्सत्पूजाभिर-
44 तिः समग्रविनयश्शभो च शक्तिः[2]
45 [प]रा । एतस्यां गणपांबिकानिज-
46 तनौ पुण्या वरेण्या गुणाः (।) स-
47 र्व्वे किं सहजा जयति किमु वा
48 संकेतभाजो भृशं ॥ [९*] श्रीधान्यां-[3]
49 कपुराधीशः केतराज इति श्रु-
50 तः । अखं[डमंड]लाधीशो[4] राजासीद्रा-
51 जशेखरः ॥ [१०*] कोन्नातवाडीविष[या*]-
52 धिनाथः श्रीकेतराजः चपिता-
53 रिवर्गः । धर्म्मं यदीय
54 म्र[थि]त त्रिलोक्यामद्यापि स-
55 र्व्वे गणशो गृणति ॥ [११*] वेण्णाया(:)[5]
56 दक्षिणे भागे येन धर्म्मस्वरू-
57 पिणा । महाग्रहारतिलकास्स-
58 [म्र]तिः[6] विप्रसात् कृताः ॥ [१२*] आ-
59 सीत्तस्यात्मजो राजा रु[द्र]रा-
60 ज इति श्रुतः । यत्कीर्त्तिकान्ता
61 शुद्धापि [चि]त्र दिक्याललालि-
62 ता ॥ [१३*] तेजोध्वस्ताखिलरिपु-

[1] Read °भ्रातृपाद्भाभीर्य.
[2] Read भक्ति
[3] The *anusvâra* stands at the beginning of the next line
[4] The two syllables मड are entered above the line by the engraver
[5] The *superscribed r of* वेण्णा is not distinct, perhaps the actual reading of the original is वेण्णायाः.
[6] Read °तिर्विप्र°.

63 तमा रुद्रभूपोदया-
64 द्रेरुद्यन्मुचैः[1] क्षितिधरलसन्म-
65 स्तकन्यस्तपादः ।

B—Second Face

66 आशापूरप्रगुणवसु-
67 [मान्वै]बुधैस्संस्तुतोयं
68 सार्थैस्सम्यक्[2] जयति नित-
69 रा वेतभूपालसूर्य्यः ॥ १४*]
70 सेयं पुण्यतनु[3] विधाय
71 विधिवत्[4] श्रीमद्विवाहोत्स-
72 व (।) वेतक्ष्मापतिशेखरा-
73 य गणपक्षोणीश्वरेणाद-
74 रात् । दत्ता श्रीगणपांबि-
75 का गिरिसुतेवेशाय लक्ष्मीर्य्य-
76 धा[5] (।) लक्ष्मीशाय विशालविश्व-
77 तगुणैर्गौर्य्या च लक्ष्मया स-
78 मा ॥ [१५*] श्रीधान्यांकपुरेम[6] ॥
79 [तया*] सार्द्धं महाराज्यं
80 [कृत्वा*] धर्म्मं च शाश्वत । य[ा]-
81 [ते वे*][त]क्षमानाथे धन्ये दे[वे]-
82 [द्र*][सं]सदं । [१६*] श्रीधान्यां[क]-
83 [पु*]रेमरेश्वरविभोः श्री[म]-
84 [द्वि]मानोपरि (।) सौवर्णाः[7] कल-
85 शा ययातिमहसः स-
86 म्यक्प्रतिष्ठापिता[:*] । निर्म्माया-
87 च पुरेपि वेतनृपतेर्नाम्ना[8]
88 विभोर्म्मंदिरं (।) भर्त्तासौ
89 शिवलोकशास्त्र[त]मुखावा-

[1] Read °दाद्भुचैः. [2] Read सम्यग्जयति [3] Read तनुर्विधाय.
[4] Read °वच्छ्री [5] Read °धा.
[6] These seven syllables were inserted by the engraver through mistake, they follow again in their proper place in line 82 f
[7] Read सौवर्णाः. [8] Read नृपते°

90 सोत्सवं प्रापितः । [१७*] भर्त्तुर्व्वै-
91 तमहीभर्त्तुस्तादृक्सुक्त-
92 तसिद्धये । शभोरायत-
93 नं कृत्वा प्राकारपरिशोभि-
94 तं ॥ [१८*] तस्मिन्नायतने सौम्ये
95 सौवर्णकलशोज्ज्वले[1] । वेतेश्व-
96 रमहादेवप्रतिष्ठा विहि-
97 ता तया ॥ [१९*] तस्य रंगांग-
98 भोगार्थं तयासौ दत्त उ-
99 त्तमः । ग्रामस्समग्रसस्या-
100 [ढ्यो] वेनदेवीति विश्रुतः ॥ [२०*]
101 श्रीधान्यांकपुरे रम्ये [म]-
102 हा[ा]लक्ष्मीस्वरूपया । गण-
103 पांबामहादेव्या[2] अन्य[च]
104 सुकृतं कृत ॥ [२१*] गृहान् द्वा-
105 दश संपाद्य [3]त्रितीयापि [च]
106 पुष्कलाः । द्वादशादित्यस-
107 [क]शा विप्रास्सरचितास्तया [॥] [२२*]
108 गणपत्तितिनाथस्य पितुर्न्ना-
109 मापि निर्म्मितं । गणपी-[4]
110 श्वरमिति ख्यातं देव-
111 तायतनं तया ॥ [२३*] त-
112 स्मै रंगांगभोगार्थं
113 गणपीशाय[5] शभवे ।
114 ग्रामो दत्तो महादेव्या चिं-[6]
115 तपाडुरिति श्रुतः ॥ [२४*]
116 यध्वस्तौ[7] हरपूजनै-
117 कनिरतौ यस्याश्च [8]द्रिष्टि-
118 श्रुतौ (।) शभोरन्यहका-

[1] Read सौवर्णकलशोज्ज्वले
[2] The hiatus at the end of the third *pâda* is irregular
[3] Read उत्तो° [4] Read गणपे° [5] Read गणपेशाय
[6] The *anusvâra* stands at the beginning of the next line
[7] Read यउस्तौ [8] Read दृष्टि

119 रितोत्सवलसत्सगीतसक्ते
120 सदा । इत्थं या दिवसा[न्]
121 सुखं गमयति प्रा[ज्ये]-
122 पि राज्ये स्थिता (।) तन्नून
123 गणपावि[का] गिरिसुता
124 तस्या स्तुतौ क. प्रभु ॥ [२५*]

TRANSLATION

Hail! Hail!

(Verse 1) Worship ye incessantly the sun (*which dispels*) the darkness of obstacles, the blessed Ganêśa, who is praised by the hosts of celestials, pleased by the attainment of the objects of (*their*) desires (*through his favour*)!

(V 2) Victorious is the staff-like tusk of Vishnu, who disported himself in the shape of a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mêru) as its top

(V 3) Hail! Renowned in the world is the race of the glorious Kâkatîśas, the kings born in which are well trained in the protection of the earth

(V 4) In this (*race*) was (*born*) Prôla, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (*his*) enemies in soldierlike fights,[1] (*and*) who was distinguished by the true science of policy Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power

(V 5) To this favourite of the earth (*Mahîvallabha*) was born a mountain of virtues (*and*) resort of the fortunes of heroes, king Mâdhava, whose great and spotless fame was celebrated in the world Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven[2]

(V 6) His son was king Ganapati, the ornament of the three worlds (*and*) resting-place of wisdom, who was an adherent of Non-duality (*Advaitavâdin*) with respect to valour,[3] who was fierce in (*his*) commands, which (*he*) caused to dance on the crowns of proud crest-jewels among princes, who had obtained great prosperity through the favour of (Śiva) the lord of Pârvatî, (*and*) who supported all men with the wealth of the (*whole*) world, (*which he had*) conquered

(V 7) The foremost among kings (*is*) that ornament of princes, the glorious Ganapa, to whose fame all the regions are attendants, the oceans,— tanks for sporting, (*Mount*) Mêru,— a pleasure hill, (Indra's *garden*) Nandana,— a splendid park, yonder disc of the moon,— a looking-glass, and the interval between heaven and earth,— a palace

(V 8) To this profound king, who resembled the milk-ocean,[4] was born Ganapâmbâ, like another Lakshmî incarnate

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[1] The author appears to have formed the word *paripara* on the basis of *pariparin*, 'an enemy,' which is referred to by Pânini, v 2, 89

[2] *i.e* he was killed in battle

[3] *i e* he was exclusively devoted to fighting, just as the Vêdântin denies the existence of anything beside the Brahman

[4] Ganapâmbâ's counterpart, the goddess Lakshmî, is believed to have risen from the milk ocean

(V. 9) Do all pure (*and*) excellent virtues,— (*viz*) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śambhu (Śiva),— highly prosper (*because they are*) innate in the person of this Ganapâmbikâ, or (*because they have*) met (*in it*) by mutual appointment?

(V 10) There was a king, called Kêtarâja, the lord of Śrî-Dhânyânkapura, the lord of a whole province (*maṇḍala*), (*and*) the ornament of kings

(V 11.) Lord of the district (*vishaya*) of Konnâtavâdî (*was*) the glorious Kêtarâja, who destroyed the crowd of (*his*) enemies, (*and*) whose righteousness, which was famed in the three worlds, is even now praised by all in troops

(V 12) On the southern bank of the Vernâ, this incarnation of charity conferred on Brâhmaṇas seventy great (*and*) excellent *agrahâras*

(V 13) His son was a king, called Rudrarâja, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon

(V 14) Extremely victorious is king Bêta, who arose from king Rudra, as the sun from the eastern mountain He dispelled all the enemies by (*his*) splendour, (*as the sun does*) all the darkness, placed his feet on the brilliant heads of great kings, (*as the sun*) places its rays on the brilliant tops of high mountains, possessed great wealth that satisfied the desires (*of supplicants*), (*as the sun*) possesses straight rays that fill (*all*) the regions, (*and*) was highly praised by crowds of learned men,[1] (*as the sun*) is highly praised by hosts of gods.

(V 15) Having duly provided a splendid marriage festival, king Ganapa affectionately bestowed on Bêta, the ornament of princes, that glorious Ganapâmbikâ, who was an embodiment of purity, (*and*) who equalled both Gaurî and Lakshmî by (*her*) great and celebrated virtues, just as the mountain-daughter (Pârvatî) (*was bestowed*) on Îśa (Śiva), (*and*) Lakshmî on (Vishnu) the lord of Lakshmî

(Vv 16 and 17) After the excellent king Bêta, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (*vimâna*) of the brilliant lord Amarêśvara at Śrî-Dhânyânkapura, and, having built in this city[2] a temple of the lord (Śiva), (*called*) by the name of king Bêta, (*she*) procured for (*her*) husband the festival of an everlasting and joyful residence in the world of Śiva

(Vv 18 and 19) In order to procure for (*her*) husband, king Bêta, a blessing of this kind,— having built a temple of Śambhu, which was adorned with a surrounding wall (*prâkâra*), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahâdêva (*i e* linga), (*called*) Bêtêśvara

(V 20) For the requirements[3] of this (*temple*), she granted an excellent village, called Benadêvî, which was rich in all (*kinds of*) grain

(V 21) The great queen Ganapâmbâ, who was an incarnation of the great Lakshmî, performed still further pious works in the lovely (*city of*) Śrî-Dhânyânkapura —

(V 22.) Having provided twelve houses[4] and rich stipends (*vritti*), she supported (*by them*) twelve Brâhmanas, who resembled the (*twelve*) Âdityas

(V 23) She also built a temple, called Ganapêśvara after the name of (*her*) father, king Ganapa.

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[1] वैबुधैः सार्थैः is the same as विबुधानां सार्थैः

[2] The pronoun "this" appears to refer to Yenamadala, the place of the inscription

[3] *Rangângabhôga* is the same as *angarangabhôga*, *angarangavaibhôga* and *angarangavaibhava*, see *ante*, p 95, line 2 from bottom, and *South Indian Inscriptions*, Vol I. No 55, south face, line 4 *a*, and p 70, note 5

[4] According to the abridged translation of the Telugu portion in the *Kistna Manual*, p 14, the hamlet formed by these twelve houses received the name Ganapavarapâdu

(V 24) To this (*temple of*) Śambhu, (*called*) Ganapêśa, the great queen granted for (*its*) requirements the village named Chintapâdu

(V 25) She whose hands are exclusively engaged in worshipping Hara (Śiva), whose eyes and ears are always attached to the festivals and excellent concerts which (*she*) causes to be performed daily (*in honour*) of Śambhu, who thus joyfully passes (*her*) days though standing (*at the head*) of a great kingdom, (*and who is*), therefore, verily (*identical with*) the mountain-daughter,— who is able to praise that Ganapâmbikâ (*appropriately*) ?

No 17 — PAITHAN PLATES OF GOVINDA III

SAKA-SAMVAT 716

BY F KIELHORN, PH D, C I E, GOTTINGEN

This record is now brought to notice for the first time I edit it from excellent ink-impressions, made by Dr Fleet from the original plates, which belong to Tirkam Râi Tâtyâ Kâsâr Śêt, a resident of the well-known Paithân,— the ancient Pratishthâna,— on the Gôdâvarî, in the Nizâm's Dominions, lat 19° 29′ N, long 75° 28′ E

The plates are three in number, each measuring from 13½′ to 13¾″ long, by from 8″ to 8½″ broad at the ends, and somewhat less in the middle The edges of them were fashioned thicker, so as to serve as rims to protect the writing, and the inscription is mostly in a state of excellent preservation But the surface of the second side of plate ii was not made properly smooth for engraving, as the other surfaces were The result is a good deal of confusion, caused by numerous markings in the copper itself And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate iii, the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four — The ring on which the plates are strung is circular, about $\frac{7}{16}$″ thick and 3⅛″ in diameter It had not been cut when the grant came into Dr Fleet's hands The seal (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1¾″ in diameter In relief on a countersunk surface, it has a representation of Garuda, squatting, and facing full-front, his hands are joined, palm to palm, on the chest, and are turned upwards, his feet are joined sole to sole, and are turned downwards, and the marks at each side denote his wings The seal is practically identical with the seals of the Sâmângad grant of Dantidurga (*Ind Ant* Vol XI p 112, Plate), and of the Old-Kanarese grant of Gôvinda III (*ibid* p 126, Plate) But it is a much better specimen, and shows the details far more clearly Below the Garuda there is a floral device,— apparently an expanded water-lily, he is probably supposed to be seated on it — The weight of the three plates is 357½ tolas, and of the ring and seal, 55½, total, 413 tolas — The engraving is good, bold, and fairly deep, but, the plates being substantial, the letters do not show through on the reverse sides The interiors of them show, as usual, marks of the working of the engraver's tool — The characters are Nâgarî Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs, but the sign for the conjunct *ry*, which occurs in the word *kâryâ* in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nâgarî alphabet[1] The average size of the letters is a little less than

[1] See Dr Fleet's *Gupta Inscriptions*, p 202

1″ — The language is Sanskrit Down to the middle of line 42 the inscription is in verse, and five benedictive and imprecatory verses occur in lines 68-73, the rest is in prose The number of verses at the beginning is 28 Of these, verses 1-19 occur in the same order, but with some various readings and partly damaged, in the Kâvî grant of Govinda IV (*Ind Ant* Vol V p 145), which also contains verse 26, beginning with *rakshatâ yêna* in line 39 of the present inscription, and verse 28, beginning with *tên=êdam* in line 41 Of the remaining seven verses, verses 23-25, beginning with *tasy=âpy=abhûd* in line 35, are found, in a less correct form, in the Kâpadvanaj grant of Krishna II (*Ep Ind* Vol I p 54) Accordingly, the verses which are peculiar to this inscription are only four, *viz* verses 20-22, beginning with *śrî Kâñchîpati* in line 30, and verse 27, beginning with *a[yam=â]rât* in line 40 As regards lexicography and grammar, attention may be drawn to the word *prâtirâjya*, which in line 31 is used as a masculine noun, evidently in the sense of *prâtirâja*, 'a hostile king,' and to the redundant suffix *ka*[1] in *âchchhidyamânaka* in line 67, as well as in the ordinary *yathasamita(ba)dhyamânaka* in line 44 — The orthography calls for few remarks The letter *b* is throughout denoted by the sign for *v*, the dental sibilant is occasionally employed instead of the palatal, *e g* in *asêsha*, line 34, and *satêshu*, line 60, and the vowel *ri* is used instead of the syllable *ri* in *kanakâdrir*, line 9, *kriyâ*, line 62, and *śriyam*, line 72[2] Besides, we may notice the employment of the guttural nasal instead of *anusvâra* in the word *sinha* in line 3, the use of the *avagraha* to denote the elision of *a* in line 30, and the spelling of the words *upalachchhita* for *upalakshita* in line 57, *pratipâlaitavya* for *pratipâlayitavya* in line 66, and *âdnayâ* (?) for *âjñayâ* in line 73

The inscription is one of the Râshtrakûta Gôvindarâja III or, as he is described in lines 42-44, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Pṛithvivallabha Prabhûtavarsha Śrîvallabha-narêndradêva, who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious Dhârâvarshadêva, *i e* his father Dhruvarâja Nirupama. In the introductory metrical portion the genealogy of Gôvindarâja III is given, beginning with Gôvindarâja I, exactly as in other inscriptions of the same dynasty (Gôvindarâja I, his son Karkarâja, his son Indrarâja II, his son Dantiduriga Vallabharâja, Karkarâja's son Krishnarâja Śubhatunga Akâlavarsha, his son Gôvindarâja II Vallabha, his younger brother Dhruvarâja Nirupama, and his son Gôvindarâja III), and what is new in this inscription are only the verses in lines 30-34, which relate to the circumstances under which Gôvindarâja II was succeeded by his brother After having stated in line 29 that Gôvindarâja's younger brother was Dhruvarâja, our inscription goes on somewhat like this —

"Although that brother (Gôvindarâja) of his had fetched in large numbers those hostile kings even, the ruler of Mâlava and others, who were joined by the lord of Kâñchî, the Ganga, and him of Vêngi, his (*i e* Dhruvarâja's) mind underwent no change in regard to him, when afterwards he (Dhruvarâja) had possessed himself of his ruby-ornaments and his store of gold When even after his (*i e* Dhruvarâja's) conciliatory overtures Vallabha (Gôvindarâja) did not make peace, then (Dhruvarâja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the eastern and northern opponents, and obtained the whole sovereignty . ."

Some other inscriptions only state in general terms that Gôvindarâja II was superseded by his younger brother Dhruvarâja, while the Dêôli grant[3] of Krishnarâja III records that "sensual pleasures made Gôvindarâja careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose" From the present inscription it would rather appear that Dhruvarâja

[1] See Dr Fleet's *Gupta Inscriptions*, p 69

[2] In the proper name *Rishi* in line 48, assuming the reading to be correct, *ri* is used instead of *ri*

[3] See *Journal, Bombay Branch, R A S*, Vol XVIII p 239

Seals of Copper-Plate Grants.

1 Paithan Plates of Govinda III
(Rashtrakuta)

2 Pithapuram Plates of Vira-Choda
(Eastern Chalukya)

3 Madras Museum Plates
of Uttama-Chola

4 Udayendiram Plates
of Hastimalla

revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Râshtrakûta family[1]

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Râshtrakûta grants It records (in lines 42-62) that the king, being encamped near Pratishṭhâna, and having bathed in the river Gôdâvarî, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaiśâkha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king (*i e* in the Śaka year 716), granted the village of Limbârâmikâ, situated in the [Sârâ]kachchha village group of Twelve in the Pratishthâna *bhukti*, to a number of Brâhmanas, for keeping up the five great sacrifices and other purposes The boundaries of this village were, to the east the village Samatirthaka, to the south the river Gôdâvarî, to the west a locality named Brahmapurî, and to the north the arable land (?)[2] of the village of Dhôna (?) The names and a description of the grantees are given in lines 47-54 There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved Of each of the grantees the inscription gave not only the father's name and the *gôtra* and Vêdic school to which he belonged, but also the place of residence But, with the exception of Pratishthâna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence The *gôtras* mentioned are those of Vatsa, Pârâśara, Vaśishtha, Saitêha (?), Hârîta (?), and Kâśyapa, the Vêdic schools those of the Vâjins or Vâjasanêyins, Bahvrichas, Taittirîyas, and Mâdhyamdinas — Lines 63-72 contain the usual admonition to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses, and the concluding line 73 gives the names of the *dûtaka* and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are

The date of the inscription— the new-moon *tithi* of the dark half of Vaiśâkha of Śaka-Samvat 716— corresponds, for Śaka-Samvat 716 expired and the *amânta* Vaiśâkha, to the 4th May, A.D. 794, when there was a total eclipse of the sun which was visible in India, at 3 h 48 m after mean sunrise It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the *amânta* scheme of the lunar fortnights, and it is ten years earlier than the oldest date[3] which has been hitherto available for the reign of Gôvindarâja III

With the exception of Pratishthâna itself, I am unable to identify any of the places mentioned in this inscription

TEXT.[4]

First Plate

1 Ôm[5] [||*] Sa[6] vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalam kritam | Haraś=cha yasya kânt-êndu-kalayâ kam=alamkritam || [7]Âsîd=ni[sha?]-

2 t-timiram=udyata-mandalâgro dhvastin=nayann=a[bh]imukhô rana-śarvvarîpu(shu) | bhûpah śuchir=vvidhur=iv=âsta(pta)-diga-

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[1] On Dhruvarâja see Dr Fleet's *Dynasties of the Kanarese Districts*, p 33, and Dr Bhandarkar's *Early History of the Dekkan*, p 49

[2] The word of the original (in line 56) which I have doubtfully translated by 'arable land,' is *hala* The ordinary meaning of this word is 'plough,' and it is also used as a measure of land, but neither of these two meanings would be suitable here

[3] *viz* the date of the Old Kanarese grant of Śaka Samvat 726, which works out properly only with the *pûrnimânta* scheme of the lunar month, *Ind Ant* Vol. XI p 126, and Vol. XVII. p. 141

[4] From impressions prepared by Dr Fleet. [5] Expressed by a symbol.

[6] Metre Ślôka (Anushṭubh) [7] Metre Vasantatilakâ, and of the next verse. Read =*dvisha*

3 nta-kîrttir=Ggôvindarâja iti râjasu râja-si[nha]h[1] || Dṛishtvâ chamûm=abhimukhîm subhat âttahâsâm=unnâ-
4 mitam sapadi yê[na] raṇêshu nityaṁ | dasht-âdharêṇa[2] dadhatâ bhrukutim lalâtê khadgam kulam cha hṛidayañ=cha
5 nijam cha satvaṁ[3] || Ga(kha)dgam[4] kar-âgrân=mukhata[sya(ś=cha)] śôbhâ mânô manastah samam=êva yasya [|*] mabhâbhavê[5] nâma
6 niśamya sadyas=trayam ripûṇâm vigalaty=akândê || [6]Tasy=âtmajô jagati viśruta-dîrggha-kîrttir=ârtt-â-
7 rtti-hâri-Hari-vikrama-dhâma-dhârî | bhûpas=trivishtapa-nṛip-ânukritih kṛitajñah śrî-Karkkarâja iti gôtra-ma-
8 ṇir=vva(bba)bhûva |(||) Tasya prabhinna-ka[ra]ta-chyuta-dâna-danti-danta-prahâra-ruchir-ôllikhit-âmsapîṭhah | kshmâpah kshi-
9 tau kshapita-śatrur=abhût=tanûjah sad-Râshtrakûta-kanakâdri(dri)r=iv=Êndrarâjaḥ || [7]Tasy=ôpârjita-
10 mahasas=tanayaś=chaturudadhi-valaya-mâlinyâh | bhôktâ bhuvah Śatakratu-sadriśah śrî-
11 Dantidurggarâjô=bhût |(||) [8]Kâmchîśa-Kêralanarâdhi[pa]-Chôla-Pâmdya-śrî-Harsha-Vajrata-vibhêda-vidhâ-
12 na-daksham | Kârnnâtakaṁ va(ba)lam=anantam[9]=ajêyam=anyair=bhṛityaih kiyadbhir=api yah sahasâ jigâya || [Sa]bhr[û]-[10]
13 vibhamgam=agṛihîta-niśâta-śastramm=[11]aśrântam=apratihat-âjñam=apêta-yatnam | yô Vallabham sapadi da-
14 nda-va(ba)lêna[12] jitvâ râjâdhirâjaparamêśvaratâm=avâpa || Â[13] sêtôr=vvipul-ôpal-âvalilasal-lô-
15 l-ôrmmi-mâlâ-jalâd=â prâlêya-kalamkit-âmala-śilâ-jâlât=tuyâ(shâ)râchalât | â pûrvv-âpara-[14]
16 vârirâśi-pulina-prânta-prasiddh-âvadhêr=yyên=êyam jagatî sva-vikrama-va(ba)lên=aikâta-patrâ[15] kritâ |(||)
17 [16]Tasmin=ditanram[17] prayâtê Vallabharâjê kshata-prajâ-vâ(bâ)dhah [|*] śrî-Karkkarâja-sûnur=mmahîpatih Kṛi[shna]-[18]

Second Plate, First Side

18 râjô=bhût[19] || Yasya svabhuja-parâkrama-nihsêth(sh)-ôtsâdit-âri-dikchakram | Krishnasy=êv=âkrishna[m] charitam śrî-Kripna(shna)-
19 râjasya || Śubhatumga-tumga-turaga-pravriddha-rên-ûrdhva-ruddha-ravi-kiranam [|*] grîshmê=pi nabhô nikhilam prâvritkâ-
20 lâyatê spashtam || Dîn-ânâtha-pranayishu yathêshta-chê[shta]m ma(sa)mîhitam=ajasram | ta[tksha?]nam=Akâlava-

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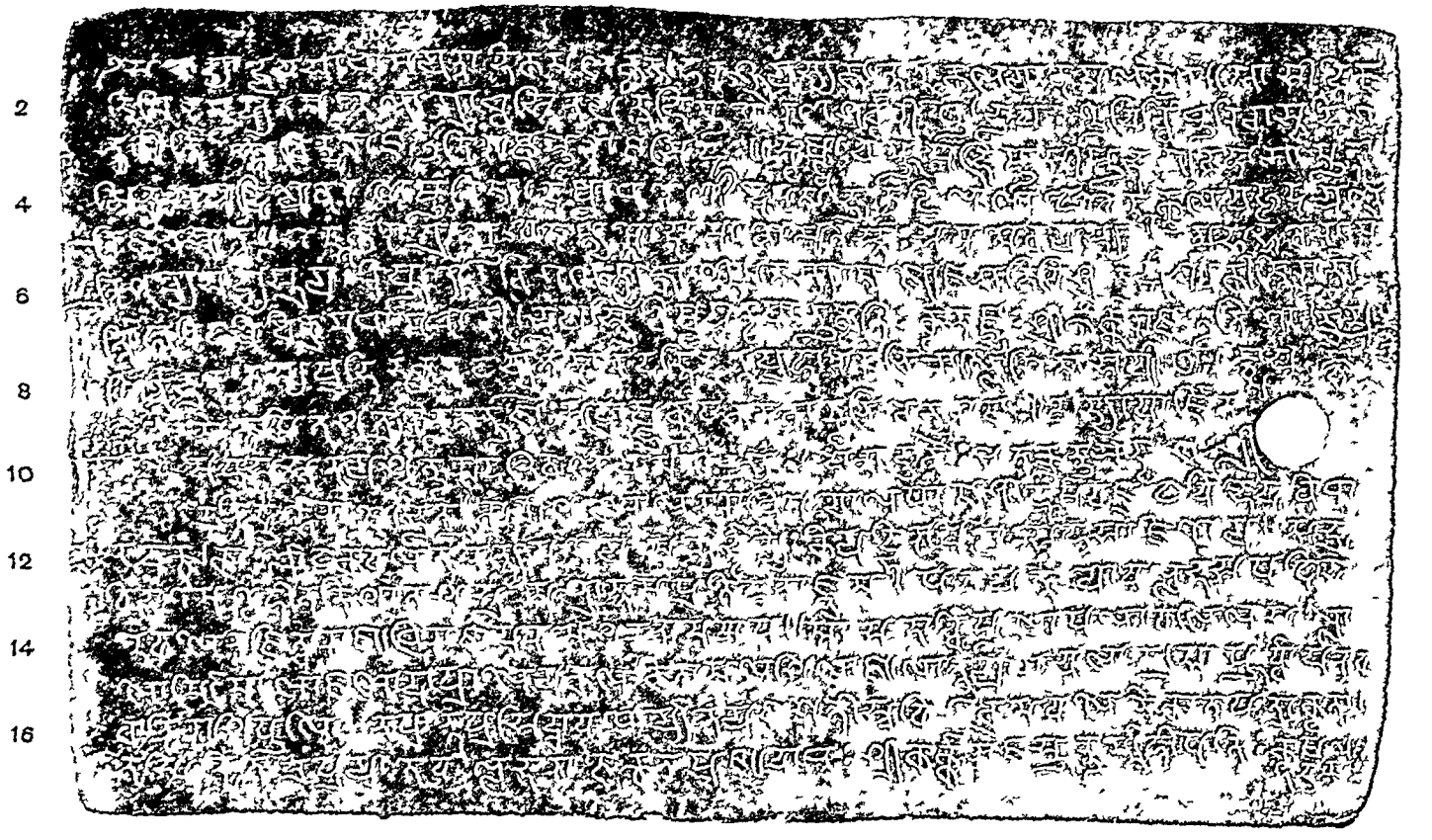
[1] Read *simhah* [2] Originally °*rêni* was engraved, but the sign of the vowel *i* has been struck out
[3] Read *sattvam* [4] Metre Upajâti. [5] Read *mahâhavê*
[6] Metre Vasantatilakâ, and of the next verse [7] Metre Gîti
[8] Metre Vasantatilakâ, and of the next verse
[9] Originally °*nantyam* was engraved, but the sign for *y* has been struck out
[10] The first *akshara* (*sa*) looks rather like *a* in the original. [11] Read °*stram=*
[12] The Sâmângad plates (*Ind Ant* Vol XI p 112) read *damda-lakêna*, and this reading, the sense of which is not apparent, Professor Bühler has adopted for the Kâvi plates (*ib* Vol V p 146)
[13] Metre Sârdûlavikrîḍita
[14] After this, *va* is engraved at the end of the line, but it looks as if it had been struck out again
[15] Read °*patrî kritâ* [16] Metre Âryâ, and of the three next verses. [17] Read *divam*
[18] The *aksharas* actually engraved at the end of this line are *krishakka*, and below them three other signs are engraved, the first of which looks like the figure *1*, and the second and third of which are *da* (or *du*) and *ksha*.
[19] Above the *akshara bhâ*, the sign of the vowel *ê* is engraved



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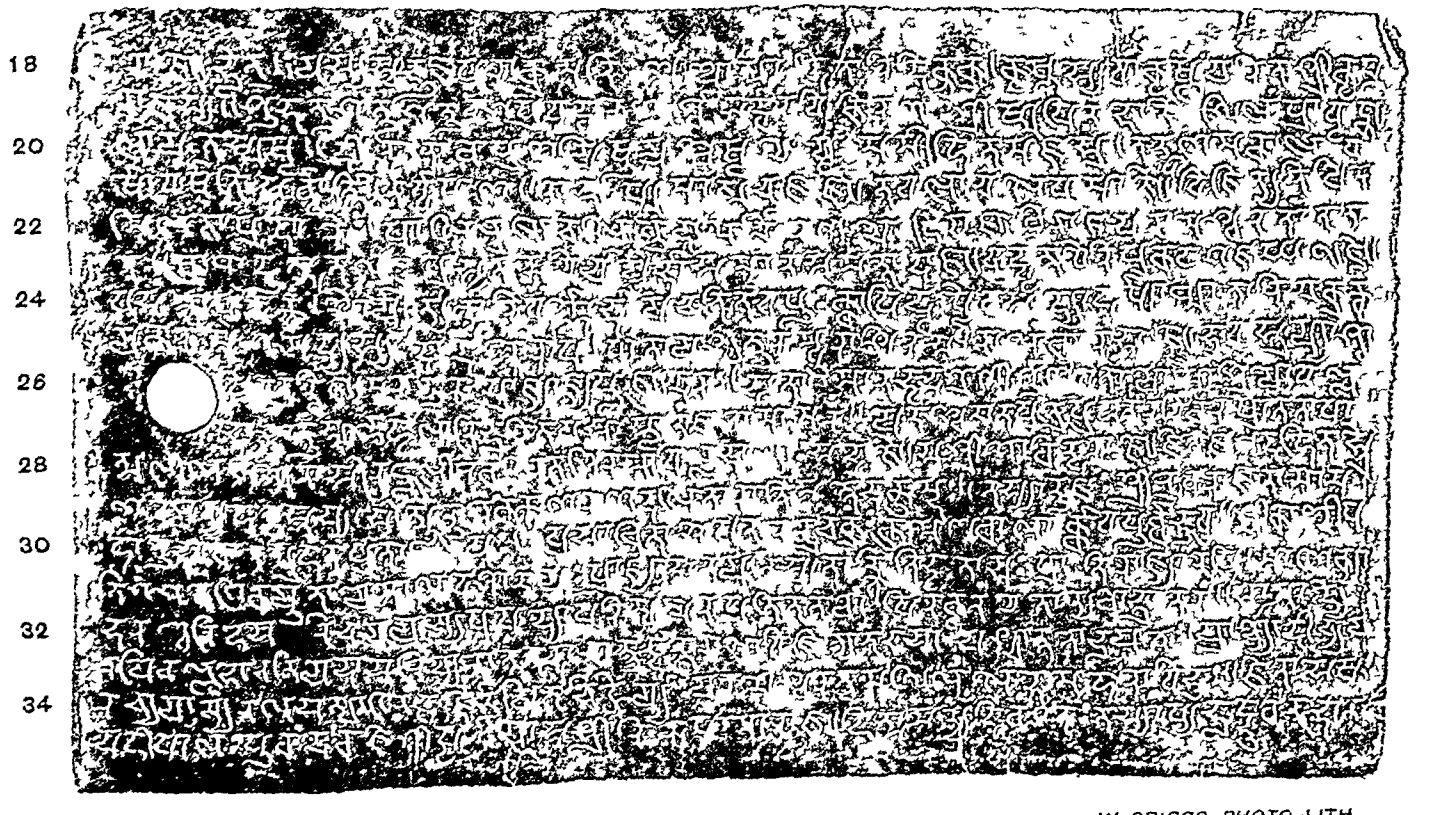

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21 rshô varshatı sarvv-ârttı-nırvvapanam || [1]Râhappam=âtma-chu(bhu)ja-jâta-va(ba)l-
âcha(va)lêpam=âjau vıjıtya nıthı(śı)t-â-
22 sılatâ-prahâraıh | pâlı[dhva]j-âvalı-[śu]bhâm=achır[ê*]na yô hı râjâdhırâjaparamêśvaratâm
tatâ-
23 na || [2]Krôdhâd=utkhâta-kha[dga]-prasrıta-ruchı-chayaır=bhâsamânam samantâd=âjâv=
udvrıtta-vaırı-prakata-gaja-ghat-â[tô]-
24 pa-samkshô(kshê)pa-daksham | śauryya-tyakd(kt)-ârı-varggô bhaya-cha[kı]ta-vapuh
kkâ(kvâ)pı drıptv(shtv)=aıva sadyô darpp-âdhmât-ârı-chakra-ksha-
25 ya-karam=agamad=yasya dôrddanda-rûpam |(||) Pâtâ[3] yaś=chatur-amvu(mbu)râśı-rasa(śa)n-
âlamkâra-bhâjô bhuvas=trayyâś=ch=â-
26 pi krıta-dvı(dvı)j-âmara-guru-prâjy-âjya-pûj-âdarah | dâtâ mânabhrıd=agranîr=guna-
vatâm yô=sau śrıyô valla-
27 bhô bhoktum svargga-phalânı bhûrı-tapasâ sthânam jagâm=âmaram || Yêna[4] śvêt-
âtapatra-prahata-ravı-kara-prâ(vrâ)ta-tâpâ-
28 t=salılam jagmê nâsîra-dhûlî-dhavalıta-śırasâ Vallabh-âkhyah sad=âjau [|*] sa śrî-
Gôvındarâjô jıta-jagad-ahıta-straı-
29 na-vaıdhavya-h[ê]tus=tasy=âsît=sûnur=êkakshana-rana-dalıt-ârâtı-matt-êbha-kumbhah ||
[5]Tasy=ânujah śrî-Dhruvarâja-nâmâ ma-
30 hânubhâvô=stpra(pra)hata-pratâpah | prasâdhıt-âśêpa(sha)-narêndra-chakrah kramêṇa
vâ(bâ)lârkka-vapur=vva(bba)bhûva || [6]Śrî-Kâñchîpa-
31 tı-Gamga-Vêmgıka-yutâ yê Mâlavêś-âda(da)yah prâjy[â]n=ânayatı sma tân=kshıtıbhrıtô
sa(ya)h prâtırâjyân[7]=apı | mânıky-â-
32 bharanâchı(nı) hêsa(ma)-nıchayam yasya p[r]apady=ôparı svam [yê?]na pratı tam
tath=âpı na krıtam chêtô=nyathâ bhrâtaram || Sâm-âdyê(dyaı)-
33 r=apı Vallabhô na [hı ?][8] yadâ sa[m*]dhım vyadhât=tam tadâ [9][bhrâ ?]tur=dda[tta][10]-
ranê vıjıtya ta[ra]sâ paschât=tatô bhûya[ta ?]h[11] | prâchy-ôdîchya-[pa]-
34 rachyapâsya[12] cha lasat-pâlıdhvajaır=[bhû?]shıtam chıhnaır=yyah paramêśvaratvam=
akhılam lêbhô(bhê) mahano[13] vıbhuh || [14]Jıt-âsê(śê)sha-
35 pa(ma)hîpâlah Pu[ra]mda[ra][15]-jıgî[sha]yâ [|*] sa śrî-Nırupamô râjâ hı[tv]â martyam
dıvam gatah [||*] [16]Tasy=âpy=abhûd=bhuvana-bhâ[ra]-

Second Plate, Second Side

36 bhrıtau samarthah Pâr[th]-ôpamah Prı[th]u-sa[mâ]na-gunô gunajñah [|*] durvvâra-
vaırı-târıt-[17]âtula-tâpa-hêtur= [Ggôv]ındar[â]ja [ı]tı
37 sûnur=ına-pratâpah || Yas(ś)=cha prabhuś=chatura-[ch]âru[r=u]dâra-kîrbhe(rttê)r=â[sê]-
dıvân=Nırupamasya pıtuh sakâśât | satsv=apy=a-

[1] Metre Vasantatılakâ The third *akshara* of the first word is distinctly *ppa* [2] Metre Sragdharâ.
[3] Metre Śârdûlavıkrîdıta [4] Metre Sragdharâ [5] Metre Upajâtı.
[6] Metre Śârdûlavıkrîdıta, and of the next verse.— This verse and the next two verses are not found in any of the published inscriptions of the same dynasty
[7] This word is apparently used here in the sense of *pratırâja*, 'a hostile king'
[8] The consonant of this *akshara* might possibly be read *n*, but the sign differs much from the sign for *n* employed ordinarily in this inscription.
[9] The sign of the *akshara* in these brackets, again, is quite peculiar, and might possibly be read *châ*.
[10] This *akshara* looks rather like *nta* in the original. [11] Read *bhâyasah* (?)
[12] Read *-parân=vyapâsya* (?) [13] Read *mahîndrô* (?) [14] Metre Slôka (Anushṭubh)
[15] The *aksharas* in brackets look rather like *va* in the original
[16] Metre Vasantatılakâ, and of the next verse.— This verse and the next two verses occur only in the Kâpadvanaj grant of Krıshṇa II, *Ep Ind* Vol. I p 54. The text here given is more correct.
[17] Read *-rasıt-*

38 chê(nê)ka-tanayêshu guṇ-âtiêkân=mû[rddhâ]bhipi(shi)kta-nripa-sammatam=âsu râjyam ||
[1]Śaśadhara-kara-nikara-nibham yabhya(sya) yasah
39 suranag-âgra-sânu-sthaih [|*] parigîyatê=nuraktaih[2] vidyâdhara-sundarî-nivahaih ||
Rakshatâ[3] yêna nihsêsham chatur-achya(mbu)-
40 dhi-samyutam | râjyam dharmmêna lôkânâm kritâ tushtih parâ hṛidi |(||) A[yam=[4]
â]rât=p[r]îyô lokâ[n=yân=adiâ]ksh[î]t samâ[śri]ta[h] [|*]
41 na tê yâ[chita?]vantô=nyam bhûbhritam dhana-trishnayâ[5] |(||) °Tên=[ê*]dag(m)=
amla-vidyuch-cha[m]chalam=a[va]lôkya jâ(jî)vitam=asaram | [kshi*]-
42 ti-nâ(dâ)na-parama-punyah pravarttitô vra(bra)hma-dâyô=yam || Sa cha paramabhattâ-
raka-mahârâjâdhirâja-paramêśvara-sr[î*]-
43 mad-Dhârâva[tsa(rsha)]dêva-pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-
paramêśvara Prithvivallabha-Prabhûtavarsha-Śrî-
44 vallabha-narêndradêvah kusalî sarvvân=êva yathâsamva(ba)dhyamânakân=râshtrapati-
vishayapati-grâmakût-â-
45 yukta-niyuktak-âdhikârika-mahattar-âdîn=samanudarśayaty=astu vah samviditam yathâ
śrîmat-Prati-
46 shthâna-[va]hih-samâvâsita-jayasu[r]âdâr-[6]âvasthitêna mayâ mâtâpitror=âtmanaś=ch=
aihik-âmushmika-
47 pu[nyâ?]ya[7] [A]vila[vâ?] [rêśa]-vastavya-Vatsa-sagôtra-Vâji-savra(bra)hmachari-
[Bha?]pâditya-[8]pûta-[9]Pitâmaha . . . .[10]
48 . . . . . [11][bhadra]-vâstavya-[Va]tsa-sagotra-Vâjisa[nêya?]-savra(bra)hmachâri-Rishi-[12]
putra-Bhritikrama[13] | tathâ śrî-Pratishthâna-[vâ]sta-
49 vya-tat[ti*]ravidya-sâmânya-Pârâśara-sagôtra-[va(ba)]h[v*]richa-bha(sa)vra(bra)hma-
[châ]ri-Jêjjata-putra-[Râ]jata tithâ[14] [Ja]kali-[15]vâsta-
50 [[vya-[tachchâturvidya]-sâmânya-Vaśishtha-sagôtra-va(ba)hvṛicha-savra(bra)hmachâri-
[Châ?]yaṭa-putra-[Vâ] . . | tathâ .. .. . vâ]]-

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[1] Metre Âryâ [2] Read °*ktair=* [3] Metre Ślôka (Anushtubh), and of the next verse.

[4] There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse Apparently the sense of the whole verse is, that Gôvindarâja treated the needy so liberally that they had no reason to apply to other princes for support In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of *samairitah*, supposing this to be the correct reading, I should have expected *samâśritan*

[5] Metre Âryâ. [6] Read *-jayaskandhâvâr*

[7] Here one would have expected *-punya yaśô bhivriddhayê*, which may have been engraved originally — The following passage, up to the word *vrahmanêbhyah* in line 51, has been greatly tampered with, for the purpose of reducing the number of grantees, which originally was seven, to four To effect this, the original writing of lines 50, 52 and 53, and of portions of lines 51 and 54, has been beaten in, but sufficient traces remain of it, to make out the general sense of what has been effaced Besides, to judge by the forms of the letters, the names of the grantee and of his place of residence, which occur in line 47, seem to have been engraved in the place of other names, and in line 54 the word *chaturbhyah* has been added at the beginning (where the original writing is effaced) to do duty for the word *saptabhyah*, which originally preceded the word *vrâhmanêbhyah* That portion of the text which it has been sought to efface, I have included in double square brackets, but I have not been able to restore it completely

[8] Read *-Jayâditya-* (?) [9] Read *-putra-*

[10] The two *aksharas* at the end of this line I am unable to make out with certainty; they look like *yava* or *hava*, or may be intended for *dêva*

[11] Here, again, I must omit three *aksharas*, the first and second of which look like *pya* (or *shya*) and *vyâ* (or *chyâ*) Apparently the word *tathâ* is wanted here.

[12] Read °*châry-Rishi* [13] This name is quite clear in the engraving, but it can hardly be correct.

[14] Read °*ta* | *tatha*

[15] Possibly, what is engraved may be *Takali-*, and perhaps the word has been engraved in the place of another name

51 [[sta]]vya-Saitêha(?)-[sa]gôtra-va(ba)hvricha-savra(bra)hmach[â*]ri-[Râ]ulla-putra-Vâmadêva | [[tathâ .. . vâstavya-tattraividya]]-

52 [[sâmânya-[Hârîta]-sagôtra-[Taittirîya]-savra(bra)hmachâri- .. . -putra- ..... kumâra | tathâ [Ka]]-

53 [[[1]chchauraja-vâstavya-Kâśyapa-sagôtra-Mâdhyandina-savra(bra)]]-

Third Plate

54 [[hmachâri ?]][2] chaturbhya êtêbhyo[3] vrâ(brâ)hmanêbhyah śrî-Pratishthâna-bhukty-antarggata-[Sârâ ?]-

55 kachchha-dvâdaśa-grâm-âbhyantarê Limvâ(mbâ)râmikâ-grâmô yasy=âghâtanâni pûrvvatah Samatirthaka-grâ-

56 [ma]h[4] dakshinatah Gôdâvari nadî [a]paratah Vra(bra)hma[p]uri uttaratah [Dhôna][5]-grâma-ha[la]m[6] | êvam=êtach-chatur-âghâta-

57 n-ôpalachchhi(kshi)tô grâmah sôdramgah saparikarah[7] sadaśâparâdhah sabhûtapâta-pratyâyah sôtpadyamâ-

58 nari(vi)shtikah sadhânyahiranyâdêyô=chchâ(châ)tabhatapravêśyah[8] sarvvarâjakîyânâm=ahastapraksh[ê*]paniya

59 â-chandr-ârkk-ârnnava-kshiti-sarit-parvvata-samakâlânah[9] putra-pautr-ânvaya-kram-ôpa-bhôgyah pûrvva-pratta-dê[va]-

60 vra(bra)hma-dâya-rahitô=bhyantarasiddhyâ [bh]ûmichchhidra-nyâyêna Śakanripa-kâl-âtîta-samvatsara-sa(śa)têshu saptamu(su) je(shô)-

61 daś-ôttarêshu Vaiśâkha-va(ba)hul-âmâvâsyâm=âdityagrahana-parvvani va(ba)li-charu-vaiśya(śva)dêv-âgnihâ(hô)tr-âti-

62 [thi]-pada-[10]mahâyajñ-âdi-kriy-ôssarppan-â[tha][11] Côdâtapyâm[12] snâtv=â[d]y=ôdak-âsi(ti)sarggêna pratipâditô[13] ya-

63 tô=sy[14]=ô[ch]itayâ [vra(bra)]hmad[â*]ya-sthityâ [bh]umjatô bhôjayatah krishatah karshayatah pratidiśatâ(tô) vâ na kaischi-

64 d=anp(lp)=âpi paripam[tha]nâ kâryâ tath=âgâmi-bhadra-nripatibhir=asmad-vamśyair=vvânanyair=[15]vvâ sâmânyam bhûpi(mi)-

65 [dâ]na-phalam=av[ê*]tya vidyul-lôlâny=anity-aiśva[r*]yâni trin-âgra-lagna-jalavindu-chamchalam cha jîvitam=âkalayya

66 sva-dâya-nirvviśêshô=yam=asmad-dâyâ(yô)=numantavyah pratipâlai(layi)tavyaś=cha [[a]] yaś=ch=âjñâna-timira-pa[ta]l-â-

67 vrita-matir=âchchhindyâd=âchchh[i*]dyamânakam v=ânu[mô]datah[16] sa pamchabhir=mmâhâpâtakôh[17] sôpapâtakais=cha[18] samyukta[h]

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[1] This line begins in the original under the *akshara ri* of the word *Taittirîya* (?) of the preceding line

[2] After this, and before the word *êtêbhyo*, about 10 or 12 *aksharas* are almost entirely effaced, and in their place the word *chaturbhya* has been engraved in very large letters

[3] This was originally *êtêbhyah*, followed, I believe, by *saptabhyô*, which has been effaced

[4] Here, and in the following, the rules of *samdhi* have not been observed

[5] It is impossible to say whether the consonants of the name in these brackets are really intended to be *dh* and *n*, the first of them might possibly be *dh* or *v* or *ch*, and the second *n* or *t*

[6] This *akshara* resembles *nam* more than *lam* in the original. The following sign of punctuation is superfluous

[7] One would have expected *soparikarah*

[8] Originally °*prâvêśyah* was engraved.

[9] Read °*kâlinah*

[10] Read *-pañcha-*

[11] Read *-kriy otsarppan-drtham*

[12] Read *Godâvaryâm*

[13] Read °*pâditah* |

[14] One would have expected here *êshâm*, and similarly the plural afterwards

[15] Read *v=ânyair=*

[16] Read °*dêta*

[17] Read *=rimahâpâtakaih*

[18] This *cha* is superfluous.

68 syâd=ity[1]=uktam [cha*] bhagana(va)tâ [vô]da-vyâs[ô*]na Vyâsêna || Shapti(shṭi)m[2]
varsha-sa[ha]srâni svarggê tishthati bhûmidah [|*] âchchhêttâ
69 ndhâ(ch=â)numamt[â*] cha tâny=êva narakê vasata[3] || Vindhy-âtavîpv(shv)=atôyâsu
śushka-kôtara-vâsinah [|*] kri[sh]ṇâhayô hi jâyantô bhûmi-
70 [4]haramti yê [||] Va(ba)hubhir=vva[su]dhâ nujâ[5] râjabhih Sagar-âdibhih [|*] yasya
yasya yadâ [bhûti]yadya[6] ta[sya] ta[dâ]
71 S[v]a-dattâm para-datsa(ttâ)m [vâ] yatnâd=raksha narâhiyah[7] | mahîm
[yâ]hîmatâm[8] śrêshtha dâvâ(nâ)ch=chhr[ô*]yô=[n]upâla[na]m || Iva[9] samala-
72 [10]du-lôlâm śri(śri)yam=ata(nu)chi[m]tya [ma]nupya(shya)-jîvitañ=cha | ja(a)ti-
vimala-manôbhir=âtmanîni(nai)r=vva(nna) hi [gasa]shêh[11] pasu-[ki]-
73 [12][lôpy]âh [||] Sa(pa)ra[mê]śvara-[pra]hita-sî[tpṛishi]karâ-[13][dû]takam likhitam
cha paramê[śva]r-âdna(jña)yâ śrî-K[ṛindhê?]yêyêti[14] ||
74 . . . . . [15]

No 18 — BAHAL INSCRIPTION OF THE YADAVA KING SINGHANA

SAKA-SAMVAT 1144.

BY F KIELHORN, PH D, C I E, GOTTINGEN

This inscription, which I edit from impressions supplied to me by Dr Hoey, is at the temple of Sârajâdêvî[16] at the village of Bahâl, in the Châlîsgaon subdivision of the Khândêś district of the Bombay Presidency (*Indian Atlas*, sheet 38, long 75° 9′ E, lat 20° 36′ N). It contains nineteen lines of writing, which cover a space of about 2′ 10″ broad by 1′ 3½″ high, and is almost throughout in a perfect state of preservation The average size of the letters is slightly less than ½″ The characters are Nâgarî. The language is Sanskrit, and, excepting the introductory *ôm* || *ôm namô Dvârajâ-dêvyai* and the words *atha râja-vaṁśah* in line 7, lines 1-18 are in verse The verses are numbered, and their total number is twenty In respect of orthography I have only to state that the letter *b* is exceptionally denoted by the sign for *v* in the words *vvudha*, in line 3, and *vrahma*, in line 7

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[1] Read *iti* || *Uktam*

[2] Metre Ślôka (Anushṭubh), and of the next three verses [3] Read *vasêt*

[4] This line commences under the third *akshara* of the preceding line; and in the vacant space at the beginning of the line one would have expected *dânam* or *dâyam*

[5] Read *bhuktâ*

[6] Read *bhûmis=tasya* At the commencement of the next line there is again a vacant space, where one would have expected *phalam* ||

[7] Read *narâdhipa* [8] Read *mahîbhritâm*

[9] Metre Pushpitâgrâ Read *iti kamala*

[10] At the beginning of this line is again a vacant space, sufficient for the missing *aksharas -dal âmbu vîm*

[11] Read *purushaih para ki-*

[12] Here, too, is a vacant space at the beginning of the line, where we miss the *aksharas rttayô vi*

[13] This is what is, or seems to be, actually engraved. The *śi* or *śiti* at the beginning may be meant for *śri* or *śrimat-*; but the name of the *dûtaka* I am unable to make out

[14] Here, again, I am unable to guess what name may be intended, and can only say that the two last *aksharas* probably are meant to be *n=êti*

[15] Below the *aksharas* of line 73, beginning with the *dû* of *dûtakam* and ending with the *śva* of *paramêśvar*, about ten or eleven more *aksharas* are engraved, close to the lower edge of the plate, but they are too indistinct to be made out It is just possible that they are the eleven *aksharas* which for some reason or other are omitted at the beginning of lines 70-73.

[16] According to information furnished to me with the impressions, this is the name now current, but the original name must have been *Dvârajâ*, an appellation of Bhavânî which I have not met with before.

The inscription, after the words 'Ôm, ôm, adoration to the goddess Dvârajâ,' opens with a verse glorifying Bhavânî, who is here named Dvârajâ, and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadêva, the chief astrologer of the Yâdava king Simha (or Singhana) It clearly divides itself into two parts verses 2-7 give an account of Anantadêva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather

Anantadêva belonged to a family which traced its origin to the sage Śândilya (v 2) In that family there was born, as a son of a certain Manôratha, the learned Mahêśvara (v. 3), who (in v 4) is stated to have composed a *Karana* of the planets, entitled *Śêkhara*, a work called *Pratishṭhâvidhi-dîpaka*, another work described as *Phala-grantha*, and a brief commentary on the *Laghujâtaka* His son was Śrîpati (v 5), and his son, again, Ganapati (v 6) And Ganapati's son was the founder of the temple, Anantadêva (v 7), a scholar versed in the three branches of the *Jyôtisha-śâstra*, who expounded the 20th Adhyâya, called *Chhandaśchity-uttar-âdhyâya*,[1] of Brahmagupta's *Brâhma-Sphuṭasiddhânta*, and also the great *Hôrâ* (i e the *Brihajjâtaka*) of Varâhamihira — The family here treated of was already known to us from the Pâtnâ inscription of Singhana,[2] which also mentions Manôratha and his son Mahêśvara, the father of the astronomer Bhâskara, who must have been a brother of the Śrîpati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahêśvara's *Laghujâtaka-ṭîkâ*, and probably also his *Pratishṭhâvidhi-dîpaka* [3]

The description of the king Simha (Singhaṇa) and of his father and grandfather, Jaitrapâla and Bhillama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapâla, 'an ocean of compassion, made Ganapati, whose life had been preserved in battle,[4] lord of the Andhra country' (v. 12), and that Simha defeated the powerful Arjuna (v 14) Both events are mentioned, partly in the same words, also in the Paithan copper-plates of Râmachandra [5] of Śaka-Samvat 1193, from which we learn that Jaitugi (Jaitrapâla), 'an ocean of compassion,' led Ganapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalinga The prince Arjuna, spoken of in connection with Simha, Dr Bhandarkar [6] would identify with Arjuna[varmadêva] of Mâlava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272 [7]

Verses 16-18 state that, during the reign of Simha, Anantadêva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up, and that he received pecuniary assistance in this work from his younger brother Mahêśvara, who composed this *Praśasti* Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v 20) with the date,— the first day of Chaitra of the expired Śaka year 1144, the year Chitrabhânu A line in prose adds that the inscription was written by the Nâgara Brâhmana Gangâdhara, and that the *Sûtradhâra* or architect (probably of the whole temple) was Thâlû

The date does not admit of exact verification, but the expired Śaka year 1144 (=A D 1222-23), by the southern luni-solar system, *was* the Jovian year Chitrabhânu, as stated in the inscription

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[1] See Weber's *Catalogue of the MSS of the Berlin Library*, Vol. II p 296

[2] See *Ep Ind* Vol I. p. 340

[3] See Prof Aufrecht's *Catalogus Catalogorum*, p. 445, *b*

[4] This appears to me the most suitable meaning of the words *yudhi dhritam* in line 12.

[5] See *Ind Ant* Vol. XIV. p 316, and Vol XXI. p. 198.

[6] See his *Early History of the Dekkan*, p. 82.

[7] See *Ind Ant* Vol. XX p 135, Nos 149, 151, and 152.

TEXT[1]

1 Ôm[2] || Ôm namô Dvârajâ-dêvyai || Jayati[3] Ditija-bhîtam viśvam=âśvâsayamtî
mridita-Mahisha-dêh-ôdd[âma-Dai]ty[â]dhinâthâ[4] | pranata-surapuramdhrî-mauli-
mânikya-mâl-âruna charanasarojâ Dvâraj-âkhyâ
2 Bhavânî || 1 [||*] [5]Âsîd=asîma-mahanîya mahâ maharshih Śâmdilya ity=akhila-
bhûvalay-âvatamsah | yad-dhôma-dhûma-patalêna Kalimdakanyâ-sambhêda-kâmtir=
abhavad=divi Dêvanadyâh || 2 [||*] Ambhôja-
3 bhûr=iva babhûva Maheśvar-âkhyô vamśô viśâla-tapasah prathitasya tasya | jñânî
Manôratha-sutah śruti-sadma satya-lôk-âśrayô vivu(bu)dha-raja-sirô-dhrit-âmghrih
|| 3 [||*] Yah[6] Śôkhar-âkhyam karanam grahanâm
4 prashtham Pratishthâvidhi-dîpakam cha | chakrô Phala-gramtham=api sphut-ârtham
laghum cha tikâm Laghujâtakasya || 4 [||*] [7]Tasmâd=asêsha-ni[ja]-vamśa-viśêshako=
bhût=saujanya-bhûh sakala-sâdhu-dhuram[8] dadhânah | vânî-
5 vilâsa-vasatih śruti-pâra-drisvâ śvî(śrî)-Śripatih kriti-nishêvita-padapadmah || 5 [||*]
[9]Tasy=âganya-gun-ârṇnavo Ganapatih punyâtmanâm=agranih sûnuh sûnrita-vâk=
kavi-vraja-vibhur=vidyâ-nidhir=vi-
6 dyatê | śishy-â[jñâ]na[10]-tamâmsi yasya nudatô jâtâ jagad-vyâpinî kîrttih kritsna-kalâ-
kalâpa-nilayasy=êmdoh prabh=êv=o[j*]]jvalâ || 6 [||*] Sadvidya-dvija-vrimda-vamdita
padadvamdvât=tatô=jâyata jyâyah-kî-
7 rîtir=Anamtadêva iti yas=triskamdha-śâstr-âśrayah | ramyam Vra(bra)hma-vinirmitam
vyavrinuta Chchhamdaśchitêr=uttaram Hôrâm cha pravarâm Varâhamihirâchârya-
pranîtâm prithum || 7 [||*] Atha râja-vamśah || [11]Vishvak-sênah prabaddh-ô-
8 ddhata-bali-nripatir=vikram-âkrâmta-viśvah śaśval=Lakshmy=ôpagûdho Yadu-kula-tilakah
prôddhrit-ôttumga-bhûbhrit | bhûmî-bhâr-âvatâram kila Kali-[sa]mayô karttukâmô
Murârêr=amśah kô=py=âvir=âsî-
9 d=bhuvi bhuvana-vibhôr=bhûpatir=Bhillam-âkhyah || 8 [||*] [12]Khamdit-ôru-ripu-râja-
mamdalô yasya Râhur=iva rishtir=âhavê | drishtimâtra-krita-śûra-[sâ]dhvasô nila-
nîrada-ruchir=vyarôchata || 9 [||*] Yo[13] da-
10 kshin-êśô dhanadah prachêtâ jishnuh suchih punya-janô mahêśah | mahâbalaś=ch=êti
samasta-lôkapâl-âtmakah pâlayati sma lôkam || 10 [||*] [14]Bhûpâla-bhâlatilakô=jani
Jaitrapâlas=tasmâ-
11 t=Smar-âkritir=akritrima-vikrama-śrîh | prushtâh pratâpa-śikhinâ kshitipâ vipaksha
rûpâmtarâni śalabhâ iva yasya bhêjuh || 11 [||*] [15]Himamayûkha-mayûkha-
viśrimkhal-âkhila-yaśô-bhara-śo-

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[1] From impressions supplied to me by Dr Fleet

[2] Expressed by a symbol [3] Metre Mâlinî.

[4] The upper portion of the syllables *âria-Dai* is damaged, but the actual reading appears to be as given above Instead of the word *uddâma* I should rather have expected a word meaning 'frightened' or something similar

[5] Metre Vasantatilakâ, and of the next verse [6] Metre Upajâti.

[7] Metre Vasantatilakâ

[8] Originally *-dhurâm* was engraved

[9] Metre Śârdûlavikridita, and of the next verse.

[10] The syllable *jñâ* looks in the original like *ktrâ*

[11] Metre Sragdharâ [12] Metre Rathôddhatâ

[13] Metre Upajâti.— Dakshinêśa = Yama, the guardian of the South, Dhanada = Kubera, the guardian of the North, Prachetas = Varuna, the guardian of the West, Jishnu = Indra, the guardian of the East, Suchi = Agni, the guardian of the South East, Punyajana = Rakshas or Nirriti, the guardian of the South-West, Mahêśa = Siva, the guardian of the North-East, Mahabala = Vâyu, the guardian of the North-West.

[14] Metre Vasantatilakâ. [15] Metre Drutavilambita

12 bhita-dik=cha yah | Ganapatim patim=Amdhrabhuvô vyadhâd=yudhi dhritam karunâ-ta(va)runâśrayah[1] || 12 [||*] [2]Ripu-nripa-Hiranyakaśip-ûr-u(û)rassthala-dalana-Narasimhah | Simhô=jani jani-jagatî-jayasya jaga-

13 tî-patis=têna || 13 [||*] [3]Dripyat-sapatna-prithivîpati-kumbhi-kumbha-sambhêdan-âkripa-kripâna-karô=chirêṇa | Kâmbôja-vâji-jita-kumjaram=âjimadhyê râjânam=Arjunam= atarjayad=ûrjitam yah || 14 [||*] Ma-[4]

14 d-ôddâma-dvêshi-dvirada-rada-samghatta-vikata-sphulimg-ôdyad-vidyut-prahara n a-ra n a-sphûrjjathu-prithuh | viśuddh-âmbhô-dhârô yad-asi-jaladah kajjala-nibhah pratâpam prâmśûnâm kshapayati vipaksha-kshiti-

15 bhritâm || 15 [||*] Vasudhâm[5] tatra vasudhâ-sudhâdhâmni mahîpatau | praśâsati sati kshmâbhrich-chhirô-vinyasta-śâsanê || 16 [||*] [6]Tasy=aiva daivajña-gan-âgranîtvam [râ]jñah prapady=âmum=Anamtadêvah ||(|) akâraya-

16 t=sa trijagaj-jananyâh prâsâdam=âsâdita-tat-prasâdah || 17 [||*] Sâhâyyam=arthêna vidhâya dharmmê tasy=ânujanm=êha Mahêśvar-âkhyah | imâm prasannâm=anavadya-padyâm=vinirmmamê nirmmala-

17 dhîh praśastim || 18 [||*] Śêshô[7] yâvad=vahati vasudhâm=êsha śirshair=aśêshair= yâvad=vêlâ-valayam=akhilam n=âbdha[yô la]mghayamti | târâs=târâpatir=api ravêr= mamdalam=yâvad=êtat=tâvad=dêvyâ bhavatu bhavanam

18 bhûshanam bhû-talasya || 19 [||*] [8] Shatk-ônê sadala-śat-âdhi[kê] sahasrê 1144 varshânâm Śaka-prithivîpatêh prayâtê | Chaitr-âdya-pratipadi Chitrabhânu-varshê prâsâdô śrachi ruchirô=yam=Ambikâyâh |(||) 20 [||*]

19 Mamgalam mahâ-śrîh || Likhit=êyam Nâgarajñâtîya-brâ° pam° Gamgâdharêna || Sûtra-dhâra[s=Th]âlû [9] ||

No 19 — NALLUR GRANT OF HARIHARA II.

By V Venkayya, M A

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr Fleet to Dr Hultzsch, who has kindly placed them at my disposal for publication. The impressions are four in number The first and the fourth bear the Kanarese numerals 'one' and 'three' respectively, and the second the numeral 'two' Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandinâgarî throughout, with the exception of the last line, which is in Kanarese characters The technical execution of the inscription is far from good. The distinction between long and short *u* is maintained only in the first ten lines, in which three cases of long *û* occur, viz *mûla* (l 3), *mûrti* (l. 8), and *bhûr=iha* (l 10) Throughout the rest of the inscription, no attempt is made to distinguish the long from the short *u* But, in order not to swell the footnotes unnecessarily, I have inserted the long *û* in the text wherever the sense requires it, except in the case of proper names which are not generally

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[1] Compare *karunâ-varundlayah*, 'an ocean of compassion,' in *Ind Ant* Vol. XIV p. 316, line 23

[2] Metre Gîti. [3] Metre. Vasantatilakâ. [4] Metre Śikharinî.

[5] Metre Ślôka (Anushṭubh) [6] Metre Upajâti, and of the next verse.

[7] Metre Mandâkrântâ [8] Metre Praharshinî

[9] I am not quite sure about the consonants enclosed in brackets, possibly the intended reading may be °*dhâra-Thâlû*

known. In four cases the short *u* is marked in such a way that it might be mistaken for a conjunct *r*, viz. *pu*° (at the end of l. 19), *tulâ* and *purusha* (l. 36), and *samudra* (l. 39). There are certain peculiar mistakes which repeat themselves in this inscription. In line 14, the long as well as the short *i* are attached to the *tt* of *pôttinê* (for *pôtrine*), and the same mistake recurs in connection with the *śr* of *śrî* in line 52. In *tadiya* (l. 11) and *pâlaniyo* (l. 59), the short *i* is used instead of the long *î*. To the *ti* of *lôtira* in line 15, and to the *si* of *tira*... in line 23, the sign of *â* is affixed in addition to the *î* and *i*, respectively. In *dâna* (l. 69) and *adhi*° (l. 70), the *d* has two signs of *â* affixed to it in each case. Both the vowels *ri* and *i* are attached to *d* and *s*, respectively, in *drisha* (l. 62) and *vritti* (l. 64). In some conjunct consonants of which the last element is *r*, and which are followed by a long *â*, the *r* is added to the sign of length instead of to the group itself. For instance, the *r* of *damshṭrâ* (l. 4), *dâsâ-gr*°*na* (l. 59), and *d*°*râna* (l. 89), instead of being added to *sht*, *dg*, and *d* respectively, is connected with the sign of length in each case. The distinction between *s* and *a* is not clearly marked. The *s* of *bhujasa* (l. 23) and of *simhâsana* (l. 33 f.), and the *a* of *abhujamga* (l. 24) and of *ankuśa* (l. 33) are nearly identical. In *yad-damshṭrâ* (l. 9), *malaramâda* (l. 20), and *Muddanna* (l. 61), the two *d*'s are written side by side without any attempt to indicate the *virâma*. Similar anomalies occur in lines 26 and 32. In the former case *h* and *m* are written side by side, and in the second case *tataparê* is written for *tatparê*. In line 19, we have a peculiar form of the letter *ja*. The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this case affixed at the bottom. The double *tt* takes the place of *tr* in the following cases: — *pottinê* (l. 14), *tattâsi*° (l. 59), *lalattâ*° (l. 61), *yatta* (l. 62), and *puttapautta*° (l. 65).

Of mistakes due to wrong pronunciation, the following may be noted: — *trishṭya* (l. 12) and *Vumâ* (l. 61) occur instead of *vrishṭyâ* and *Umâ*, respectively. The dental sibilant is used for the palatal in *si* for *śrî* (ll. 23 and 72), in *Sâlivâne* (l. 50 f.) and in *sirula* for *śrâvita* (l. 75). *Dh* occurs for *ddh* in *sidha* for *siddha* (l. 49), and *dhdh* for *ddh* in *sidhdha* (l. 66). The lingual *l* occurs in the following Sanskrit words: — *vamgala* (l. 22 f.), *kala* (l. 35), *ayali* (l. 49), *kalatta* (l. 61), *chakravâla* (l. 79), and *yugala* (l. 92). The Tamil name *Ilangôvil* has been changed to *Yalamgôvil* (l. 62). It remains to be noted here that the name of the father of Harihara II is written *Bhuka* once (l. 23), and *Bhulla* throughout the rest of the present inscription, while in all other inscriptions which have been published, the name is spelt with the unaspirated *b* and double *l*.

The language of the inscription is Sanskrit, verse (ll. 2 to 37, and 50 to 92) and prose (ll. 1, 38 to 50, and 93). The first two verses are invocations addressed to Śiva and to the boar-incarnation of Vishṇu, respectively, the third to Gaṇapati, and the fourth and fifth again to the boar-incarnation. The sixth verse refers to the Moon, and the seventh to his descendant Yadu and to the race of the Yâdavas, who sprang from the latter. The eighth mentions Samgama (I.), the first historical person of the first Vijayanagara dynasty, and the tenth his son Bhukka (*i.e.* Bukka I.). Bhukka's queen was Gauri and their son Harihara (II.) (v. 14), in whose reign the present inscription is dated. A lengthy prose passage (ll. 38 to 50) consists of a list of the *birudas* of Harihara (II.). Verse 18 gives the date of the inscription, while verses 19 to 31 specify the village granted and the donees. Verse 33 again celebrates Harihara (II.), and verses 34 and 35 contain the names of the composer and of the engraver of the inscription. Then follow four of the usual imprecatory verses. In the last verse (40) the king beseeches future rulers to protect the gift made by him. As in other Vijayanagara inscriptions, the end of the document is marked by the name of the god Śrî-Virûpaksha in Kanarese characters.

Of the history of the Vijayanagara kings we do not know so much as might be expected of a dynasty which rose to prominence only about the beginning of the 14th century of the Christian era. The earliest epigraphical record of this dynasty is the only known inscription of Harihara I., in which he is called *Mahâmaṇḍalêśvara Pûrva-paśchima-samudr âdhipati Śrî-Vira-*

Hariyappa-Vodeya, and which is dated in Śaka-Samvat 1261, the Vikrama *samvatsara* (= A D 1340) [1] Of him the Bitragunta grant of Samgama II says that he defeated "the Sulṭân." [2] In his *Lists of Antiquities*, Vol II p 161, Mr Sewell refers to a Hindû confederation, of which the Râya of Vijayanagara formed a party, and which "with an immense force drove the Muhammadans out of Orangal" in A D 1344 Though we have no inscription of Harihara I as late as A D 1344, it is not impossible that he was the Râya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I is dated in Śaka-Samvat 1276 [3] (= A D. 1353) Bukka I is represented in two inscriptions as a *Mahâmandaléśvara* ruling in the Hoysana country [4] Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings It may be that they were originally feudatories of the Hoysala kings After the utter defeat of the Hoysala king Ballâla III and the demolition of his capital Dvârasamudra by the Muhammadans in the year 1327 A D [5] he evidently continued the semblance of a kingdom, for there are inscriptions dated in Śaka-Samvat 1262 (= A D 1340), which refer themselves to his reign, at Erode in the Coimbatore district [6] and at Tiruvannâmalai in the South Arcot district,[7] and one dated as late as Śaka-Samvat 1265 (= A D. 1342) at Whitefield in the Bangalore district [8] It would therefore appear that Ballâla III left Harihara I in the north as a check to the Muhammadan invaders, who had ousted him in A D 1327 His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence The only epigraphical record of Harihara I makes no reference to Ballâla III as overlord, nor does it furnish any clue as to the extent of the dominions owned by Harihara I It is during the time of Bukka I that the capital Vijayanagara first makes its appearance [9] There is reason to believe that the Muhammadans continued to be troublesome during the reign of Bukka I as well [10] It was during the time of Bukka's son Harihara II. that the kingdom became firmly established This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to Ballâla III

The exact date of the accession of Harihara II, in whose reign the subjoined inscription is dated, is not known He must have ascended the throne between Śaka-Samvat 1293 and 1301 [11] From this as well as from other inscriptions[12] we learn that he was the son of Bukka I by his queen Gaurî In the Satyamangalam plates of Dêvarâya II we are told that Harihara's queen was Malâmbikâ [13] His inscriptions have been found at Hampe or Vijayanagara in the Bellary district, [14] at Bêlûr,[15] Chitaldroog,[16] Harihar [17] and Hassan [18] in the

[1] *Ind Ant* Vol. X. p 63, see note 52 on the same page
[2] *ante*, p 32, verse 5
[3] *Jour Bo Br R A S* Vol XII p 338
[4] *ibid* p 340
[5] Dr Fleet's *Kanarese Dynasties*, p 70
[6] Dr Hultzsch's *Annual Report* for 1891 92, p 8
[7] *Madras Christian College Magazine*, Vol IX p 667
[8] Dr Hultzsch's *Annual Report* for 1892-93, p 2
[9] *ante*, p 36, note 1, *Jour Bo Br R A S* Vol. XII p 374, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II p 258, where it is said that Bukka (I.) made "Vidyânagarî" a permanent metropolis, and Mr Rice's *Mysore Inscriptions*, pp 55 and 278
[10] According to Mr Sewell (*Lists of Antiquities*, Vol. II p 163), two attacks were made by the Muhammadans about this time on Vijayanagara, the first in 1365 66 and the second in 1378 A D The first attack was successful, but in the second the leader was eventually compelled to retire
[11] The latest known date of Bukka I is Śaka-Samvat 1293 according to the genealogical table of the first Vijayanagara dynasty published *ante*, p 36, and the earliest date hitherto discovered of Harihara II. is Śaka-Samvat 1301, see *Jour Bo Br R A S* Vol XII p 340
[12] *ante*, p 37, verse 7, Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II p 258, and Mr Rice's *Mysore Inscriptions*, p 278.
[13] *ante*, p 37, verse 9
[14] *South-Indian Inscriptions*, Vol I. No 152.
[15] Mr Rice's *Mysore Inscriptions*, pp 222, 227, and 268
[16] In Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II pp 254-267, an inscription on three brass plates, found at Chitaldroog, is published, and another found at the same place is noticed.
[17] Mr Rice's *Mysore Inscriptions*, p 55
[18] *ibid* p 278.

Mysore state, at Makaravalli in the Hangal tâluk of the Dha[illegible] and at Tiruppâlûr[3] near Tiruvallur in the Chingleput dist[illegible] nopoly district[4]. These localities furnish a fur[illegible] Harihara II. If we except the inscription of the Udayar chief[illegible] resemble those of the kings of Vijayanagara, but [illegible] history nothing can at present be said with cer[illegible] the south belong to the reign of Harihara II [illegible] the first Vijayanagara king who had any po[illegible] Presidency. As his earliest inscription in the south is dated [illegible] 1393), we may further conclude that his expedition to th[illegible] before that date. The unpublished inscriptions at Conjeeveram [illegible] Chingleput district are dated in the [illegible] copper door for the central shrine (*vimâna*) of the temple [illegible] contained in one of his inscriptions, published by Dr. H[illegible] Kâlahasti, Venkatâdri, Kañchi, Śrîśaila, Sonâchala, Arunâchala, Śrîrangam [illegible] not be mere empty boast,—as in the case of the exploits [illegible] kings in their inscriptions,—because there are no [illegible] his dominions. The two verses which refer to the [illegible] the reign of Harihara II and were copied by Dr. Burnell [illegible] II actually performed the "sixteen great gifts," as [illegible] subjoined inscription (verse 17), in the copper-plate [illegible] the Satyamangalam plates of Devarâya II.[10] The spirit of [illegible] religious feelings of several ancient kings of Southern India, [illegible] time of Harihara II, for we learn from inscriptions that [illegible] and Jainas alike.[11] The tutelar deity of the kings of the [illegible] Virûpâksha, the name of the large Śiva temple at Vijayanagara.[12]

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[1] *Jour. Bo. Br. R. A. S.* Vol. XII, p. 340 f.

[2] Dr. Hultzsch's *Progress Report* for February to April 1890, p. 3, No. 29 of 1890.

[3] The date of this unpublished Tamil inscription is as follows: — [illegible] *Harihararayayukku kelldainra Śaka dêśattu [illegible] samvatsarattu*, "in the Śrîmukha year, which was current after the Śaka year [illegible] fifteen (had expired), (during the reign) of the illustrious *Mahamandalêśvara*, the [illegible] rāya."

[4] Dr. Hultzsch's *Annual Report* for 1891-92, p. 10, No. 58 of 1892.

[5] On the history of these chiefs see *South-Indian Inscriptions*, Vol. I, pp. 117 ff. and *Madras Christian College Magazine*, Vol. IX, pp. 670 ff.

[6] See notes 2 and 3 above.

[7] *Jour. Bo. Br. R. A. S.* Vol. XII, p. 355, ll. 75 to 82 of the text.

[8] In two inscriptions (*Jour. Bo. Br. R. A. S.* Vol. XII, p. 382, lines 21 to 26 of the text, and *Ep. Ind.* Vol. I, p. 364, verses 26 and 27), these two verses occur in connection with Vira Narasimha, the elder brother of Krishnarâya.

[9] *Miscellaneous Essays*, Madras edition, Vol. II, p. 259, verse 19.

[10] *ante*, p. 37, verse 8.

[11] That the king made gifts at Kâlahasti and Śonâchala, which are places sacred to Śiva, as well as at Venkatâdri and Śrîrangam, which are sacred to Vishnu, shows that he made no distinction between Śaivas and Vaishnavas. His toleration for Jainism is shown by the fact that he could allow his general Irugapa to build a Jaina temple at the capital, Vijayanagara, see p. 117, note 1.

[12] This is borne out by the fact that the colophons of the inscriptions of this dynasty consist of the name of the god Virûpâksha. In an inscription of Harihara II published by Dr. Fleet, *Jour. Bo. Br. R. A. S.* Vol. XII, p. 375, it is said that the 'guardian' of the city of Vijayanagara was the god Śrî Virûpâksha-deva, compare Mr. Rice's *Mysore Inscriptions*, p. 55.

The date of the death of Harihara II is not known, but the latest date yet discovered of this king is Śaka-Samvat 1321 (= A D 1399), the date of the present grant and of the Makaravalli inscription [1] His principal officials were —

1 Sâyana, who, as will be seen below, was the minister of Harihara II about the beginning of his reign [2] According to a Banawâsi inscription, dated Śaka-Samvat 1290 (= A D 1368), Sâyana's elder brother, Mâdhava, was ruling the Banavase Twelve-thousand under Bukka I [3]

2 Iruga or Irugapa-dandanâtha, the son of Chaicha, who was the minister of Bukkarâya Iruga built a Jaina temple at Vijayanagara [4] He is also referred to in an inscription at Śravana-Belgola,[5] and in an unpublished inscription at Tirupparuttikkunram [6] near Conjeeveram In the second he is called "the best of Jainas" (*Jainôttaman*) He had also some literary tastes, for he composed the *Nânârtharatnamâlâ* [7]

3 Muddaya-dandanâtha, who is mentioned in an inscription at Harihar [8] and one at Bêlûr [9] There is a long unpublished Sanskrit inscription in Grantha characters, containing a string of *birudas* of this minister, in the Ranganâtha temple at Śrîrangam [10]

4 Gundapa-dandanâtha, who is mentioned in inscriptions at Bêlûr [11]

5 Vira-Bâchanna-Vodeya, who, according to a Kanarese inscription at Makaravalli in the Hangal tâlukâ of the Dharwar district, dated Śaka-Samvat 1321, the Pramâdi *samvatsara*, and during the reign of Harihara (II), was ruling Gôve, the modern Goa [12]

6 According to an unpublished copper-plate inscription in the Nandinâgarî alphabet and Kanarese language at Bhatkal in the Bombay Presidency, two impressions of which were received by Dr Hultzsch from Mr Cousens,— Mallana-Odeyar, who resided at Honnâvura (Honavar), was ruling the principality of Haive in Śaka-Samvat 1309, the Kshaya *saṁvatsara* (= A D 1387), as a dependant of Harihara (II) With the permission of Dr Hultzsch, I subjoin the passage which contains the date of this inscription

TEXT [13]

3 स्वस्ति [॥*] श्रीमत्प्रतापचक्रवर्ति पूर्वदक्षिणपश्चिमससु[द्रा]-
4 धीश्वर श्रीमन्महाराजाधिराज राजपरमेश्वर श्री[वी]-
5 रहरिहरमहाराय[र] विजयसांम्राज्या[भ्यु]दयदलु [श्री]-
6 मल्ल[ण]श्री[डे]यरु होन्नावुरदलि इद्दु हैवेय राज्य-
7 व[नि][14] पालिसुत[15] विद्दिन [श्र]कवरुष साविरद सु-
8 नूर[16] श्रीभत्तनेय क्षय[सं]वसरद[17] सिंहद गुरु पुष्य [बहु]ल
9 पचमि गुरुवारद[लु] . . . . . .

[1] See p 116, note 1
[2] According to Professor Aufrecht, *Catalogus Catalogorum*, p 711, Sâyana died in A D 1387
[3] *Ind Ant* Vol IV p 206
[4] *South-Indian Inscriptions*, Vol I p 156
[5] Mr Rice's *Inscriptions at Śravana-Belgola*, No 82
[6] Dr Hultzsch's *Progress Report* for February to April 1890, p 3
[7] *South-Indian Inscriptions*, Vol I p 156
[8] Mr Rice's *Mysore Inscriptions*, p 56
[9] *ibid* pp 267 ff
[10] See p 116, note 4.
[11] Mr Rice's *Mysore Inscriptions*, pp 222 and 227
[12] See p 116, note 1
[13] From two ink impressions prepared by Mr Cousens
[14] Read राज्यवन्नु
[15] Read °सुतमिद्दिन.
[16] Read सुन्नूर.
[17] Read संवत्सरद.

TRANSLATION.

"Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious Vîra-Harihara-Mahârâya,— while the glorious Mallana-Od[e]yar, residing at Honnâvura, was ruling the kingdom of Haive,— in the Kshaya *samvatsara*, which corresponded to the Śaka year one thousand three hundred and nine, (*when*) Jupiter (*was standing*) in Leo, on Thursday, the fifth (*tithi*) of the dark (*fortnight*) of (*the month of*) Pushya."

Gold and copper coins, apparently issued during the reign of Harihara II, still exist. In his paper on *the Coins of the Kings of Vijayanagara*,[1] Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on *South-Indian Copper Coins*.[2] On all of them the legend reads *Pratâpa-Harihara*.

Of the *birudas* of the king mentioned in lines 38 to 50 of the subjoined inscription, the most important are — *Karnâṭaka-lakshmî-karn-âvatamsa*, *Śârdûla-mada-bhañjana*, *Vêdabhâshya-prakâśaka* and *Vaidîka-mârga-sthâpan-âchârya*. The first shows that he was ruling over the Karnâta country, and the second that he professed to have conquered the Chôlas, who had the tiger for their emblem. The biruda *Vêdabhâshya-prakâśaka* clearly refers to the commentaries on the Vêdas, which were published under the king's authority by Sâyanâchârya. This celebrated Vêdic scholar professes to have been the minister of Samgama II and of Harihara II.[3] The biruda *Vaidîka-mârga-sthâpan-âchârya* of the inscription corresponds to *Vaidîka-mârga-pravartaka*, which is attributed to Harihara (II) in the colophon of Sâyana's commentary on the *Śatapathabrâhmana*.[4] In his *Oxford Catalogue* Professor Aufrecht describes a manuscript of the *Tarkabhâshâ-prakâśikâ*. From its colophon we learn that the work was composed by a certain Chinnabhatta, who was the son of Vishnudêvârâdhya, the younger brother of Sarvajña, and a dependant of Harihara-Mahârâja.[5] Professor Aufrecht tells us elsewhere that Sâyana's teacher was Vishnu-Sarvajña.[6] This Sarvajna was very probably identical with the elder brother of Chinnabhatta, and the Harihara-Mahârâja of the colophon of the *Tarkabhâshâ prakâśikâ* with Harihara II. Some of the details furnished by Mâdhava's and Sâyana's works[7] regarding their relations and contemporaries are corroborated by a mutilated Grantha inscription of the Arulâla-Perumâl temple at Conjeeveram,[8] which, with the permission of Dr. Hultzsch, I subjoin,[9] as far as it can be made out —

1 स्वस्ति श्री [॥*] श्रीमायी जननी पिता तव सुनिर्बोधाय[नो] मायणो
2 [ज्ये]ष्ठो [मायण] . . भूषणरनुजः श्रीभोगन[ा]थः कविः [।*] स्रा[मी]
3 [सं]ग[म]भूप[तिः क] . . [र]श्री[क]ण्ठनाथो गुरुर्भारद्वाज[कु]-
4 लेश सा[य]ण गुणैस्त्वत्त[स्त]मेवा[धिकः][10] [॥]

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[1] *Ind. Ant.* Vol. XX, p. 302. [2] *ibid.* Vol. XXI, p. 321. [3] See *ante*, p. 23.

[4] The passage alluded to runs as follows — श्रीमद्राजाधिराजराजपरमेश्वरवैदीकमार्गप्रवर्त्तकश्रीवीरहरिहरमूपालसामाज्यधुरंधरेण सायणाचार्येण, Professor Weber's *Berlin Catalogue*, Vol. II, p. 73.

[5] The colophon referred to runs as follows — श्रीहरिहरमहाराजपरिपालितेन सहजसर्वज्ञविष्णुदेवाराध्यतनूजेन सर्वज्ञानुजेन चिन्नभट्टेन विरचितायां तर्कभाषाप्रकाशिकायाम् . . . . . , Professor Aufrecht's *Oxford Catalogue*, p. 244, *a*.

[6] *Catalogus Catalogorum*, s. v. सायण. [7] *ante*, p. 23.

[8] Dr. Hultzsch's *Annual Report* for 1892-93, p. 14, No. 50 of 1893.

[9] From an inked estampage received from the Editor. [10] Read गुणैस्त्वत्तस्त्वमेवाधिकः.

This verse is addressed to Sâyana and states that he belonged to the Bhâradvâja *gôtra* and followed the Bôdhâyana *sûtra*, and that his mother was Śrimâyi,[1] his father Mâyana, his younger brother the poet Bhôganâtha, his master king Samgama (II), and his preceptor Śrikanthanâtha[2] His elder brother is also mentioned, but the name, instead of being Mâdhava, as may be expected, seems to begin with Mâyana

The date of the subjoined inscription (verse 18) is not quite intelligible The meaning of the syllables *gôtradhacha* (l 51) is not apparent, nor can the occurrence of the word *tidhau* (i e *tithau*) in the same line after *Pramâdini* be explained, as the word occurs afterwards (l 52) in its proper place Leaving these two obscure words aside, the date is Wednesday, the day of a lunar eclipse in the month of Kârttika of the cyclic year Pramâdin, which was current after the Śâlivâha Śâka year 1321 Mr Dikshit, to whom I submitted this date for calculation, has favoured me with the following remarks —"The *pûrnimâ* of *adhika* (intercalary) Kârttika of Śaka-Samvat 1321 expired, ended on a Wednesday at 27 *gh* 20 *p* Ujjain mean-time Its European equivalent is the 15th October, 1399 A D There was a lunar eclipse on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word *adhika* (intercalary) does not occur There is a method by the application of which and by making calculations from the First *Ârya-Siddhânta*, this month is likely to prove an ordinary (not intercalary) month The eclipse mentioned was visible for a short time after sunset over almost the whole of India"

According to verse 19, the place at which the grant was made by the king, was the shrine of the god Virûpâksha on the Bhâskara-kshêtra at Pampâ, a quarter of the city of Vijayanagara Pampa is the Sanskrit equivalent of Hampe, the Kanarese name of one of the villages which now occupy the site of the ruins of Vijayanagara The shrine of Virûpâksha, or Pampâpati, is even now situated in the centre of the village of Hampe[3] From the present inscription we learn that that portion of Pampâ or Hampe, on which the temple of Virûpâksha is built, bore the name Bhaskara-kshêtra

The donees of the subjoined inscription were two Brâhmana brothers, [Au]bhala and Nrisimha, who belonged to the Bhâradvâja *gôtra* and appear to have studied the Yajurvêda The object of the grant was the village of Nallûri (v 23) or Śrinallûr (v 29), which was also called Sâvanarâjiyapûram (v 25) The village was situated in Megunâ-valanâdu, which was also called Nalaturipâlem-sîmâ and formed part of Paiyûri-kôtta, a district of the Chandragiri-mahârâjya Chandragiri is now the head-quarters of a tâlukâ in the North Arcot district According to Mr Crole's *Chingleput Manual* (p 438), "Peiyur-kottam" formed part of the modern Poṉṉêri talukâ Megunâ-valanâdu is probably a corruption of the Tamil name Meykuṉṟa-valanadu, which occurs in two of the copper-plate inscriptions preserved in the Madras Museum According to these two grants Meykunra-valanâdu was another name of Paiyur-kôttam[4] Nalaturipalem may be connected with Nellaturi, which is mentioned in a copper-plate grant of the third Vijayanagara dynasty[5] Tondîra-mandala,[6] which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

[1] In the introduction to his commentary on the *Parâśarasmriti*, Mâdhava calls his mother Srîmati, see *ante*, p 23, note 4

[2] According to the Bitragunta grant, Srikanthanâtha was the preceptor of Samgama II, *ante*, p 22

[3] *Ep Ind* Vol I p 361

[4] See Dr Burgess' *Archæological Survey of Southern India*, Vol IV pp 148 and 150 The passage in which Meykunra valanâdu occurs, is identical in both of these inscriptions and runs as follows — *Śeyankonda Tonda-mandalattil Sandiragiri-râchchiyattil kîḻ karaiy=âṉa Meykuṉṟa-valanâd=âṉa Payyûr kkôttattil*, "in Paiyûr kôttam, also called Meykunra-valanâdu, which formed the eastern district (?) of Chandragiri râjyam, (a division) of the Jayankonda-Tonda mandalam"

[5] *Ind Ant* Vol XIII p 127

[6] Tundâka vishaya was the name of the Pallava country according to a Western Chalukya inscription, *South-Indian Inscriptions*, Vol I p 146, and Tuṇḍira-mandala occurs in a Tirumalai inscription, *ibid* p 106

is a Sanskritised form of the well-known Tondai-mandalam, the ancient Tamil name of the Pallava country Though the word Tondîra-mandala does not stand before Chandragiri-mahârâjya, it appears from the two Madras Museum grants quoted above,[1] that the latter was considered as a portion of the former, just as the Padavîdu-râjya was according to a later Vijayanagara inscription[2] The granted village lay to the north of Chiruvâpurî, to the south of Panappâka, to the west of Toranallûri, and to the south-west of the Aranî river Of these boundaries, the villages of "Panappakkam" and "Toranullur" are in the Poṇṇêri tâlukâ,[3] and the Âraṇi river passes through the same tâlukâ. Consequently, the village of Nallûr must be looked for in the Ponnêri tâlukâ On the Poṇṇêri *Taluk Map* there is a village called Vadakku-Nallûr (No 124), which is to the south-west of the Âraṇi river, to the south of Śevuttu-Panappâkkam (No 125), and to the north-west of Turanallûr (No 123), which is probably the same as the "Toranullur" of the *Chingleput Manual* and the Toranallûri of the inscription Though the remaining boundary, Chiruvâpurî, is not found on the *Taluk Map*, Vadakku-Nallûr may be safely identified with Nallûri or Śrînallûr, the village granted by the inscription

TEXT.[4]

First Plate.

1 [शु]भमस्तु । श्रीगणाधिपतये नमः ।
2 नम(:)[स्तुं]गशिरश्चुम्बिचंद्रचामरचारवे । त्रैलो-
3 क्यनगरारंभमूलस्तंभाय शंभवे । [१*] हरे-
4 [र्ली]लावराहस्य दं[ष्ट्रा]दण्ड(:)स्य पातु वः । हे-
5 माद्रिकलशा यत्र धात्रि[5] च्छत्रश्रियं दधौ । [२*] हेमांभो-
6 रुहकिंज[ल्क]पुंजपिंजरितांघ्रये[6] । विघ्नेश्वरा-
7 य विघ्नानां निर्हंत्रे विदधे नमः । [३*] [7]विष्णारादिव-
8 राहस्य मूर्तिर्नित्य श्रियेस्तु वः । धात्रीं मह
9 ति दंष्ट्राग्रे धत्ते यस्तु श्रिया सह । [४*] यद्दंष्ट्र[ां]कुर-
10 गा हि भूरिह सतां कर्माणि वेदार्थिनां तैर्नी-
11 दत्यमरा[8] हरिः कुलगुरुस्तेषां तदिया[9] घनाः [।*]
12 ते वर्षंति भवंति सर्वलतवासस्थानि[10] त्रिध्या[11] प्र-
13 जास्तैर्नंदंति पितामहप्रणिहितास्तस्मै न-
14 मः पोत्तिणे[12] । [५*] [13]आसीत्रैलोक्य[जी]वातुरानंद इव मू-
15 र्तिमान् । परमेश्वरकोटीरप्रथमाभरण[14] शशी । [६*]
16 तदन्वये महातेजा यदुरासीन्महीपतिः[15] [।*] सोम-

[1] See p 119, note 4 [2] *Ind Ant* Vol XIII p 132, verse 53 of the text.
[3] Mr Crole's *Chingleput Manual*, pp 345 and 346
[4] From three ink impressions by the late Sir Walter Elliot
[5] Read धात्री. [6] Read पुञ्ज [7] Read विष्णो°.
[8] Read तैर्नन्दन्त्यमरा [9] Read तदीया [10] Read लतिका.
[11] Read वृध्या [12] To the त्त of पोत्तिणे both ः and ं are attached, read पोत्तिये.
[13] Read आसीत्रै°. [14] To the ट of कोटीर both ं and ं are attached. [15] Read महीपति .

17 वश्या यतः श्लाघ्याद्यादवा इति विश्रुताः । [७*] तस्म-
18 न्[1] यदुकुले श्लाघ्ये [2]सोभू[च्छि]सगमेश्वरः । येन पूर्वं-
19 [वि]धानेन पालिताः सकलाः प्रजाः । [८*] यद्यशःपु-[3]
20 [ड]रीकस्य कर्णिका कनकाचलः । मक[र]हप्र-
21 वाहोभून्महामंदा[कि]नि[4] नदी । [९*] तस्य श्री[सग]मे-[5]
22 द्रस्य पुत्रोभूत् पुण्यवैभवात् । [6]विरञ्चिमग-
23 ळादशो[7] वीरसिभुक्तभूपतिः । [१०*] सप्तार्चिरलसं [लोका]
24 श्रभुजगविभूषण [।*] वदंत्यनुग्रनाम[।]नं शि[व]

Second Plate, First Side

25 यं भुक्तभूपतिं [११*] यत्कीर्तिलक्ष्मा:[8] क्रीडत्या [न्र]ः
26 ब्रंड[9] रत्नमटप[10] । मुक्ताच्छत्र शशां-
27 क[स्तु] दीपः शुक्रदिवाकरौ । [१२*] धर्मेण[11] रक्षति
28 क्षोणी वीरश्रीभुक्तभूपतौ । निरातंका भ-
29 [य]।त्तस्मिन्नित्यभोगोत्सवाः प्रजाः [१३*] गौरीसह-
30 चरात्तस्मात् प्रादुरासीन्महेश्वरात् । श[क्त्य]।
31 प्रतीत स्कंदाशो राजा हरिहरेश्वरः । [१४*] सर्वं-
32 वर्णाश्रमाचारप्रतिपालनततपरे[13] । तस्मिन्
33 चतु(.)स्समुद्रां[त]। भूमिः कामदुघाभवत् [१५*] सि-
34 हासनजुपस्तस्य कीर्त्या[13] भांति दिशो दश । उ-
35 दयाद्रिगतस्यें[दो]र्ज्योत्स्नायेव[14] कळानिधेः । [१६*]
36 [15]तुलापुरुषदानादिमहादानानि षोडश । क्ष-
37 तवान् प्रतिराजन्यवज्रपाताभवैभवः[16] ॥ [१७*]
38 [17]श्रीमद्राजाधिराजराजपरमेश्वरः । पूर्वद-
39 क्षिणपश्चिमोत्तरसमुद्राधीश्वरः । अनि[वा]-
40 रित[: ।*] दुष्टराजराजन्यभुजगवैनतेयः ।
41 [श]रणागतवज्रपजरः । कलिकालधर्मः ।
42 कर्णाटकलक्ष्मीकर्णावतसः । चतुर्वर्णाश्र-[18]

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[1] Read तस्मिन्
[2] Read सोभूच्छी
[3] The *anusvâra* is at the beginning of the next line
[4] Read मन्दाकिनी.
[5] The *anusvâra* is at the beginning of the next line
[6] Read वीरश्री
[7] Read °दर्शो वीरश्रीभुक्त
To the स of वीरसि both *i* and *ā* are affixed
[8] Read यत्कीर्तिलक्ष्मा..
[9] Read ब्रह्माण्ड
[10] Read मण्डप
[11] Read धर्मेण.
[12] Read तत्परे.
[13] Read कीर्त्या
[14] Read °श्चेन्दोर्ज्योत्स्नयेव
[15] Read पुरुष
[16] Read पाताक्तवैभव
[17] Read °नाधिराज
[18] Read °[illegible]

43 [म]पालकः । कुलगिरितटलिखितघोषणः [।]
44 [र]णरगभिषणः[1] । परराजराजीवसुधाक-
45 रः । परनारीसहोदरः । पुण्यश्लोकप्रहपः[2] ।
46 शार्दूलमदभजनः । चेरचोळपांड्यस्थ[ा]-
47 पनाचार्यः । वेदभा[ष्य]प्रकाशकः । वैदीकमा[र्ग]-
48 [स्थ]ापनाचार्यः । कर्मोपिताध्वर्यः[3] । राजकल्य[ा*]णशेख[र][: ।*]

Second Plate, Second Side.

49 [4][सि]धसारस्वतेत्यादि[बि]रुदावळिभूषितः स खलु [श्री]विरप्र-[5]
50 तापहरिह[रदे]वमहारायः । धात्रीनेत्रगुणचपेतरयुते[6] श्रिसा-
51 लिवाहे गते [शाखे[7] गो]त्रधच प्रमादिनि तिधौ मास्यूर्जके ना-
52 मनी[8] । पक्षे तत्र वळ्ळके बुधदिने [9]श्रीपौर्णिमास्यां[10] तिधौ (।)
53 काले पु[ण्य]म[ह]तरे[11] शुभकरे सोमोपरागे वरे । [१८*] श्रीतु-[12]
54 गभद्रापरिघे[13] नगरे विजयाह्वये[14] । पपाया भास्कर[क्षे]-
55 त्रे श्रीविरूपाक्षसंनिधौ । [१९*] चद्रगिरिमहाराज्ये प्रा[ज्ये]
56 पैयुरिकोटके[15] । नलटुरिपाळ्ळीसीमाख्ये मेगुणाव[ल]-
57 नाडुके । [२०*] तोडीरमडले ख्याते विद्वद्भि(:)रुपशोभिते [।*]
चि[रु]-
58 वापुर्युदग्भागे पनप्पाकस्य दक्षिणे । [२१*] नैर्ऋत्याम[र]-
59 णीनद्यास्तीरनल्लुरिपश्चिमे[16] । [२२*] स [17]तत्तासीद्ग्रामवरो
60 ग्रामो [18]नल्लुरिसं[ज्ञि]तः । पार्श्वकेदारजनुषा यो रेजे स-
61 स्यसपदा । [२३*] [19]वुमारमाकळ्ळाभ्या[20] सहितौ शिवके-
62 शवौ । यळ्गोविल्नीलदृषन्नामानौ[21] यत्त[22] तिष्ठतः । [२४*]
63 पुरं सावणराजीय्य[23] प्रतिनाम्नेति विश्रुत ।

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[1] Read भीषण. [2] Read °हर्ष [3] Read °ध्वर्यु
[4] Read सिद्ध [5] Read श्रीवीर [6] Read चपेश्वरमिते श्रीशा°
[7] Read शाके
[8] Read नामनि The grammatically correct reading, which is, however, precluded by the metre, would be °र्कनामनि
[9] To the श both long and short ॐ are attached [10] Read पौर्णमास्या तिथौ [11] Read महत्तरे
[12] The *anusvâra* is at the beginning of the next line [13] Read परिखे
[14] Read विजयाह्वये. [15] Read पैयूरिकोट्टके
[16] Read नल्लूरि The second half of verse 22 seems to have been omitted Probably the omitted portion contained the boundary of the granted village in the western direction
[17] Read तत्रा°. [18] Read नल्लूरि [19] Read उमा [20] Read कलत्राभ्या.
[21] Read दृष° [22] Read यत्र [23] Read राजीय.

64 [1]द्वित्तिद्वादशसयुक्त तमिम ग्राममुत्तम । [२५*] सर्वमा-
65 न्य चतुस्सीमासयुत च समतत: । निधिनिक्षेप-
66 पाषाणसिध्व[स]ध्यजलान्वत[2] । [२६*] [3]अक्षाख्यागामिसं-
67 यु[क्त[4] अ]ष्टभो[ग्य] सुभूतिद[5] । वापीकूपतटाकैश्च क-
68 च्छारामैश्च शोभित । [२७*] [6]पुत्तपौत्तादिभिर्भोग्य (।) क्रमा-
69 [द]चद्रतारक । [7]दानस्य[ा*]धमनस्यापि विक्रयस्या-
70 पि चोचित । [२८*] [8]अदाद्ग्रामवर रम्य [9]श्रीनल्लुरि[ति] स-[10]
71 न्नित । [श्री]भक्ताध्वरिव[य्य]ाय सानुजाय विपश्चीते[11] । [२९*]
72 [12]सिभरद्वाज[गो]त्तिय्यवरनारायणा[त्म]ज: । आर्च [श्रीभ]-
73 क्यज्व[ा*] तु ष[ड्ड]त्तिमिह चाग्रुत । [३०*] तस्यानुजो महातेजा[:*][13]
श्रुतिसा[ग]-
74 [र]पारग: । नृसिंहयज्वा च क्र[ति][14] वृति[ष]ट्कमवाप्तवान् । [३१*] परित:[15]
75 प्रयितै[स्त्रिघ्नै] पुरोहितपुरोगमै: । विविधैर्वि[बु]धै[:*] स्रौत[पथि]-[16]

Third Plate

76 [कै]रधिकैर्गिरा । [३२*] वीर श्रीवरभुक्तभूपतनय: क्ष्मा-
77 पालचूडा[मणी][17] [18]पुखत्कीर्तिविभूषित-
78 [त्रि]भुवन: स्फूर्जत्[प्र]तापोदय [।*] आचद्रार्कम[गा]-
79 [रव]त् वसु[म]तीमाचक्रवाळाचल श्रीमानाहव[राघ]-
80 वो हरिहर[:*] स्वा पालयत्यन्वह । [३३*] स भूयो याजको
धीमान् को-
81 टिशा[र]ध्यनदन: । शासनश्रीककर्ता वै मल्लनाराध्यवृ-
82 त्तिक. । [३४*] तच्छासननिद[19] स्वामीशासनेन विलेखित । शासना-
83 चार्यवर्य्येण सुहृणेन च शिल्पि[न]ा ॥ [३५*] स्वदत्ता[द्*]द्विगु[ण] पु-
84 ण्य परदत्तानुपालन । परदत्तापहारेण स्वदत्त नि-

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[1] Read वृत्ति [2] Read सिद and जलान्वितम्. [3] Read अचिख्या° [4] Read युक्तमष्ट
[5] Other inscriptions read सभूरुह instead of सुभूतिद [6] Read पुत्रपौत्रा°
[7] To the दा a second vertical line is attached besides the sign of length
[8] To the दा of अदा a second sign of length is affixed
[9] Read नल्लूरि°, the *akshara* ति is engraved below the line
[10] The *anusvâra* is at the beginning of the next line
[11] Read विपयिते
[12] Read श्रीभरद्वाज, गोत्तिय्य, i e गोत्रीय, is used in the sense of सगोत्र
[13] The letter जा is engraved above the line
[14] The letter ति is engraved below the line, read क्रतौ उक्ति.
[15] Read परीत प्रयते: स्त्रिघ्ने. [16] Read श्रौतपथि° [17] Read सधि
[18] Read प्रेंखत् ? [19] Read °नमिदं स्वामि

43 [म]पालकः । कुलगिरितटलिखितघोषणः [।*]
44 [र]णरंगभिषणः[1] । परराजराजीवसुधाक-
45 रः । परनारीसहोदरः । पुण्यश्लोकप्रहर्षः[2] ।
46 शार्दूलमदभजनः । चेरचोळपांड्यस्थ[ा]-
47 पनाचार्यः । वेदभा[ष्य]प्रकाशकः । वैदीकमा[र्ग]-
48 [स्थ]पनाचार्यः । कर्मोपेताध्वर्यः[3] । राजकल्य[ा*]णमेख[र][: ।*]

Second Plate, Second Side.

49 [4][सि]धसारस्वतेत्यादि[बि]रुदावळिभूषितः स खलु [श्रीं]विरप्र-[5]
50 तापहरिह[रदे]वमहाराय: । धात्रीनेत्रगुणक्षपेतरयुते[6] श्रिसा-
51 लिवाहे गते [शाखे[7] गो]त्रधच प्रमादिनि तिधौ मास्यूर्जके ना-
52 मनी[8] । पक्षे तत्र वळक्षके बुधदिने [9]श्रीपौर्णिमास्या[10] तिधौ (।)
53 काले पु[ष्य]म[ह]तरे[11] शुभकरे सोमोपरागे वरे । [१८*] श्रीत्-[12]
54 गभद्रापरिघे[13] नगरे विजयांह्वये[14] । पपायां भास्कर[क्षे]-
55 त्रे श्रीविरूपाक्षसनिधौ । [१९*] चंद्रगिरिमहाराज्ये प्रा[ज्ये]
56 पैयुरिकोटके[15] । नलटुरिपाळ्ळिसीमाख्ये मेगुणाव[ल]-
57 नाडुके । [२०*] तोंडीरमडले ख्याते विद्वद्भि(:)रुपशोभिते [।*]
चि[रु]-
58 वापुर्युदग्भागे पनप्पाकस्य दक्षिणे । [२१*] नैर्ऋत्याम[र]-
59 णीनद्यास्तीरनल्लुरिपश्चिमे[16] । [२२*] स [17]तत्तासीद्ग्रामवरो
60 ग्रामो [18]नल्लुरिस[न्नि]तः । पार्श्वकेदारजनुषा यो रेजे स-
61 स्यसपदा । [२३*] [19]वुमारमाकळत्ताभ्यां[20] सहितो शिवके-
62 शवौ । यळंगोविल्नीलदृषन्नामानौ[21] यत्त[22] तिष्ठतः । [२४*]
63 पुरं सावणराजीय्य[23] प्रतिनाम्नेति विश्रुत ।

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[1] Read भीषण.. [2] Read °हर्ष [3] Read °ध्वर्यु
[4] Read सिद्ध [5] Read श्रीवीर [6] Read क्षपेश्वरमिते श्रीशा°
[7] Read शाके
[8] Read नामनि The grammatically correct reading, which is, however, precluded by the metre, would be °अंकनामनि
[9] To the श both long and short ः are attached [10] Read पौर्णमास्या तिथौ [11] Read महत्तरे
[12] The *anusvâra* is at the beginning of the next line [13] Read परिखे
[14] Read विजयाह्वये. [15] Read पैयूरिकोट्टके
[16] Read नल्लूरि The second half of verse 22 seems to have been omitted Probably the omitted portion contained the boundary of the granted village in the western direction
[17] Read तत्रा°. [18] Read नल्लूरि [19] Read उमा [20] Read कलत्ताभ्या.
[21] Read दृष°. [22] Read यत्र [23] Read राजीय.

64 [1]द्वित्तिद्वादशसयुक्त तमिम ग्राममुत्तम । [२५*] सर्वमा-
65 न्य चतुस्सीमासयुत च समतत: । निधिनिक्षेप-
66 पाषाणसिध्र[स]ध्यजलान्वत[2] । [२६*] [3]अक्षाण्यागामिसं-
67 यु[क्त[4] अ]ष्टभो[ग्य] सुभूतिद[5] । वापीकूपतटाकैश्च क-
68 च्छारामैश्च शोभितं । [२७*] [6]पुत्तपौत्तादिभिर्भोग्य (।) क्रमा-
69 [द]चद्रतारक । [7]दानस्य[ा*]धमनस्यापि विक्रयस्या-
70 पि चोचित । [२८*] [8]अदाद्ग्रामवर रम्य [9]श्रीनल्लुरि[ति] स-[10]
71 न्नित । [श्री]भक्ताध्वरिव[य्य]ाय सानुजाय विपश्चीते[11] । [२९*]
72 [12]सिभरद्वाज[गो]त्तिय्यवरनारायणा[ख्य]ज' । आर्च [श्रीभ]-
73 क्ष्यज्व[ा*] तु प[ड्ड]त्तिमिह चाश्रुत । [३०*] तस्यानुजो महातेजा[.*][13]
श्रुतिसा[ग]-
74 [र]पारग: । नृसिंहयज्वा च क्ष[ति][14] वृति[ष]ट्कमवाप्तवान् । [३१*] परित:[15]
75 प्रयितै[स्निग्धै] पुरोहितपुरोगमै' । विविधैर्वि[बु]धै[:*] स्रौत[पथि]-[16]

Third Plate

76 [कै]रधिकैर्गिरा । [३२*] वीर. श्रीवरभुक्तभूपतनय: क्ष्मा-
77 पालचूडा[मणी][17] [18]पुखत्कीर्तिविभूषित-
78 [त्रि]भुवन: स्फूर्जत्[प्र]तापोदय. [।*] आचद्रार्कम[गा]-
79 [स्व]त् वसु[म]तीमाचक्रवाळाचल श्रीमानाहव[राघ]-
80 वो हरिहर[:*] स्वा पालयत्यन्वह । [३३*] स भूयो याजको
धीमान् को-
81 टिशा[र]ाध्यनदन: । शासनश्लोककर्ता वै मल्लनाराध्यवृ-
82 त्तिक' । [३४*] तच्छासननिद[19] स्वामीशासनेन विलेखित । शासना-
83 चार्यवर्य्येण सुद्दणेन च शिल्पि[न]ा ॥ [३५*] स्वदत्ता[द्*]द्विगु[ण] पु-
84 ण्य परदत्तानुपालन । परदत्तापहारेण स्वदत्त नि-

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[1] Read वृत्ति [2] Read सिद्ध and जलान्वितम् [3] Read अक्षिण्या° [4] Read युक्तमष्ट
[5] Other inscriptions read सुभूरुह instead of सुभूतिद [6] Read पुत्रपौत्रा°
[7] To the दा a second vertical line is attached besides the sign of length
[8] To the दा of अदा a second sign of length is affixed
[9] Read नल्लूरि°, the *akshara* ति is engraved below the line
[10] The *anusvâra* is at the beginning of the next line
[11] Read विपश्चिते
[12] Read श्रीभरद्वाज, गोत्तिय्य, i e गोत्रीय, is used in the sense of सगोत्र
[13] The letter जा is engraved above the line
[14] The letter ति is engraved below the line, read क्षती उत्ति.
[15] Read परीत प्रयते. स्निग्धै [16] Read श्रौतपथि° [17] Read मणि'
[18] Read प्रेंखत् ?
[19] Read °नमिदं स्वामि

85 फलं भवेत् । [३६*] स्वदत्ता परदत्तां वा यो हरेति[1] वसुधरा[म्*] ।
षष्टि-[2]
86 वर्षसहस्राणि विष्ठायां जायते क्रिमिः । [३७*] एकेव[3] भगिनी लो-
87 के सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता व-
88 सुधरा । [३८*] सामान्योय धर्मसेतु[4] नृपाणां काले काले पा-
89 लनियो[5] भवद्भिः । सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो
90 भूयो याचते रामचद्रः । [३९*] मद्वंशजाः परमक्षीपति[व]शजा
91 वा ये वशजा[:*][6] [7]सततमुज्वलधर्मचित्ता[:*] । [8]तद्धर्ममेव परि-
92 पालनमुद्वहति [9]तत्पादपद्मयुगळ शिरसा वहामि ॥ [४०*]
93 श्रीविरूपाक्ष[10] [॥*]

TRANSLATION.

(Line 1) Let there be prosperity! Obeisance to the blessed Ganâdhipati!

(Verse 1) Adoration to Śambhu (Śiva), who is adorned, as with a *châmara*, with the moon that is kissing (*his*) lofty head, (*and*) who is the principal pillar at the building of the city (*which consists*) of the three worlds!

(V 2) Let it protect you,— the staff-like tusk of Hari (Vishnu), who disported himself as a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mêru) as its point!

(V 3) I make obeisance to Vighnêśvara (Ganapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamina of golden lotus-flowers.

(V 4) Let it always bring you prosperity,— the body of Vishnu, the primeval Boar, who carries on the tip of (*his*) huge tusk the Earth along with Śrî (Lakshmî)!

(V 5) Obeisance to that Boar, on whose graceful tusk rests the Earth!— On this (*earth*) (*are performed*) sacrifices by good men who know the meaning of the Vêdas, by these (*sacrifices*) the gods are pleased, the head of the race of these (*gods*) (*is*) Hari (Indra), to him (Indra) belong the clouds, these (*clouds*) pour forth rain, by rain all creepers and grain grow, (*and*) by these, the men created by Pitâmaha (Brahmâ) are gladdened

(V 6) There was (*produced*) the Moon, who supports the life (*of the inhabitants*) of the three worlds, who appears to be an incarnation of joy, (*and who is*) the chief ornament on the diadem of Paramêśvara (Śiva)

(V 7) In his (*the Moon's*) race, there was a glorious ruler of the earth, (*called*) Yadu, after which praiseworthy (*king*) the descendants of the race of the Moon are (*also*) called Yâdavas.

(V 8) In this praiseworthy race of Yadu was born that glorious lord Samgama, by whom all subjects were protected according to the ancient rules

(V 9) The lotus of his fame had the golden mountain (Mêru) for its seed-vessel, (*and*) the great Mandâkinî (Gangâ) river for a stream of honey

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[1] Read हरेत [2] Read षष्टि वर्ष [3] Read एकैव [4] Read सेतुर्नृ°.
[5] Read पालनीयो भवद्भि [6] Read भूभुज.? [7] Read °सुज्वल
[8] Read मद्धर्म° [9] Read तत्पाद. [10] In Kanarese characters.

(V 10) In consequence of (*his*) numerous good deeds (*in former births*), this glorious king Samgama begat a son, the glorious king Vira-Bhu[k]ka, who was an auspicious mirror to the goddess of heroes [1]

(V 11) People identify this king Bhukka with Śiva, devoid of terrible surnames, as he is slow of fire (*i e* anger) (*and*) not surrounded by dissolute friends (*bhujaṁga*), [while Śiva is quick of fire and adorned with serpents (*bhujamga*)]

(V 12) The sporting goddess of his fame (*had*) the mundane egg for a jewelled hall, the Moon for a parasol (*set with*) pearls, and Venus and the Sun for a (*double*) lamp.

(V 13) While that glorious king Vira-Bhukka was righteously protecting the earth, the people, unafflicted by calamities, were continually enjoying festivals

(V. 14) From this great lord (*mahêśvara*), who was the husband of Gauri, was born the lord Harihara, a king who was renowned by (*his*) power (*śakti*), (*and*) who was a partial incarnation of Skanda [2]

(V 15) While this (*king*) was engaged in upholding the observances of all the castes and orders, the earth up to the four oceans became the celestial cow (*in fulfilling all desires*)

(V 16) The ten directions are illumined by the fame of him who is seated on the throne, as by the light of the full-moon who is standing over the eastern mountain

(V 17) Having taken away the wealth of rival kings (*as suddenly*) as a falling thunderbolt, (*he*) performed the sixteen great gifts, *viz* the gift of his weight (*in gold*), etc

(Line 38) This glorious Virapratâpa-Harihara-dêva-Mahârâya, who was adorned by a series of such *birudas* as — The illustrious king of kings and the supreme lord of kings, the lord of the eastern, southern, western and northern oceans, the unopposed, a Vainatêya (*i e* Garuda) to the snakes (*which are*) wicked kings and princes, an adamantine cage for refugees, the Dharma (*i e* Yudhishthira) of the Kali age, the ear-ornament to the goddess of the Karnâtaka (*country*), the supporter of the four castes and orders, he whose proclamations are engraved on the slopes of the principal mountains, he who is formidable on battle-fields, the moon to the day-lotuses (*which are*) hostile kings, a brother to the wives of others, he whose (*only*) delight is the fame of virtue, the destroyer of the pride of the Tiger, [3] the master in establishing the Chêra, Chôla, and Pândya (kings), the publisher of the commentaries on the Vêdas, the master in establishing the ordinances prescribed by the Vêdas; he who has provided the Adhvaryu (*priests*) with employment, the auspicious ornament of kings, he whose eloquence is well-known,—

(Verse 18) After the auspicious Śâlivâha Śâka (*year*) measured by the earth (1), the eyes (2), the qualities (3), (*and*) the moon (1), (*i e* 1321), had passed, ... [4] in the (*cyclic year*) Pramâdin, in the month called Ûrjaka (Kârttika), in the bright fortnight of this (*month*), on Wednesday, the holy full-moon *tithi*, at the lucky time of an auspicious (*and*) excellent eclipse of the moon,—

(V 19) At the city (*nagara*) called Vijaya (*i e* Vijayanagara), whose moat is the holy Tungabhadrâ, at Pampâ, at the Bhâskara-kshetra, in the presence of (*the god*) Śrî-Virûpâksha,—[5]

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[1] The mirror is one of the eight auspicious objects (*ashṭa mangala*) In saying that Bukka was an "auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite of that goddess.

[2] The god Skanda is the son of Maheśvara (Śiva) and Gauri, and bears a spear (*śakti*)

[3] The tiger was the emblem of the Chôla kings

[4] The unintelligible syllables गोचषच and the word तिथौ, *i.e* तिथौ, after प्रमादिनि are left untranslated, see p 119 above

[5] The construction is here interrupted by verses 20 to 24. The verb follows in verse 29

(V 20) In the great Chandragiri-mahârâjya, in Paiyûri-kôtṭa, in the Megunâvalanâdu (*also*) called Nalaturipâlem-sîmâ,—

(V 21) In the renowned Tondîramandala, which is adorned by learned men, on the northern side of Chiruvâpuri, on the south of Panappâka,—

(V 22) On the south-west of the Arani river, (*and*) on the west of Toranallûri,—

(V 23) There was the best of villages, the village called Nallûri, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields,—

(V 24) Where Śiva and Kêśava (Vishnu) under the names of Yaḷangôvil and Nîladrishad reside along with (*their*) consorts Umâ and Ramâ (*respectively*)

(V 25) This best of villages, which was well known under the other name Sâvanarâjîyapuram, (*and*) which was accompanied with twelve shares,—

(V 26) Free of taxes, up to (*its*) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water,—

(V 27) Together with the *akshinî* and *âgâmin*, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves,—

(V 28) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (*endure*), (*and*) with the right to present, mortgage, and sell (*it*),—

(V 29) (*The king*)[1] gave (*this*) excellent (*and*) lovely village, called Śrinallûr, to the learned [Au]bhala,[2] the best of sacrificers,[3] and to his younger brother

(V 30) The pious [Aubha]la-Yajvan, the son of Nârâyana, who was the best of the descendants of the holy *gôtra* of Bharadvâja, received six shares of this (*village*)

(V 31) His younger brother, the pious (*and*) glorious Nrisimha-Yajvan, who had crossed the ocean of the Vêdas, also received six shares

(V 32.) Surrounded by several pious (*and*) amiable scholars, who walked in the path prescribed by the Vêdas, who were full of eloquence, (*and*) who were headed by the family priest (*purôhita*)[4]

(V 33) The son of the favourite of fortune, king Bhukka,— the heroic Harihara, the crest-jewel of kings, the illustrious Râghava (Râma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (*always*) rising, protects day by day, as long as the moon and the sun (*endure*), like a (*single*) house, the earth which is his own, up to the Chakravâla mountain

(V 34) The composer of the verses (*ślôka*) of (*this*) edict (*śâsana*) (*was*) the wise son of Kôtiśârâdhya, Mallanârâdhyavrittika, who had frequently performed sacrifices

(V 35) The sculptor Muddana, the best among the masters (*of the writers*) of edicts, caused this edict to be engraved by order of the lord (Harihara)

[Verses 36 to 39 are four of the usual imprecatory verses]

(V 40) "I bear on (*my*) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift"

(Line 93) Śrî-Virûpâksha.

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[1] See p 125, note 5

[2] This name is probably derived from Ahôbilam, a famous Vaishnava shrine in the Karnûl district, which is mentioned in inscriptions of Harihara II and later Vijayanagara kings

[3] *Adhvarin* and *yajvan* (v 30 f) appear to be synonymous with *adhvaryu*, 'a student of the Yajurvêda'

[4] This verse has to be construed with verse 29, before which it ought to stand The composer appears to have copied it from earlier Vijayanagara grants without the necessary discrimination.

No 20 — ACHYUTAPURAM PLATES OF INDRAVARMAN

By E Hultzsch, Ph D

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya Prakasa Rao of Achyutapuram, near Mukhalingam, in the Gañjâm district They were brought to my notice by Mr G V Ramamurti of Paila-Kimedi, and forwarded to me at my request by the Collector of Gañjâm The owner has consented to let me deposit the plates in the Madras Museum The plates are three in number and measure $5\frac{7}{8}$ by 2 inches Their rims are *not* raised The second plate bears writing on both sides The plates are in a state of nearly perfect preservation The ring on which they were strung, and which had not yet been cut when I received the plates, is about $\frac{5}{16}''$ thick and about $3\frac{1}{4}''$ in diameter The small oval seal, in the lower part of which the ends of the ring are secured, measures about $\frac{3}{4}'$ by $\frac{5}{8}''$ It bears, on a slightly countersunk surface, some indistinct emblem or emblems The weight of the three plates is $15\frac{1}{4}$ oz and that of the ring and seal 6 oz ,— total 1 lb $5\frac{1}{4}$ oz

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II[1] The language is nearly correct Sanskrit With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l 23 f), the inscription is written in prose

The plates record a gift of land, which was made at Kalinganagara (l 1) by one of the kings of Kalinga (l 4) of the Ganga family (l 6),— the *Mahârâja* Indravarman (l 8), *alias* Râjasimha (l 24), during (*the sun's*) progress to the north (*udag-ayana*, l 13), *i e* during the half-year between the winter and summer solstices Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued[2] This second date is "the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaitra" (l 23) Dr Fleet has published another copper-plate grant of the *Mahârâja* Indravarman, *alias* Râjasimha,[3] which is dated in "the ninety-first year (in words and numerical symbols) of the reign " The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I *alias* Râjasimha This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, *viz* Vinayachandra, the son of Bhânuchandra Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions[4] and styles the king "the establisher of the spotless family of the Gângas,"— an epithet which, as noticed by Dr Fleet, does not occur in other grants of the Gângas of Kalinga

The object of the grant was a portion of a field in the village of Siddhârthaka in the district of Varâhavartani[5] (l 8), which was given to a Brâhmana of the Chhandôga school (l 12) The field was situated near a tank named *Râjataṭâka* (ll 10 and 15), *i e* "the King's Tank," the water of which the donee was permitted to utilise for irrigation purposes (l 17 f)

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[1] See the photo lithographs, *Ind Ant* Vol XIII p 120 f and p 122 f

[2] Similar double dates occur in other Gânga grants, *Ind Ant* Vol XIII pp 120 and 122 f, and Vol XVIII p 144

[3] *Ind Ant* Vol XVI pp 131 ff

[4] The only exception to this is the omission of the word *sukha* after *sarva rtu* in line 1 of the Achyutapuram plates

[5] The same district is referred to in two other Gânga grants, *Ind Ant* Vol XIII pp 120 and 273

According to line 12f the grant was made on the occasion of the consecration of a tank (*taṭâka*)[1] in honour of the king's mother This tank appears to be distinct from the "King's Tank" (*Râjataṭâka*), near which the field was situated.

TEXT[2]

First Plate.

1 ओं[3] स्वस्ति [॥*] सर्व्वतुरमणीयाद्विजयकलिङ्गनगरात्सकलभुवननिर्म्माणैक-
2 सूत्रधारस्य भगवतो [4]गोकर्णस्वामिनश्चरणकमलयुगलप्रणामा-
3 दपगतकलिकलङ्को विनयनयसम्पदामाधारः स्वासिधारापरि-
4 खन्दाधिगतसकलकलिङ्गाधिराज्यश्चतुरुदधितरङ्गमेखलावनित-
5 लप्रविततामलयशा(:) अनेकसमरसञ्चोभजनितजयशब्दो
6 गाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्त-

Second Plate, First Side

7 चूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुद्ध्यातः
8 परममाहेश्वरः श्रीमहाराजेन्द्रवर्म्मा । वराहवर्त्तन्यां सिद्धार्थकग्रामे
9 सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति [॥*] विदितमस्तु वो यथास्मिन्या-
10 मे राजतटाकचेत्रे[5] हलस्य भूच्छेदीकृत्य सर्व्वकरपरिहा-
11 रेणाचन्द्रार्कप्रतिष्ठङ्कृत्वा [6]मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौत-
12 मसगोत्राय च्छन्दोगसब्रह्मचारिणे दुर्गशर्म्मणे मातृभट्टारिक[।*]-

Second Plate, Second Side

13 पादानान्तटाकप्रतिष्ठापनसुदगयने[7] उदकपूर्व्वमस्माभिस्सप्रदत्ता [।*]
14 तद्विदित्वा स्वभूमिमनुपालयता[न्न] केनचित्परिवाधा[8] कार्य्या । सीमालिङ्गानि
[।*]
15 पूर्व्वेण राजतटाकपाली [।*] सैव दक्षिणेन [।*] पश्चिमेन परिपाट्या वल्मी-
कत्रय [।*]
16 उत्तरपाल्या कपाटसन्ध्युपरि पाषाणस्ततः सेष्टकोन्यः पाषाण-

[1] The grant recorded in the Alamanda plates was made on a similar occasion, see *ante*, p 20 The construction of a tank is one of the seven meritorious acts called *samtâna* or *samtati*, see *ante*, p 92, note 3

[2] From the original plates [3] Expressed by a symbol in the original. [4] Read गोकर्ण.

[5] The engraver had originally omitted the word राजतटाकचेत्र He discovered his mistake after he had written the words हलस्य भूच्छेदीकृत्य, which he effaced, and over which he engraved राजतटाकचेत्रे ह°. Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.

[6] Read मातापित्रोरात्म° [7] Read प्रतिष्ठापन उदगयन [8] Read °बाधा.

Achyutapuram Plates of Indravarman —The Year 87.

E HULTZSCH FULL-SIZE W GRIGGS, PHOTO-LITH

22 b

14

16

18

22 t

20

22

24

17 स्तो धिमारतरुद्वय ततः कारकद्वचयेति । तटाकोदकवन्धमोचे न केनचि-
18 द्विघातः कार्य्येति[1] । भविष्यद्राजभिश्चायन्दानधर्म्मोनुपाल्यस्तथा च व्यासगीता[2]
[।*]

Third Plate.

19 वहुभिर्व्वसुधा दत्ता वहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य
20 तस्य तदा फल [॥*] षष्टि वर्षसहस्राणि मोदते दिवि भूमिदः [।*]
आचेप्ता चानु-
21 मन्ता च तान्येव नरके वसेत् [॥*] स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधि-
ष्ठिर [।*]
22 मही[3] म[हि]मतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति । प्रवर्द्धमानविजय-[4]
23 राज्यसंवत्सराः सप्ताशीति[:*] ८० ७ चैत्रामावास्यां । इद विनयचन्द्रेण
24 भानुचन्द्रस्य सूनुना [।*] शासनं राजसिंहस्य[5] लिखितं स्वमुखाज्ञया ॥

TRANSLATION.

(Line 1) Ôm Hail! From the victorious (*city of*) **Kalinganagara**, which is pleasant in all seasons,— the devout worshipper of **Mahêśvara**, the glorious *Mahârâja* **Indravarman**,— who adores the feet of (*his*) mother and father, whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) excessive valour, who has (*effected*) the establishment of the spotless race of the **Gângas**; who has caused the cry of "victory" to resound in the turmoil of many battles, whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans, who has acquired the sovereignty over the whole (*country*) of **Kalinga** by the quivering of the edge of his own sword, who is a receptacle of modesty, wisdom, and wealth, (*and*) who is freed from the stains of the **Kali** (*age*) by (*his*) prostrations at the pair of lotus-feet of the god **Gôkarnasvâmin**, the sole architect for the construction of the whole world,— addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of **Siddhârthaka** in (*the district of*) **Varâhavartanî**.—

(L 9) "Be it known to you that, at the consecration of a tank (*in honour*) of the feet of the lady (*our*) mother, during (*the sun's*) progress to the north (*udag-ayana*), we have given, with libations of water, (*one*) plough of land in a field (*near*) the *Râjaṭaṭâka* in this village,— having portioned (*it*) off, with immunity from all taxes, having made (*the grant*) to last as long as the moon and the sun, for the increase of the religious merit of (*our*) mother and father and of ourselves,— to **Durgaśarman**, a member of the Gautama *gôtra* (*and*) a student of the Chhandôga (*śâkhâ*) Knowing this, nobody shall cause hindrance to (*the donee and his descendants*) while they preserve (*i e* cultivate and enjoy?) their own land

(L 14) "The marks of the boundaries (*are the following*) — In the east, the *band* (*pâlî*) of the *Râjatatâka*, in the south, the same, in the west, three ant-hills in succession, on

[1] Read कार्य इति

[2] This sentence appears to be left incomplete through a mistake of the engraver Read व्यासगीताः श्लोका भवन्ति, as in line 13 of the Parlâ-Kimedi plates of Indravarman, *Ind Ant* Vol. XVI. p. 134

[3] Read महीं [4] The न of मान is entered below the line in the original, a caret (*hamsapâda*) over the line between मा and वि marks the place in which it must be inserted.

[5] Read °सिंहस्य

the northern side, a boulder on the top of a gate,[1] then another boulder (*covered*) with bricks, then a couple of *dhimâra* (or *adhimâra*?) trees, and then a *kâraka*[2] tree Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka bandha*) of the tank

(L 18) "And future kings should preserve this meritorious gift, for there are (*the following*) verses composed by Vyâsa —"

[Three of the customary verses]

(L 22) (*In*) the year eighty-seven,— (*in figures*), 80 (*and*) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra

(L 23) This edict (*sâsana*) of Râjasimha was written at the command of his (*the king's*) own mouth by Vinayachandra, the son of Bhânuchandra.

No 21 — CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN

By E Hultzsch, Ph D

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gañjâm and kindly forwarded to me by Mr C J Weir, I C S, Acting Collector of the Gañjâm district Mr G V Ramamurti of Parlâ-Kimedi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Grahame[3] Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure $8\frac{1}{8}$ by $3\frac{3}{8}$ inches The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation The ring on which the plates were strung, and which had not yet been cut when I received them, is about $\frac{7}{16}''$ thick and $4\frac{3}{4}''$ in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $1\frac{1}{8}$ by $1\frac{1}{4}''$ in diameter It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent The weight of the three plates is 2 ℔ 2 oz, and that of the ring and seal 1 ℔ $2\frac{1}{2}$ oz,— total 3 ℔ $4\frac{1}{2}$ oz

The alphabet of the inscription resembles that of the Achyutapuram plates of Indravarman I,[4] with which,— unlike the two grants of Indravarman II,[5]— it shares the Nâgarî forms of ग and न In line 26 f the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.[6] The language is not very correct Sanskrit With the exception of three imprecatory verses (ll 20-24) and one verse which records the name of the writer (l 24 f), the inscription is in prose As regards orthography,— the *jihvâmûlîya* is employed once (in °*tah=Kalinga*°, line 2), and the *upadhmânîya* five times (in lines 7, 10, 17, 18, 19) The *anusvâra* before *ś* is expressed by *n* in *nistrinśa* (l 4), *vanśyêna* (l 24), and *vinśati* (l 26 f.) In accordance with Pânini, viii 4, 47, the letter *k* is doubled before *r* (in *dharmma-kkrama-vikkramânâm*, l 19), and the letter *t* before *y* (*e g* in *prattyaksham*, l 25, but not in *satya-tyâga*, l 8), and before *r* (*e g* in *yattra*, l 16, but not in *Krishnâtrêya-sagôtra*, l 12) The erroneous doubling of *t* in *Mâttrichandra* (l 24) shows that the vowel *ri* was pronounced as *ri*, which is actually used for *ri* in *kritvâ* (l. 10)

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[1] This appears to refer to the sluice of the tank [2] This is perhaps the Telugu *gâra chettu*, 'a bramble'
[3] Mr Sewell's *Lists of Antiquities*, Vol I p 7, Vol II p 21 f., and *Ind Ant* Vol XIII p 48
[4] *ante*, p 127 [5] *Ind Ant* Vol. XIII. p 120 f and p 122 f
[6] In his *Gupta Inscriptions*, p 292, note 2, Dr Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.

The plates record the grant of the village of Poppangika in Saraumatamba, a subdivision of the district of Krôshtukavartanî (l 9), as an *agrahâra* (l 10) to six Brâhmana brothers, who resided at Kalingânagara (l 11) and belonged to the Chhandôga school (l 12). The grant was made at Kalinganagara[1] (l 2) by one of the kings of Kalinga (l 5) of the Gânga family (l 4),—the *Mahârâja* Dêvêndravarman, who was the son of Gunârnava (l 8) The date of the grant was the eighth *tithi* of the bright fortnight of the month of Mâgha (l 11), during (*the sun's*) progress to the north (*udag-ayana*)[2] The edict itself was engrossed and issued in "the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twentieth (*solar*) day (in words and figures) of the month of Śrâvana" (l 26 f) This second date is subsequent to the first by at least several months Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gânga era The second date is preceded by the names of the writer of the edict and of an official witness (l 24 f), and followed by the name of the engraver (l 27)

Owing to the uncertainty in which the Gânga era is still involved, nothing can at present be said about Dêvêndravarman, the son of Gunârnava, but that he must be distinct from Devêndravarman, the son of Anantavarman,[3] and that the name Gunârnava occurs twice in the list of the ancestors of Chôdaganga of Kalinga[4]

TEXT[5]

First Plate

1 श्री[6] स्व[स्ति] [॥*] सकलवसुमतीतलतिलकायमान[ात्*] सर्व्वर्तुसुखरमणीयाद्विजयश-

2 तङ्कलिङ्गनगरान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन-

3 निर्म्माणैकसूत्रधारस्य भगवतो [7]गोकर्णस्वामिनश्चरणकमलयुगलप्रणामाद्वि-

4 गलितकलिकलङ्को गाङ्गामलकुलतिलको [8]निजनिस्त्रिङ्गधारोपार्ज्जितस्सकल-[9]

5 कलिङ्गाधिराज्य[:*] [10]प्रविततचतुरुदधितरङ्गमेखलावनितलामलयशा(:) अनेका-

6 हवसङ्गोभजनितजयशब्द[:*] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभाम-

7 ञ्जरीपुञ्जरञ्जितचरणश्परममाहेश्वरो मातापितृपादानुध्यातो नयविनय-

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[1] The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacole plates of Anantavarman's son Dêvendravarman (*Ind Ant* Vol XIII p 275, text line 2), in the Alamanda plates (*ante*, p 18, text line 2), and in the Parlâ-Kimedi plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No 31 below)

[2] Compare the first date of the Achyutapuram plates, *ante*, p 127 In the Chicacole plates, *udagayana* cannot be taken in the sense of *uttarâyana-samkrânti*, because the latter cannot coincide with the eighth *tithi* of the bright fortnight of Mâgha

[3] *Ind Ant* Vol XIII p 273, and Vol XVIII p 146.

[4] *Ibid* Vol. XVIII p 170 f

[5] From the original plates

[6] Expressed by a symbol in the original

[7] Read गोकर्ण

[8] Read निस्त्रिंश

[9] Read °तसकल

[10] As in another Gânga grant (*Ind Ant* Vol XIII. p 121), the participle प्रविततं is erroneously placed at the beginning of the compound, while the sense requires it to stand between अवनितल and अमलयशा., as in two other grants (*Ind Ant* Vol XVI p 134, and *ante*, p 128)

Second Plate; First Side.

8 [1]शौर्य्योदार्य्यसत्यत्यागसम्पदामाधारभूत[:*] [2]श्रीगुणार्ण्णवसूनुर्म्महाराज[:*] श्रीमा-
न्देवेन्द्रवर्म्मा

9 क्रोष्टुकवर्त्तन्यान्सरउमटम्बे[3] पोप्पङ्किकग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयत्यस्ति[4]
[॥*] विदि-

10 तमस्तु भवतां यथास्माभिरयं ग्राम[:*] सर्व्वकरभरैरुपरिहृत्याचन्द्रार्कप्रतिष्ठम-
ग्रहारङ्किल्वोदकपू-[5]

11 र्व्वं मातापित्रोरात्मनश्च[6] पुण्याभिवृद्धये माघमास्युदगयने [7]शुचाष्टम्यां कलिङ्ग
नगरवास्त-

12 व्येभ्यश्छन्दोगसब्रह्मचारिभ्यो[8] कृष्णात्रेयसगोत्रेभ्य वेदवेदाङ्गपारगेभ्योच्छरम्पशर्म्म-

13 भवशर्म्मशिवशर्म्मविष्णुशर्म्मसोमशर्म्मकुमारशर्म्मेभ्यो[9] भ्रातृभ्य[:*] सम्पत्तस्तदेवं[10]
विदित्वा यथो-

14 चितभागभोगमुपनयन्त[:*] सुख प्रतिवसथ इति[11] [॥*] च[12] ग्रामस्य सीमा-
वधयो भवन्ति [।*] पूर्व्वस्यां

Second Plate, Second Side.

15 दिशि विषयगर्त्ता गता [।*] दक्षिणस्यान्दिश्यपि गर्त्तैव [।*] पश्चि[म*]-
स्यान्दिश्यपि पोप्पङ्किकपर्व्वतोद-

16 कं सायदकपर्व्वतोदकञ्च यत्रैकीभूत्वा[13] वहति यावद्दक्षिणदिक्या[14] गर्त्तेति [।*]
उत्तरस्यान्दिशि को-

17 सम्बवृक्षगिणिगिणिवृक्ष[15] ततः कुरुडुम्बियग्रामस्य च सीमा [16]नेस्तिन्दुकवृक्षपु-
पुनरपि तिन्दुक[:*]

18 कुलज(?)म्बूवृक्षवेणुगुल्मसहितष्कतम्बवृक्ष[17] अतपुरुषच्छायया यावत्पूर्व्वदिक्या[18]
विष-

19 यगर्त्तेति [॥*] भविष्यतश्च राज्ञप्रज्ञापयति [।*] धर्म्मक्रमविक्रमाणामन्य-[19]
तमयो[गा*]दवाप्य म-

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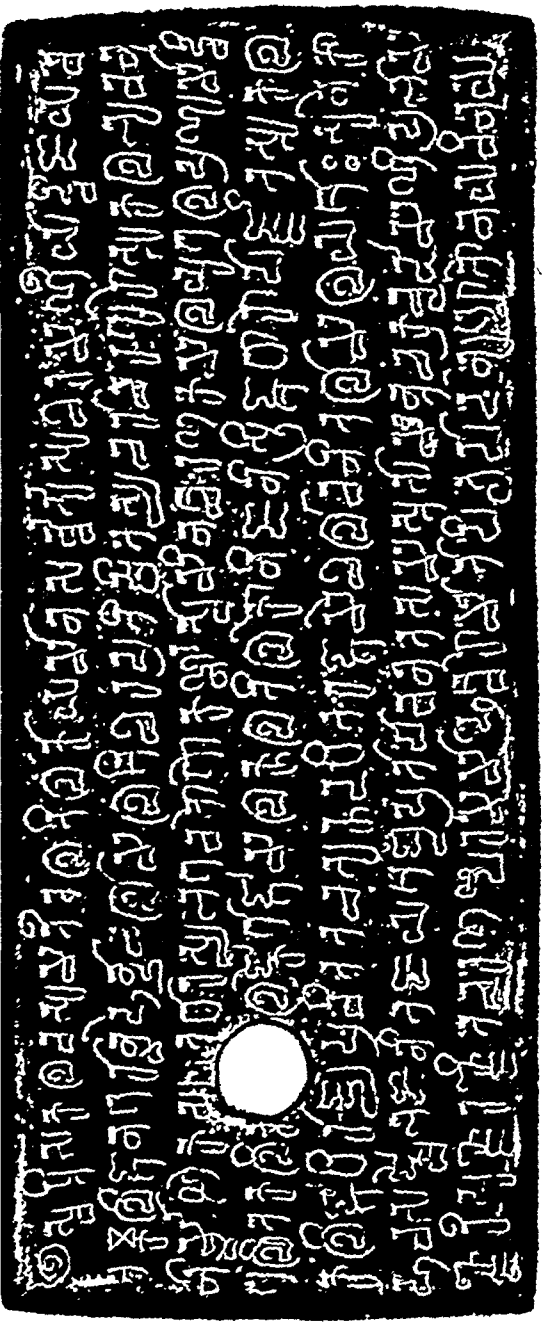
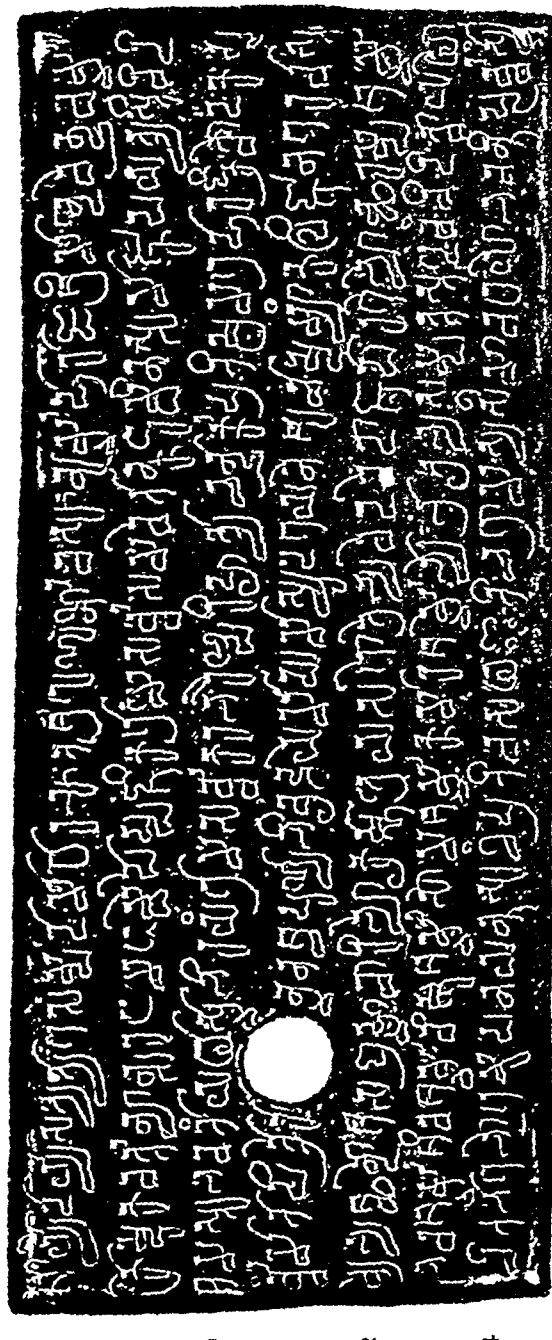
[1] Read शौर्य्योदार्य [2] Read गुणार्णव
[3] Read °वतन्या सर°. The ट of °टम्बे is badly executed, but nevertheless certain
[4] Read °ज्ञापयति [5] Read °हार कृत्वो° [6] Read °रात्मनश्च [7] Read शुक्ला
[8] Read °चारिभ्य' and °गोत्रेभ्यो [9] Read शर्मभ्यो. [10] Read सम्पत्त । तदेव [11] Read °वसतेति
[12] Read भस्य [13] Read °भूय [14] Read दिक्स्या [15] Read वृक्षौ
[16] Read ततस्तिन्दुक. [17] Read सहित कदम्बवृक्षोत' [18] Read दिक्स्या [19] Read °माणामन्य





E HULTZSCH SCALE 8 W GRIGGS, PHOTO-LITH

ii b

16

18

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iii

22

24

26

20 हीमनुशासद्भिरयन्दानधर्म्मानुपालनीयो व्यासगीताश्चात्र[1] श्लोका भवन्ति [।*] बहुभिर्व्वसुधा

21 दत्ता राजभि[:*] सगरादिभि[: ।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] स्वदत्ताम्परदत्ता-

Third Plate

22 न्वा[2] यत्नाद्रक्ष युधिष्ठिर [।*] महीमहिमता श्रेष्ठ दानाच्छ्रेयोनुपालनं [॥*] षष्टि

23 वर्ष्यसहस्राणि स्वर्गे मोदति भूमिद[।*] आक्षेप्ता चानुमन्ता च तान्येव नरके

24 व[से]दित्यपूर्व्वनटवक्षेन[3] मातृचन्द्रस्य सूनुना [।*] लिखितम्पल्लवचन्द्रे-

25 ण शासन स्वमुखाज्ञया [॥*] महत्तरशवरनन्दिशर्म्मप्रत्यक्षमिति [।*] प्र-

26 वर्द्धमानविजयराज्यसम्वच्छरशत[4] त्रिराशीते[5] १०० ८० ३ श्रावणे मासि दिवे[6] वि-

27 ङ्गति २० ० [।*] उत्कीर्णं खण्डिचन्द्रभोगिकतनयेन सर्व्वचन्द्रेणेति(:) ॥

TRANSLATION

(Line 1) Ôm. Hail! From the victorious (*city of*) Kalinganagara, which is the ornament of the whole earth (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,— the son of the glorious Gunârnava, the glorious *Mahârâja* Dêvendravarman,— who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (*his*) mother and father, who is a devout worshipper of Mahêśvara; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crowd of all vassals, prostrated by (*his*) valour, who has caused the cry of "victory" to resound in the turmoil of many battles, whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans, who has acquired the sovereignty over the whole (*country*) of Kalinga by the edge of his own sword, who is the ornament of the spotless race of the Gângas, (*and*) who is freed from the stains of the Kali (*age*) by (*his*) prostrations at the pair of lotus-feet of the god Gôkarnasvâmin, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is established on the sinless peak of the Mahêndra mountain,— addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of Poppangika in Saraumatamba, (*a subdivision of the district*) of Krôshtukavartanî.—

(L 9) "Be it known to you that we have given this village,— having exempted (*it*) from the burden of all taxes, having converted (*it*) into an *agrahâra* which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (*our*) mother and father and of ourselves, in the month of Mâgha, during (*the sun's*) progress to the

[1] The group न्य looks as if it consisted of ग and च
[2] Read दत्ता वा.
[3] Read वसेदिति ॥ अपूर्व्वनटवक्षेन मातृचन्द्रस्य.
[4] Read सवत्सर
[5] Read अशीति.
[6] Read दिने विशे

north (*udag-ayana*), on the eighth (*tithi*) of the bright (*fortnight*),— to the brothers Achchharampaśarman, Bhavaśarman, Śivaśarman, Vishnusarman, Sômaśarman, and Kumâraśarman, who reside at Kalingânagara, who are students of the Chhandôga (*śâkhâ*), who are members of the Krishnâtrêya *gôtra*, (*and*) who have thoroughly studied the Vêdas and Vêdângas Knowing this, dwell ye in peace, delivering (*to the donees*) the customary shares and enjoyments !"

(L 14) The boundary-limits of this village are (*the following*) — In the eastern direction lies the trench (*which marks the boundary*) of the district In the southern direction, likewise a trench In the western direction, a trench in which the water from the Poppangika hill and the water from the Sâyadaka hill unites and runs, (*and*) which extends as far as the southern direction In the northern direction, a *kosamba* (?) tree and a *ginigini* (?) tree, then, the boundary of the village of Kurudumbi; then, a *tinduka* tree, again, a *tinduka* (*and*) a *kadamba* tree, together with a crooked *jambû* tree and a bamboo clump, (*and*) then, for (*a distance which equals*) the shadow of a man,[1] the district trench,[2] which extends as far as the eastern direction

(L 19) And (*the king*) addresses (*the following*) request to future kings — "Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this meritorious gift, and, with reference to this (*subject*), there are (*the following*) verses composed by Vyâsa —"

[Three of the customary verses]

(L 24) (*This*) edict was written at the command of his (*the king's*) own mouth by Pallavachandra, the son of Mâtrichandra (*and*) a descendant of the race of Apûrvanata.

(L 25) (*It was written*) in the presence of the *Mahattara*, the Śavara[3] Nandiśarman.

(L 26) (*In*) the year one hundred and eighty-three,— (*in figures*), 100 80 3,— of the prosperous and victorious reign, in the month of Śrâvana, on the twentieth,— (*in figures*), 20 0,— (*solar*) day.

(L 27) (*This edict*) was engraved by Sarvachandra, the son of Khandichandra-Bhôgika[4]

No 22 — THE SIDDAPURA EDICTS OF ASOKA

By G. Buhler, Ph D, LL.D, C I E

The subjoined edition of the three enlarged versions of Aśôka's New Edicts, discovered by Mr Lewis Rice, the indefatigable and successful explorer of the archæological treasures of Mysore, is based on inked estampages, received from Dr Hultzsch[5] The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are — (1) Mr Lewis Rice's *editio princeps*, published in his *Report* of February 1892; (2) M Senart's edition, translation, and valuable full discussion of No I in the *Journal Asiatique*, 1892, pp 472 ff (*Notes d'Épigraphie Indienne*, No IV), and (3) my own short note in the *Vienna Oriental Journal*, Vol VII pp 29 ff, in which I announced the discovery,— made with the help of a photograph kindly sent by Mr Rice,— that the last letters of the three

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[1] This description appears to presuppose the position of the sun at an angle of 45° over the horizon

[2] The same trench formed the boundary in the east, see line 14 f

[3] The Śavaras or Śabaras (Sauras) are the savage aborigines of the Gañjâm and Vizagapatam districts A Śabara or Śavara chief Udayana is referred to in the Udayêndiram plates of Pallavamalla and in an inscription at Sirpur on the Mahânadî, see Dr Fleet's *Gupta Inscriptions*, p 293

[4] On the title *bhôgika* see Dr Fleet's *Gupta Inscriptions*, p 100, note 2

[5] [The two accompanying Plates are prepared from a duplicate set of inked estampages — E H.]

inscriptions belong to the Northern or Kharôshtrî alphabet, and that the last sentence gives the name of the writer

The inscriptions are incised on three different rocks in the neighbourhood of the village of Siddâpura, which is the head-quarters of a sub-division of the Molakâlmuru tâlukâ of the Chitaldroog district in the Mysore state On their exact position, size, and state of preservation see Mr Rice's *Report*, pp 1-3 With respect to their palæography I would make the following additions to his remarks (*op cit* p 3) —

1 The type of the letters comes nearest to those of the Girnâr version of the Rock-Edicts, where, in particular, we have the same wavy *ra*, and the same contrivances for expressing groups with *ra*, which appear in *prânesu drahyitavyam* (No I l 9), as well as *pta*, which must be read *tpa* And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarât or Kâthiâvâd, and those from the south of India The land-grants of the Traikûtakas, of the Gurjaras, and of the rulers of Valabhî all show characters of the Southern type

2. The particular uncouth form of *ma*, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhattiprôlu Stûpa

3 The *â*-stroke, turned upwards, to which Mr Rice calls attention, occurs also in the Kâlsî version of the Rock-Edicts and elsewhere In addition, the curious *â*-stroke, bent downwards at the end, in *ñâtikesu* (No I l 11) deserves to be mentioned I do not remember any other sign exactly like it in the old inscriptions There are also a few other letters, resembling those in the later inscriptions, *e g* the cursive *a* in *amisâ* (No I. l 3), and the *tu* in No I l 4 With respect to the *e* of *cham* (No I l 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind Every other *e* has three strokes

4 The first numeral sign is indeed, as Mr Rice states, partly different from those found in the Sahasrâm and Rûpnâth versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Aśôka, and that hence this alphabet must have had a longer history

Finally, I have to point out that the Northern or Kharôshtrî letters exactly agree with those of the Mansehra and Shâhbâzgarhî inscriptions The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Pada Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions The latter two kinds of mistakes occur exclusively in Nos II and III and are more numerous in No. III than in No. II It almost looks as if Pada had written No I first and then had become tired of recopying the documents The verbal differences like *hevam âha* (No II l 3) instead of *ânapayati* (No I l 1), and *sâvite* (No II l. 11) instead of *sâvâpite* (No I l. 5) are just such as the clerks and copyists of modern India are very apt to introduce The use of the two alphabets probably indicates that Pada was proud of, and wished to exhibit, his accomplishments In fact, his winding up with *lipikarena* in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters The use of the Northern characters may further be taken to indicate that Pada once served in Northern India, where the Kharôshtrî alphabet prevailed, for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharôshtrî alphabet was commonly known all over India

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms To the dialect of Magadha belong the substitution of *e* for Sanskrit *as* (*e g* in *girîte* and *piye*), the word *munisâ*, and perhaps also *chu* With the peculiarities of the Southern Prâkrit agree the use of *ra*, instead of which the ancient Mâgadhî would have required *la*,

the word *mahâtpa*, and perhaps the frequent change of the dental *na* of suffixes to *na*, *e g.* in *devânam*, *mahâmâtânam*, *pakamâmînena*, *sâvane* The mixing of the two dialects is probably due to the fact that the edicts were drafted in an office where a royal prince and high officials from Magadha presided over a number of subordinates who were natives of the South The fact that Pada uses in No I (l 9) *sacham*, and in the corresponding passage of No II. (l. 17) *śacham*, in my opinion conveys the lesson that in Aśôka's times, just as now, most, if not all, Prâkrit dialects possessed two sibilants, which the uneducated and the half-educated classes, to which latter the professional writers belonged and still belong, used promiscuously in the same words. The vacillation is just the same as when the inhabitants of Gujarât say in one sentence ê śum *kahê chhê* ("what does he say ?"), and in the next *tamê* sum *kahyum* ("what did you say ?") Similar instances of laxness in the use of the palatal and dental sibilants may be observed in most parts of India, and this laxness is at the bottom of the frequent interchange of the signs for the sibilants in some versions of Aśôka's Edicts, where, of course, *sha* and *śa* must both be taken to mark the palatal sibilant.

The dictionary of the Aśôka inscriptions receives quite a number of additions through the second part of these inscriptions and through the sentence which serves as introduction to both It must be noted that the introduction certainly did not come from the Imperial Secretariat at Pâtaliputra. It is just possible that the second portion, too, which as yet has not been discovered elsewhere, may have been drafted at Suvamṇagiri and may furnish the Ayaputa's view of the essentials of Aśôka's *Dhamma*. The difference in the origin would naturally account for the difference in the language

Irrespective of the fact that the Śiddâpura inscriptions with their summary of the well-known *Dhamma* make the position of those more difficult, who contend that Aśôka-Priyadarśin is *not* the author of the New Edicts,—their great value lies therein that they prove a portion of the Dekhan table-land to have belonged to the Maurya emperor This has been generally recognised But I must repeat what I have already stated in the *Vienna Oriental Journal*, *viz* that this news did not come quite unexpectedly to me. Ever since the late Dr. Bhagvânlâl found a piece of the eighth Rock-Edict near Supârâ in the Thânâ collectorate, I felt convinced that the Mauryas had held the whole of Gujarât and of the Konkan The former province must, of course, have been conquered, if its southern continuation was subject to the ruler of Pâtaliputra And to the conquest of the whole Konkan by the Mauryas points the fact that, in the 7th century A.D., Pulikêśin II found there Maurya chieftains or kings whom he ejected or subjected As the ancient Maurya emperors sent their sons as viceroys into the provinces, it might easily happen that, on the overthrow of the central government, one or the other of the princes, serving in the remoter districts, managed to save something out of the wreck and continued the name of the dynasty in an out-of-the-way place It is in this way, I think, that we have to explain the existence of Maurya rulers in the Konkan and in Râjputânâ during the 7th and later centuries. Finally, the occupation of portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a mission to Mahishamandala or Mysore during Aśôka's reign, and partly on account of the frequent occurrence of the family name Môrê, *i e* Maurya, among the peasants, landholders and other inhabitants of various portions of the Dekhan,[1] which circumstance, it seems to me, must be explained in the same manner as the survival of the names Chalkê or Shelkê, *i e* Chalukya, Shendê, *i e* Sinda or Sêndraka, Sêlâr, *i e.* Śilahâra, and so forth Mr Rice's important discovery has now made all speculation unnecessary But these points deserve mention as corroborative evidence, especially for Mr Rice's view that Aśôka had direct control over the Mysore territory This is also suggested by some other considerations

[1] See the *Bombay Gazetteer*, Vol. XVIII pp 285 and 325, Vol. XIX. p. 75, Vol. XXI. p. 110 In the second passage it is asserted that the Mauryas once ruled in the Dekhan.

The Śiddâpura edicts were sent to Isila from an office, presided over by an Ayaputa and Mahâmâtas. This scheme of government corresponds exactly to that, which, as the second Separate Edict of Dhauli teaches us, was adopted in Tôsalî, where a Kumâla and Mahâmâtas ruled, to all of whom the edict is addressed The natural inference is, therefore, that of Mr Rice, who takes Ayaputa to be an equivalent of Kumâla, while M Senart's supposition that the Ayaputa is a local chief (*op cit* p 494, Notes, p 27) appears more far-fetched And it is not difficult to show that *ayaputa* may be used in the sense which Mr Rice attributes to it, for the *St Petersburg Dictionaries* adduce passages in which the corresponding Sanskrit word *âryaputra* means 'a prince' Moreover, in Dr Bhagvânlâl's Katak inscriptions,[1] Nos I and III, the kings Khâravêla and Vakadêpa receive the epithet *aira*,[2] *i e* *ârya* (*aya*), and in the Nâsik cave-inscription No 15,[3] king Pulumâyi is indicated by the word *maha-airaka*, *i e* *mahârya* Hence *airaputa* or *ayaputa* might indeed be used for 'a king's son' It may also be urged that, if the Ayaputa had been a *mândalika* or *padêsika*, as Aśôka himself calls the local chiefs, the ministers would not be mentioned as sending *their* orders together with *his* Such a proceeding would be against all etiquette On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him Finally, we also quote the circumstance that Pada, one of the writers in the Ayaputa's office, presumably had acquired his knowledge of the Kharôshtri characters while serving in Asôka's northern possessions

The extent of Aśoka's possessions in the Dekhan cannot as yet be ascertained But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Konkan, after the annexation of the latter district In the direction of the Western Ghâts I would also look for Suvamnagiri, the head-quarters of the viceroy of the Dekhan It it still exists, it will now go by a name like Songir or Songadh, Sôndurg, Suvarndurg, or the like

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the New Edicts They confirm, it is true, the view of Professor Oldenberg who, years ago,[4] contended that, in the Rûpnâth Edict, *adhatiyâni* ought to be read, instead of *adhitisâni*, as I had done But this is also highly probable according to a new impression of the Rûpnâth version, made over to me by Dr Fleet, according to which I shall publish a new transcript in the *Indian Antiquary*[5] The reading *adhatiyâni*, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Aśôka's conversion to Buddhism agree with those of the Buddhist tradition The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half Again,— and this is a point not yet recognised,— he does not say that he "approached or entered the *Samgha*" more than a year ago, but more than six years ago When I wrote my first articles, I had not seen that the apparent *i* above *va* is the upper part of a *da*, and hence read in the Sahasrâm version *savimchhale*, instead of *sadiachhale*, i e *shadivatsaram* Moreover, misled by the imperfect facsimiles, I believed that mistakes like *chha* for *sa* were common in Aśôka's Edicts Hence, I unhesitatingly corrected in the Rûpnâth Edict the inconvenient *chhavachhare*, i e *shadvatsaram*, 'a period of six years,' to

[1] *Actes du Sixième Congrès International des Orientalistes*, Vol III Part ii p 152

[2] Misread *vera* by Dr Bhagvânlâl, who, in objecting to a Prâkrit diphthong *ai*, had apparently forgotten the existence of the form *thaira* and similar ones

[3] *Rep Arch Surv West Ind* Vol IV p 111, and p 112, note 1

[4] *Zeitschrift der Deutsch Morg Ges* Vol XXXV pp 473 ff [5] [Vol XXII pp 299 ff]

savachhare, 'one year.' The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years With respect to the other, equally or perhaps more important question, who the *Vyûtha* or *Vivutha* was and to what the numerals refer, the Śiddâpura inscriptions yield, as far as I can see, no positive results I shall discuss these problems again in the *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, and will note here only this much, that I still take the Vivutha to be the Tathâgata, and still refer the numerals to the number of years elapsed since the Nirvâna.

TEXTS [1]

No I

1 [S]uvamnagirîte[2] ayaputasa mahâmâtânam cha vachan[e]na I[si]lasi mahâmatâ ârogiyam vataviyâ hevam cha vataviyâ [||*]

First Edict

Devânam piye ânapayati [|*]

2 Adhikân[i] adhâtiyâni [va]sâni ya hakam . . . . no tu kho bâdham pakamte husam [|*] Ekam savachharam sâtireke tu kho sa[m]vachhar[a]m[3]

3 yam mayâ Samghe upayîte bâdham cha me pakamte [|*] Imina chu kâlena amisâ samânâ munisâ Jambudîpas[i]

4 misâ devehi [|*] [Paka]masa[4] hi iyam phale [|*] No hîyam sakye mahâtpeneva pâpotave [|*] Kâmam tu[5] kho khudakena pi

5 paka[mami]nena[6] vipule svage sakye ârâdhetave [|*] ·E[t]âyathâya iyam sâvane sâvâpite [|*]

6 . . . . . mahâtpâ cha imam pakame[yu] i[7] amtâ cha mai[8] jâneyu chirathitîke cha iyam

7 pa . . . [|*] Iyam cha athe vadhisiti vipulam pi cha vadhisiti avaradhiyâ diyadhiyam

8 [vadh]isit [9] [|*] Iyam cha sâvan . sâv p . te Vyûthena 256 [||*]

Second Edict

Se hevam Devânam piye

9 âha [|*] mâtâpitisu susûs[i]taviye[10] [|*] Hemeva garut[vam][11] prânesu drahyitavyam [|*] Sacham

10 vataviyam [|*] Se ime dhammagunâ pavatitaviyâ [|*] Hemeva amtevâsinâ

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[1] From inked estampages, received from Dr Hultzsch

[2] The *sa* is mutilated on the right, but the *u* stroke is distinct

[3] Possibly *savachharam*, as the indentation, taken for an *anusvara*, is rather irregular in its outlines

[4] The first syllable is damaged, but not *pâ*, as the photograph might seem to indicate

[5] The *ta* consists here of a semicircle, open below, and a vertical standing above it, in accordance with the practice prevailing in much later inscriptions

[6] Only the upper portions of the two *-na* have been preserved, and the second very imperfectly

[7] The *yu* is faintly visible on the impression Read *ti*

[8] Read *me*

[9] The lower portions alone of *vadh* have been preserved

[10] The impression shows faint traces of the vertical stroke of the vowel *i*

[11] The impression shows traces of a probably angular sign which was attached to the lower right of the *ta* and of the *anusvâra* There is thus a presumption that the reading was *garutvam*, but *garutam* is not absolutely excluded

Siddapura Inscription No I of Devanam Piye

Siddapura Inscription No II of Devanam Piye

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SCALE 055

E HULTZSCH

NEGATIVE BY WIELE & KLEIN BANGALORE.

11 âchariye apachâ[yi]taviye ñâtikesu cha k[u?][1] ya[thâ]raham[2] pavatitaviye [|*]
12 Esâ porânâ pakiti d[igh]âvuse cha esa hevam esa kativiye[3]
13 cha [||*] Padena li[kh]it[am] lipikarena[4] [||*]

No II

1 [S]uvamnagirite[5] ayaputasa mahâmâtâ-
2 nam [cha va]chanena I[s]ilasi mahâmâtâ
3 ârogiyam vataviyâ[6] [||*]

First Edict

[De]vâ . am piye hevam
4 âha [|*] Adhikâni a[dh] . t y . [i] vasâni
5 ya ha . [u]pâsake no tu kho bâdha [pakam]te husam [|*] Ek[am]
samva
6 [sâ i] . ke[7] tu kho samvachhare [yam] . . ghe upa[y]îte
bâdham
7 [cha me pakam]te [|*] Iminá chu kâle[na] m[i]sâ samâ . mu-
8 . . Jambud . [m]isâ devehi [|*] Pakama[sa] hi iyam phale [|*]
No hi-
9 ya s[ak]e . . n[eva] pâpo[ta]ve [|*] Kâmam tu kho khudakena
10 pi pa . . na vi . ul svage sak . ârâdhetave [|*]
11 Se . . . ya [i] . m sâvane sâvite [|*] Yathâ khu-
12 da . mahâtpâ cha imam [pa]kameyu ti amtâ cha
13 . . thitike cha iyam pakame hot[u][8] [|*]
14 . . . . . va[dh]i[s]iti v[i]pu . am p[i] cha vadhisiti a-
15 . . . . yam vadhisiti [|*] I m [cha] sâ[va]ne
16 . . . . . [||*]

Second Edict

. . . . . tavi[y[e][9] [|*]
17 . . . . [hyi]tavyam [|*] Śa[cha]m va . . yam [|*]
Im dhammagu-
18 . . . . . [|*] H . m . . [âcha]riye apachâyi-
taviye su[10]

[1] This reading is not absolutely certain The stroke which I interpret as a *u*, is attached to the lower left side of the consonant The blot taken by others for an *anusvâra* is very irregular in its outline

[2] The circle and the central dot of *tha* are faintly visible on the impression, compare the much plainer *thâ* in line 20 of No II

[3] Read *kaṭaviye*

[4] Written in Northern or Kharôshṭrî characters The apparent semicircles below the last signs are not connected with the letters, and are mere flourishes

[5] The first syllable is damaged, but unmistakable The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read *si*, are accidental.

[6] Deceived by the double *vataviyâ*, the writer has omitted *vataviyâ cha hevam* before this word

[7] The signs *sâ* . *i* are faintly visible on the impression.

[8] The reverse of the impression shows the *u*-stroke of *hotu*, and proves that the apparent *i*-stroke in the same syllable is due to an accidental fissure.

[9] The lacuna in line 16 is too small to have contained the whole text of the version of No I Some indistinct signs are visible before *taviye*

[10] This is probably the end of *ñâtikesu*

19 . . . . . sâ porân . . tî dî[ghâ]vu[s .] cha
heme[va . te]vâsine cha
20 âchariye . . . . . thâraham pavatitav . [1]
21 . . . . . esa [ta]thâ katavîye cha [||*]
Pa . . .
22 . . . na[2] [||*]

No III

First Edict.

. . . . . .
12 . . . . . v . pulam pi
11 . . . . . sa (?) . . . . the[na] 256

Second Edict

v . v . (?)
10 . . . . tâpitusu . .[si]ta[vi]ya he . e . . . â . esu
9 [hy ta]v am sacham vataviyam e . . . . . .
8 hevam pa[va]titaviyâ[3] ? ? am na te s . t va . . . . . .
7 . . tavîya hemeva â[chariye] amtevâsi[nâ] . . . .
6 . . . [r]ânâ paki . . sita[v]iya . . . i[v]e
5 . chariy am . . . . [â]cha[riy . śa] ñâtikâ te . . . .
4 . . titaviye esâ râ . [pak]iti di â . cha . . . . . śa . e . â
3 . . . . . vati . . ye hevam [m]e Devânam pi[y]e
2 . . . . . kataviye . dena[4] [likhit]am
1 . . karena[5] [||*]

TRANSLATION OF No I

The officials in Isila must be wished good health and be addressed thus from Suvamnagiri [1][6] (*Suvarnagiri*) with the words of the Prince and the officials (*residing there*) —

First Edict

"The Beloved of the gods issues (*these*) commands — [2] More than two years and a half [3] (*have elapsed*), since I (*became*) a lay-hearer, but, indeed, I did not exert myself strenuously One period of six years,— [4] but indeed more than a period of six years, (*has elapsed*), since I have entered [5] the community of the ascetics (*and*) have strenuously exerted myself, but during this time the men who were (*considered*) true in Jambudvipa, (*have been made to appear*) false together with the gods [6] For this is the result of exertion For, this cannot be attained by a great man alone But in any case,[7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss For this purpose this sermon

[1] Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions

[2] The *na* is in the Northern character

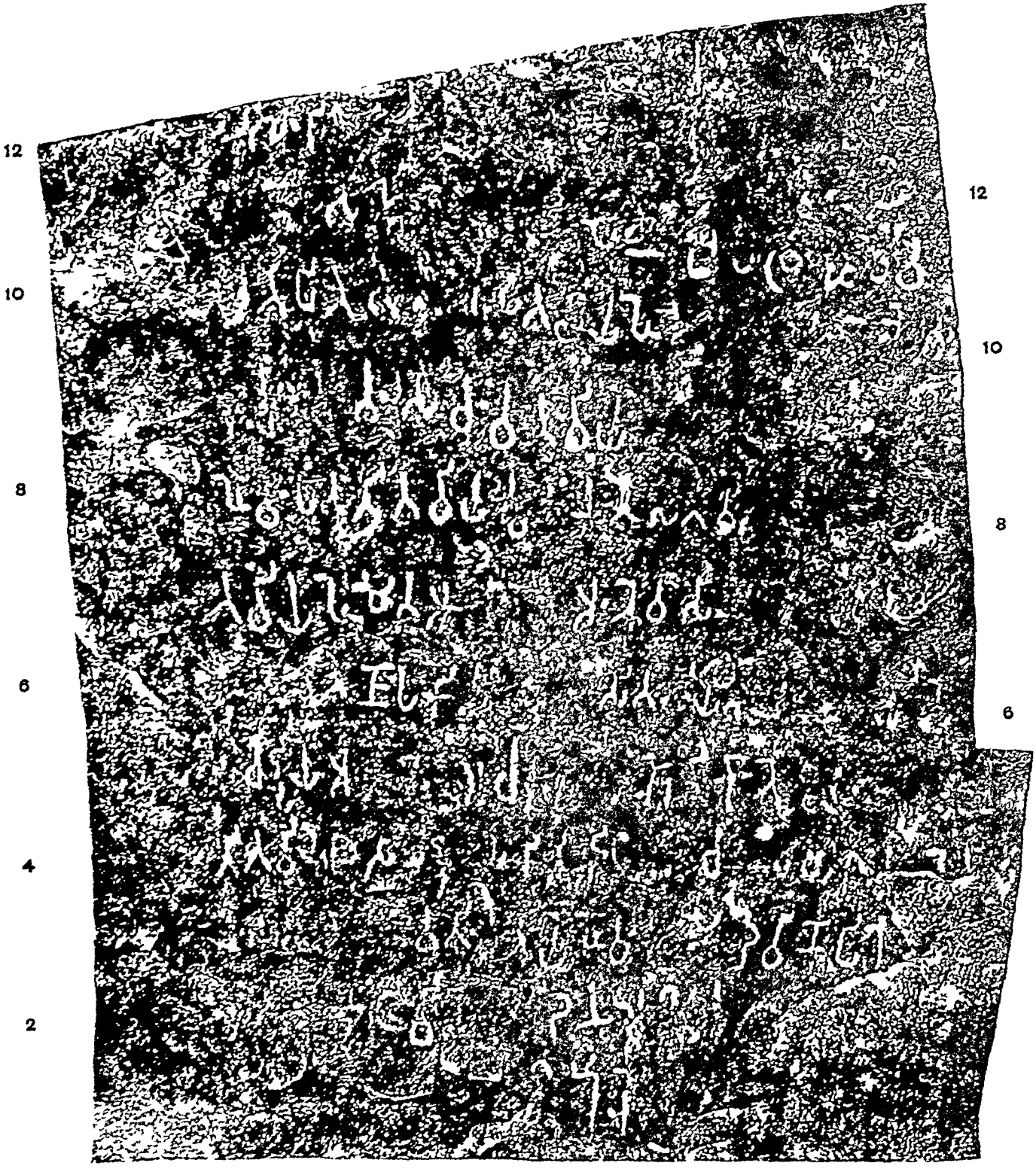
[3] As far as this word, the text of the second edict seems to have been in good order The following five lines exhibit a great confusion The copyist seems to have repeated the same sentences twice or even three times

[4] The *de* is somewhat abnormal and looks almost like a mutilated *da*, for which I mistook it when writing the note in the *Vienna Oriental Journal*, Vol VII pp 29 ff The space between *ye* and *de* looks too small for two letters, and remnants of one only are visible It seems, therefore, probable that there was no *cha* after *kataviye*, and that the idea of reading the name *Chapada*, mentioned as possible in the *Vienna Oriental Journal*, Vol VII p 32, must be given up

[5] This is written in Northern or Kharôshtrî letters Indistinct remnants of *pi* are visible to the right of *la*

[6] The figures within crotchets refer to the remarks given below

Siddapura Inscription No III of Devanam Piye



E HULTZSCH SCALE 08 W GRIGGS, PHOTO-LITH

NEGATIVE BY WIELS & KLEIN BANGALORE

has been preached —"Both small men and great men shall exert themselves to this (*end*),"[8] and even my neighbours [9] shall know it, and this exertion shall be of long duration And this matter will grow, and it will even grow largely, at the least it will grow one size and a half And this sermon has been preached by the Departed, 256 [10] (*years ago*)"

Second Edict

"Even thus [11] speaks the Beloved of the gods — Obedience should be rendered to mother and father Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them This is the ancient standard (*of virtuous conduct*), [14] this conduces to long life,[15] and this should thus be performed"

Written by Pada the scribe

REMARKS.

1 Possibly the termination *te* (*tas*) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the affix *tasi* may serve to express any case-relation If so, the translation has to be altered slightly In addition to the parallel passages mentioned by Mr Rice and M Senart, the second line of the Nâsik inscription No XI B (*Rep Arch Surv West India*, p 106) ought to be compared, where we read — *raño Gotamîputasa Sâtakanisa mahâdeviya cha jîvasutâya râjamâtuya vachanena Govadhane Sâmako âroga vataro tato eva vataro* Regarding the meaning of *ayaputa* see the introductory remarks

2 The second version has — "The Beloved of the gods speaks thus"

3 *Adhatiya* is, in Sanskrit, not *ardhatritîya*, as Mr Childers asserts, but *ardhatraya*

4 *Savachhara* or *samvachhara* would have to be translated by '*a year*,' but for the *varia lectiones* of Sahasrâm,— *saḍvaḍchhale* (formerly misread *savimchhale*), and of Rûpnâth, *chhaiachhare*, which both correspond to the Sanskrit *shadvatsaram* Instead of *sad* (compare also *saduvîsati*, Pillar-Edicts I-VI), *sa* or *sam* may, of course, be used, the following consonant being doubled, compare *sapanâla* in the Sahasrâm Edict, and *d sam-mâsike*, Pillar-Edict V

5 *Upayîte*, *upayite*, or *up te*, i e *upêtah*, is the reading of all the versions *Up te* is plain in the facsimile of the Rupnâth version, where formerly I read wrongly *papite* As Aśôka contrasts here the period *yam mayâ samghe upayîte* with that when he was *upâsake*, 'a lay-worshipper,' it appears that the phrase means that he had entered the Samgha, and had become, at least nominally, a monk, compare the Sanskrit phrases *yajñam*, *vratam*, or *brahmacharyam upa-i* The Sanskrit translation of the passage is *yan mayâ samgha upêtô bâdham cha mayâ pral rântam* The prothesis of *y* in *yîta* for *îta*, i e *ita*, may be compared with that of *v* before *u* in *vuchchati*, *vutta* (*upta*), and so forth It is common before *ê* in Marâthî words, e g *yêh* for *êha*, *yêranda* for *êranda*, etc

6 I do not think it either permissible or necessary to change, as M Senart does, the word *devehi*, which occurs in two versions, for the passage gives a good sense if *devehi* is taken as equivalent to *dêvaih saha*, as certainly may be done With this explanation, the transliteration into Sanskrit would be *Êtêna tu kâlênâmrishâ santô manushyâ mrishâ* [*kritâh*] *dêvaih* [*saha*] The general meaning is that those men who were considered to be true, i e true prophets and instructors, like the ascetics and Brâhmanas teaching the Vaishnavas, Śaivas, and other sects, were deprived of their high position by the efforts of Aśôka and lost the confidence of the people, and that their gods fell with them The Rûpnâth Edict says, l 2 — *Yi imâya kâlâya Jambudipasi amisâ devâ husu te dâni masâ kaṭâ*, and distinctly asserts the overthrow of the Brâhmanical deities Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods The question whether the Sahasrâm

Edict agrees with the Rûpnâth version or with that of Śiddâpura, or if it tells us something still different, as M Senart thinks, will be discussed on another occasion I, of course, admit that M Senart is right in rejecting Dr Bhagvânlâl's conjectural emendation *huzaṁ te* for *samta*, which, in 1877, I inserted in my text I now believe that *samta* does not require any alteration

7. *Kâmam*, 'in any case,' may also be translated by 'at his desire'

8 The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with *khudakâ cha* and ending with *pakameyu ti*, and it does not, as I thought formerly, go as far as *diyaḍhiyam vaḍhisiti* The *ti* after *pakameyu* proves the correctness of the former statement The use of an additional pleonastic *yathâ* in No II at the beginning of the sentence is in accordance with classical Sanskrit usage, see the examples quoted in the larger *St Petersburg Dictionary* under *yathâ*

9. The correct explanation of *amtâ* has first been given by M Senart If further proof were needed, it is furnished by the additional *mai*, i e *me*, of our version

10 As stated already in the introductory remarks, I still believe the word *Vyûtha* to refer to Gautama-Buddha, and the figure to the number of years elapsed since the Nirvâna. But I now admit that *Vyûtha-Vivutha* may be derived from *vivas*, and I take it as representative of *Vyushṭa* The verb *vivas* occurs indeed not rarely in the sense of 'to elapse, to pass away,' see, *e g.*, Gôbhila's *Grihyasûtra*, ii 8,— *jananâd daśarâtrê vyushṭê*, which Professor Oldenberg renders correctly "When ten nights have elapsed after (*the child's*) birth," and *Pañchatantra*, ii p. 25, l 11 (Bombay S Ser),—*anêna vârttâvyatikarêna rajanî vyushṭâ*

11 The correct beginning of the second edict has been first recognized by M Senart

12 *Garutva*, which (if the correct reading) is analogous to the form *tadatva* (Rock-Edicts, Kâlsî, X), can of course be used like *gauravа*[1] in the sense of 'respect for' *Drahyitavyam* is the future passive participle formed from the stem of the present *drahyati*, which corresponds to the Sanskrit *drihyati* It may be noted that the Pâli dictionary does not give any representative of the Sanskrit verb *drih*, though the participle *dalha* and its derivatives show that one must have existed.

13 If the reading *ku* is the correct one, the word must be taken as a representative of *khu* or *kho*, compare the Shâhbâzgarhî version of the Rock-Edicts, IV 9, *etc*

14 *Pakiti* has here either the meaning of *svarûpa* or of *yôni*, which the Sanskrit *prakriti* has so often *Dharmasya* or *âchârasya* must be understood

15 Compare Manu, ii 121 — *Abhivâdanaśîlasya nityaṁ vriddhôpasêvinah | chatvâri tasya vardhanta âyur vidyâ yaśô balam* || and the parallel passages quoted in the Synopsis to my *Translation*

No. 23 — UDAYENDIRAM PLATES OF NANDIVARMAN

BY F KIELHORN, PH D, C I E, GOTTINGEN

This inscription has been previously published, with a photo-lithograph, by the Rev. T Foulkes, in the *Indian Antiquary*, Vol VIII pp 167 ff, and in the *Manual of the Salem District*, Vol II pp 349 ff I re edit it from an excellent impression received from Dr Hultzsch, to whom the original plates, which are at Udayêndiram in the Gudiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr F A Nicholson, I C S

The inscription is on three copper-plates, each of which measures 8¾″ long by 2⅝″ high The first and second plates are inscribed on both sides, and the third is inscribed on one side

[1] See the passages quoted in the two *St Petersburg Dictionaries*

only, the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskrit), but is an endorsement in Tamil The plates are held together by a ring, 3″ in diameter and about ⅜″ thick, which is now cut It holds a circular seal, 2⅛″ in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin The engraving is good, and the writing is well preserved — Of the inscription proper (on plates i *b*, ii and iii *a*) the size of the letters is between ¼″ and ⅜′ The characters belong to the southern class of alphabets They closely resemble the characters of what the late Dr Burnell has termed the Eastern Châlukya alphabet of about A D 680 (*Elements of South-Indian Palæography*, second edition, Plate v), and differ[1] therefore decidedly from those of the Uruvupalli grant of the Pallava dynasty (*Ind Ant* Vol V p 51, Plate), with which the present inscription otherwise has much in common The language is Sanskrit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in prose — The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of *aksharas* that are devoid of meaning In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular Thus, the sign of *visarga* is throughout omitted, and similarly the sign of *anusvâra* or of the final *m* is omitted everywhere except in the word *Pallav[â*]nâm*, in line 10 We have *a* instead of final *ô* in *prapautra*, l 2, *pautra*, l 4, *-dîkshita*, l 8, and instead of final *ê* in *-râshṭra*, l 11 The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal Unaspirated letters are employed instead of aspirates in *Vaśâka* (for *Vaiśâkha*), l 19, *lavda* (for *labdha*), l 8, and *bakti* (for *bhakti*), l 6, and sonant consonants instead of surd ones in *bhaṭṭâragô* (for *bhaṭṭâraka*), l 9, and *Daitriya* (for *Taittirîya*), l 12 Besides, we find *ch* for *ś* in *Kulacharmmanê*, l 13, *tth* for *ddh* in *-âttharana* (for *ôddharana*), l 9, *dh* for *d* in *-âdhi-prâdhânai* (for *-âdi-pradânaih*), l 5, and for *ddh* in *sidhi*, l 3, and *sannadhô*, l 9, *b* for *v* in *brata*, l 7, and *v* for *p* in *uvanata*, l 3, and for *b* in *vala*, lines 1 and 14, *lavda*, l 8, and *vappa*, l 9 In lines 17 and 18 a final *m* has been five times left unchanged before a consonant, where it should have been changed to *anusvâra*, and *m* is irregularly doubled in the body of a word in *avagammya*,[2] l 14, and at the end of a word before a following vowel in °*svâsanamm=ati*° (for °*chchhâsanam=ati*°) and *sârîramm=aruha*° (for *śârîram=arha*°), in l 16 Instead of the conjunct *jñ* we have *ñy*[3] in *râñya* (for *râjñâ* and *râjñah*), in lines 1 and 2, and, to facilitate the pronunciation, a vowel has been inserted or *y* vocalised in a conjunct in *râshṭra* (for *râshtrê*) l 11, *aruhati* (for *arhati*), l 16, *salôkâ* (for *slôkâ*), l 16, *-mariyâdaśya, mariyâdeyâ, mariyâdayâ* (for *-maryâdasya* and *maryâdayâ*), lines 2, 11, and 13, and *aisvariya* (for *aiśvarya*), l 14 The vowel *ri* is represented by the syllable *ir* in *virdha* (for *vriddha*), twice in l 4, *pravirdha* (for *pravriddha*), l 5, and *bhavirdhaé* (for *abhivriddhayê*), l 14, and, on the other hand, *ri* is employed instead of *irî*[4] in *Daitriya* (for *Taittirîya*), l 12 Lastly, the short vowel *e*, which is unknown to Sanskrit, but common in Tamil, is improperly used, partly through the influence of a following *y*, in *maryâdeyâ* (for *maryâdayâ*), l 11, *iyeyâ* and *vejeya* (for *vijaya*), in lines 8, 14, and 19, and *veneya* (for *vinaya*), l 4 In addition to these errors the text contains others which need not be enumerated here — The size of the letters of the endorsement on the first side of the first plate is between ⅛″ and ¼″, the characters are Tamil and Grantha, and the language is Tamil

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[1] This difference is shown especially, *e g*, by the forms of the initial *a* and of the consonants *k*, *t*, *n*, and *r* — I may state here that in the present inscription it is often quite impossible to distinguish between the superscript *i* and *i*, and that, accordingly, in my transcript of the text, I have put *i* and *i*, where either of the two was required

[2] Here the doubling of *m* might be justified by Pâṇini, viii 4, 47

[3] It is clear that *jñ* was so pronounced by the writer

[4] *Satri* for *satra* (*sattra*) in l 7 is probably due only to an error of the engraver

The inscription professes to be one of the devout worshipper of Bhagavat (Vishnu), the law-abiding *Mahârâja* of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhâradvaja *gotra*, who is described as the son of the *Maharaja* Skandavarman (l. 6), the son's son of the *Mahârâja* Simhavarman (l. 4), and the great grandson of the *Râja* Skandavarman[1] (l. 2). It informs us (in ll. 11-14) that, from the victorious Kañchipura (l. 1), Nandivarman gave the village of Kañchivayil and four pieces of forest-land, situated in the district (*râshṭra*) of Adeyâra, to a Brâhmana inhabitant of Kañchivayil, viz. Kulasarman, who belonged to the Kausika *gotra* and to the Vêdic school of the Taittiriyas, and whose *sûtra* was the Pravachana[2]. The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment the one who should transgress the king's commands, and cites two of the ordinary imprecatory verses, and it closes (in l. 19) with the statement that this document (*paṭṭi'a*) was issued on the fifth (lunar day) of the bright half of Vaisakha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamiḻ endorsement on plate I *a* runs thus:—"In the twenty-sixth year (*of the reign*) of Madirai-konda Kô-Parakêsarivarman,[3]—we, (*the members of*) the assembly of Kañchivayil, *alias* Iganmaṟaimangalam, and we, (*the members of*) the assembly of Udayachandramangalam, (*have agreed as follows*):—We, (*the inhabitants of*) these two villages, having joined (*?*) having become one, shall prosper as one village from this (*date*)."

Without the endorsement, this inscription is very similar to the Uruvupalli grant of the Pallava *Yuvamahârâja* Vishnugôpavarman, published by Dr. Fleet in the *Indian Antiquary*, Vol. V, pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Pallavapura, but) from Kâñchîpura, and that the rulers mentioned in it are Skandavarman, Simhavarman, Skandavarman, and Nandivarman (instead of Skandavarman, Virâvarman, Skandavarman, and Vishnugôpavarman), lines 1-10 of it read much like a mutilated copy of lines 1-16 of the Uruvupalli grant, and in a similar, though perhaps less striking manner,[4] lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vishnugopavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Virâvarman and Vishnugôpavarman[5] of the one grant are identical with the Simhavarman and Nandivarman of the other. I myself am of opinion that the present inscription must, on palæographical grounds, be assigned to a later period than the Uruvupalli grant, and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document,[6] the writer of which took for his model either the Uruvupalli grant of Vishnugopavarman itself or some other inscription of the same prince.

The Tamiḻ endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes in the *Indian*

[1] For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see *Ind. Ant.* Vol. V, p. 52.

[2] The expression *Pravachana sûtra* occurs seven times in the description of the donees in the grant of Nandivarman Pallavamalla (*Ind. Ant.* Vol. VIII, pp. 276 and 277). I do not know what particular *sûtra* is referred to by it.

[3] See *South-Indian Inscriptions*, Vol. I, p. 112.

[4] Compare also lines 29-35 of the grant of Simhavarman in *Ind. Ant.* Vol. V, p. 156.

[5] Or the Simhavarman, during whose reign the grant of Vishnugôpavarman was issued.

[6] Compare also Dr. Fleet's remarks in *Ind. Ant.* Vol. IX, p. 101, and Vol. XV, p. 271.

Antiquary, Vol VIII p 273 ff Dr Hultzsch thinks that this grant and its endorsement, the characters of both of which are modern, were copied from a lost, but genuine original The original of the grant of Nandivarman Pallavamalla must now[1] be assigned to about the first half of the 8th century A.D As pointed out to me by Dr Hultzsch, the lost original of the Tamil endorsement of the grant of Pallavamalla must belong to the time of the Chôla king Parântaka I,[2] and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramangalam, which was only founded by that grant Probably both endorsements which we possess now, were copied at different times from the endorsement on the lost original of the grant of Nandivarman Pallavamalla To judge from the alphabets employed, the endorsement of the subjoined grant may actually belong to the time of Parântaka I, while the existing copy of the Pallavamalla grant and of its endorsement has to be assigned to still more recent period

As regards the localities which, in addition to Kâñchipura, are mentioned in this inscription, Mr Foulkes has already stated that the village of Kâñchivâyil, under its Sanskrit name of Kâñchîdvara, is mentioned in line 72 of the grant of Pallavamalla,[3] and that the same grant, in the word *Âśrayanadî-vishaya* in line 62, contains the Sanskrit equivalent of the term Adêyâra-râshtra[4] of the present inscription The village of Udayachandramangalam is probably identical with the modern Udayêndiram, which in another inscription is called Udayêndumangala[5]

TEXT[6]

First Plate, Second Side

1 Svasti [||*] Jita[m*] bhagavatâ râñya[7] [||*] Śrî-vijaya-Kâñchipurât=parama-brahmanyasya sva-bâhu-va(ba)l-â-

2 rjjin(t)-ôrjjita[8] vidhi-vihita-sarvva-maryâdaśya[9] râñya śrî Skandavarmmana[h*] prapautra[10] abhyarchchi-

3 ta-śakti-sidhi(ddhi)-sampannasya pratâp-ôva(pa)nata-râjamandalasya vasu(su)dhâtal-aikavîra-[11]

4 sya mâ(ma)hârâja śrî-Singhavarmmana[12] pautra dêva-dvija-guru-virdh âpachâyino[13] virdha-ve-

5 neyasya [14]saugô-hiranya-bhûmy-âdhi-prâdhanai[15] pravirdha dharmma-sañchayasya prajâ-

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See *South-Indian Inscriptions*, Vol I. pp 11 and 145

[2] See *ibid* p 112 [3] See also *Ind Ant* Vol XXII p 66 f

[4] Adeyara is either a mistake for, or an attempt to Sanskritise, Adaiyâru, 'the river of refuge,' which occurs in another Udayendiram grant, *Salem Manual*, Vol II p 371, plate vi *a*, text line 2 f

[5] See *ante*, p 75

[6] From an impression received from Dr Hultzsch

[7] This is the actual reading of the original. It is most probably intended for *rajñâ*, but this word is meaningless and superfluous here

[8] Here one or more words have been omitted Dr Fleet's Uruvupalli grant (*Ind Ant* Vol V p 51) has *-orjita kshatra tapônidheh*, the same reading we have in Dr Hultzsch's fragment, *Ep Ind* Vol I p 398, and similar expressions occur elsewhere

[9] Read *-maryâdasya râjñah*

[10] Read °*tro=bhya*°

[11] Originally *vasudhalaikara* was engraved, but the *aksharas ta* and *ka* are added below the line, and the *ka* between *vi* and *ra* is struck out

[12] Read *Simhavarmmanah pautrô*

[13] Read *-vriddh opachayinô vriddha vinayasya*

[14] The *akshara sau* before *go* is quite meaningless, what one would have expected, is *anêka gô*

[15] Read *âdi pradânaih pravriddha-*

Second Plate, First Side

6 pâlana-dakshasya saty-âtmanô [1]mahârâja-śrî-Skandavarmmana[h*] putrô bhagavata-
ba[k]ta-samp[â]-[2]
7 dita-sarvva-kaly[â*]na[h*] prajâ-samrañjana-paripâlan-ônyayêpagata-śatata-satri-
brata-[3]
8 dîkshita naika samara-sâhas-âvamardda-lavda-vijeyâ-prakâsana[4] kaliyuga-dô-
9 sh-âvaśak-dharmm-âttharana-[5]nitya-sannadhô(ddhô) bhagavaka-pânudhyato[6] vappa-
bhattâragô-pâda-bha-
10 kta[h*] parama-bhâgavatô Bhâradvâja-sagôtra[h*] Pallav[â*]nâm dharmma-
[ma*]hârâja[h*] śrî-Nandivarm[mâ?]

Second Plate, Second Side

11 na[7] Adêyâra-râshtira Kâñchivâl-grâma âranya-kshêtra-chatushtayañ=cha pûrv-
ôpabhukta-mariy[â]-
12 deyâ[8] Kâñchivâyil-v[â*]stavyâya brahmâna[9] Kausi(śi)ka-sagôtr[â*]ya Daitriya-
charanaya[10] sûtrata
13 Pravachanâya Kulacha(śa)rmmanê brahmadê-mariyâdayâ[11] sarvva-parihâr-ôpata[12]
dêva-bhô-
14 ga-hala-[13]varjjam=asmad-âyu-vala-vejeya-aisvariya-bhavirdhaê[14] dattavâ[n ||*] Tad=
avagammya[15] sa-
15 rvva-parih[â*]rai[h*] K[â*]ñchivâyil-grâma[m]=âranya-kshêtra chatushtayañ=cha
parihârai[16] pahârata [|*] Yô=[17]

Third Plate, First Side

16 smasvâsanamm=atikrâmê śa pâpa śârîramm=aruhaty=âpi chatra brahma-gîtâ[h*]
salôkâ[18] bhavanti [|*]
17 [19]Bhûmi-dânam=param(m)=dânam(m)=na bhûtam(m)=na bhati(vi)shyati [|*] sêva[20]
haranât=sapân=na bhûtam(m)=na bhavishyati [||*]

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[1] The *akshara ja* is engraved below the line [2] Read *bhagavad bhakti-sampâ*

[3] I believe the intended reading to be *-paripâlan odyôga satata satira-vrata dîkshitô*, compare the Uruvupalli grant, line 10

[4] Read *labdha vijaya yaśah prakaśah*, see *ibid* line 11

[5] Read *âvasanna dharm oddharana*, see *ibid* line 12

[6] Read *bhagavat pâdanudhyâto bappa bhaṭṭaraka pada*

[7] This *akshara* looks as if it had been struck out Perhaps °*varmmana* may have been originally engraved, and this may have been altered to °*varmma* Read °*varmm=Adêyara-râshtrê Kañchivâyil gramam=*

[8] Read *-maryâdayâ* [9] Read *brâhmanâya*

[10] Read *Taittirîya charanâya Pravachana sûtraya* The word *sûtrata* of the original is evidently intended for *sûtratah*

[11] Read *brahmadêya-maryâdayâ* [12] Read *-ôpêtam*, compare *Ind Ant* Vol V p 156, line 25

[13] The *akshara la* of *hala* is engraved below the line

[14] Read *asmad ayur bala-vijay aisvary abhivriddhayê* As the donor is spoken of in the third person, one would have expected *sv-âyur-* instead of *asmad ayur*

[15] Read °*gamya*

[16] What was intended, is probably *parihârata parihârayata cha*, compare *Ind Ant* Vol V p 156, line 30, and p 52, line 29

[17] Read *Yô=smach chhâsanam=atikrâmêt=sa pâpah śârîram dandam=arhati* || *Api ch=atra*, compare *ibid.* p 52, line 30, p 137, line 4, and p 156, line 30

[18] Read *slôkâ*

[19] Metre Slôka (Anushṭubh), and of the next verse — Read *-danât=param*

[20] Read *tasy=aiva haranât=pâpam*

18 Śva-dattam=para-dattam=va[1] harêti vasunvarâ [|*] sata-sahasrasya hantu[h*] pivati kilvisha[m=i]-
19 ti [||*] Pravardhamâna-vijeya-râjya-pratasatsarê[2] Vaśâka-mâsê śukuksh[e] pañchamyâ[m*] datt[â*] pattikâ [||*]

Endorsement First Plate, First Side [3]

1 Madirai-ko[n]da Kô-Pparakêśaripanmar[kku] yând=irubattârâva-
2 [du] Kâñchivâyil âgiya Iganmarâimangalattu sa-
3 bhaiyômum U[d]aiyaśandiramangalattu sabhai-
4 yômum [|*] ,ivv-irand=urômun=gûdi[4] onr=âyiṉamaiyil
5 idaṉ mêṟ=pattadu ôr-ur=ây[5] vâḷvôm=â[ṉô]m [||*]

No 24 — UNAMANJERI PLATES OF ACHYUTARAYA, SAKA-SAMVAT 1462

By F. Kielhorn, Ph D, C I E, Gottingen

These plates were found by Mr M Aiyasvâmi Aiyar, Inspecting Schoolmaster of the Chingleput tâluka, in the possession of the Munsif of the village of Ûnamâñjeri, four miles east of the Vandalûr Railway Station At Dr Hultzsch's request, they were lent to him by the Tahsildar of Chingleput, and I now edit the inscription from two excellent impressions, supplied to me by Dr Hultzsch

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph Each plate is between $7\frac{5}{16}''$ and $7\frac{3}{4}''$ broad, and, including the arch at the top, about $10\frac{3}{8}''$ high, and the writing runs across the breadth of the plates The plates are held together by a ring, which had been cut before they were received by Dr Hultzsch It is about $3\frac{1}{8}''$ in diameter and $\frac{3}{8}''$ thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed This seal is $1\frac{3}{8}''$ in diameter It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion, otherwise the plates are in a perfect state of preservation The writer and engraver have done their work fairly well, but they have omitted ten *aksharas* (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 149-150, not to mention minor errors — The characters are Nandinâgarî, excepting the word *śrî-Virupâksha* in line 199, which is in large Kanarese characters The inscription offers the rare sign for *jh*, in the word *pîtôjhitas* (for *pîtôjjhitas*) in line 77, and it has a sign for the rough *r*, which is like the ordinary sign for *r* combined with the superscript sign for the same letter, in the words *mûṟu*, l 82, *Śemkalanîṟpattu*, l 99, and *Uṟuvâr*, l 148 The average size of the letters is about $\frac{3}{16}''$ — The language is Sanskrit, and, excepting the words *śrî-Ganâdhipatayê namah* at the commencement of line 1, the whole is in verse

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[1] Read *Sva dattam=para-dattam vâ yô harêta vasundharâm | gavâm śata-*
[2] Read *-vijaya-rajya-prathama-samvatsarê Vaisakha masê sukla-pakshê*
[3] The text and translation of this endorsement have been supplied by Dr Hultzsch
[4] Read *ûrômun* [5] Read *ur*

The orthography calls for few remarks The palatal sibilant is five times employed for the dental (*e g* in *babhâśś*, l 19), and once (in *tithiśv=*, l 63) for the lingual, and the dental sibilant twice for the palatal (in *amburâsî*, l 47, and *visva*, l 117), and once (in *nisphalam*, l 193) for the lingual The sign of *visarga* is nine times wrongly omitted, mostly before the word *śrî* And *b* is three times used instead of *bh*, in *tapôbir* and *buja*, l 7, and *mahîbujâm*, l 12 Besides we need only notice here that the word *Panktiratha* (=Daśaratha) is spelt *Pantiratha*, in l 24, and *tâmra tâmmra*, in lines 188 and 190 — Of Sanskrit words which either are not given by the dictionaries, or have as yet been met with only in lexicographical works, our text only offers *kâpâlikâ*, 'a cloud (of dust),' l 48, *Pûshaja*, 'the son of the Sun,' *i e* Karna, and *amhati*, 'a gift,' the two last in the *biruda Pûshaja-darpa-hrid-amhati-śaumda*, 'fond of bestowing gifts which take away the pride of Karna,' in line 81 Like other inscriptions of the same dynasty,[1] this one also contains the Kanarese *birudas Bhâshege-tappuva-râyara-gamḍah*, 'the disgracer of those kings who break their word,' in l 80, and *Mûru-râyara-gamdah*, 'the disgracer of the three kings (of the South),' in l 82, and it similarly employs the *biruda Himdurâya-suratrânah*, 'the Sulṭân among Hindû kings,' in l 84, and has several times the Kanarese words *râya* and *mahârâya* for *râjan* and *mahârâja* In l 184 we also have *râyasa*, 'a secretary,' and in l 194 (only by a mistake of the writer) *varusha*, and several terms and names which are not Sanskrit occur in the description of the village in lines 97-99, and in the list of the donees which commences in line 120

The inscription is one of the king **Achyutêndra**, or **Achyutarâya**, or **Achyutêndra-mahârâya** of Vijayanagara It clearly divides itself into two parts. The first part, up to l 91, gives in thirty eight verses a eulogistic account of Achyutêndra and some of his predecessors, and the second part, from l 91, records the grant of a village, made by the king in Śaka-Samvat 1462

Of the thirty-eight verses with which the inscription opens, twenty-two (*viz* the verses 1, 3-13, and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of Achyutêndra's immediate predecessor Krishnarâya, edited and translated by Dr Hultzsch in the *Epigraphia Indica*, Vol I p 361 ff And, omitting mythical beings, the genealogy furnished by these verses, as given by Dr Hultzsch, *ib* p 362, is this —

1 Timma, md Dêvakî
|
2. Îśvara, md Bukkamâ
|
3 Narasa or Nrisimha
|

a by Tippâji— | *b* by Nâgalâ—
4 Vîra-Nrisimha (or -Nârasimha). | 5 Krishnarâya

Beyond what appears from this tabular statement, the verses referred to contain hardly any historical information whatever [2]

Verse 14[3] of the present inscription records that the king **Nrisimha** (Narasa) from a third wife, **Ôbâmbikâ-dêvî**, had one more son, named **Achyutêndra**, and verse 25 states that this prince, the younger brother of **Krishnarâya**, on the death of that king, succeeded him [4] The seven verses (26-32) which follow—some of them imitations of preceding verses—eulogize

[1] See, *e g*, *Ep Ind* Vol I p 363 [2] See Dr Hultzsch's remarks, *ib* p 362

[3] Verse 2, which is not in the Hampe inscription, invokes the protection of the god Hari (Vishnu) It is found also in other Vijayanagara inscriptions

[4] The latest date for Krishṇarâya, known to me from published inscriptions, corresponds to Friday, 23rd April, A D 1529, and the earliest date for Achyutarâya to Monday, 15th August, A D 1530, see *Ep Ind* Vol I p 399, and *Ind Ant* Vol IV p 329

Achyutêndra in the ordinary conventional manner Verses 33 37 give a string of *birudas* of his which are not new to us,[1] and record (as the Hampe inscription does of Krishnarâya) that he was waited upon by the kings of Aṅga, Vaṅga, and Kaliṅga And this part of the inscription ends with another verse in praise of Achyutêndra, which is merely an imitation of verse 24 of this same inscription

According to verses 39-53 (in lines 91-115) the *Mahârâya* Achyutêndra, being on the bank of the river Tungabhadra, on the 12th lunar day of the bright half of Kârttika— the day when the god Vishnu rises from his sleep—of the year 1462 of the era of Śâlivâha, which was the (Jovian) year Sârvari, in the presence of the god Vitthaleśvara,[2] and surrounded by many holy men granted the village of Uhinai, which (apparently in consequence of this grant) was also called Achyutendramaharâyapura, to a number of Brahmanas learned in the Vêdas and famous for their knowledge of the *Śâstras*, the king having been requested to do so by his trusted minister,[3] the chief of the *Nâyakas* Virupaksha, who was born in the family of Ananta and is described as the moon of the sea of the [Â]dhyappendra *Nâyakas*[4] The village of Uhinai, thus granted by Achyutêndra (in terms which are common to the copper-plate grants of the Vijayanagara kings), was situated in the Śenkalanirpattu *sîmâ* of the Kumuli *nâdu* of the Randayira-mahaveli *pattu* of the Âmuru *kota* of the Padavidu *mahârâjya* of the Jayankonda-Choḷa *mandala*, and lay to the east of the village of Ayyañcheri, to the south of the village of Kulappaka, to the west of the villages of Nallampâka and Vênkampâka, and to the north of the village of Arunkâl

The date, given in the preceding paragraph, does not admit of verification, but the fact that it fell in the Jovian year Śârvari shows the year to have been Śaka-Samvat 1462 expired, and for this year the 12th of the bright half of Kârttika would correspond to the 12th October, A D 1540

As regards the localities, Uhinai, according to Dr Hultzsch, must be the former name of the very Unamâñjeri where the plates were found, for by the *Chingleput Taluk Map* this village lies to the east of Ayyañjeri, to the south of Koḷappâkkam, to the north-west of Nallampakkam, and to the north of Aringal, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai Senkalanirpattu, the name of the *sîmâ* to which Uhinai belonged, appears, also according to Dr Hultzsch, to be an older form of Śengalpattu[5] (Chingleput), and Kumuli, from which the *nâdu* was called, is the modern Kumiḷi,[6] in the Chingleput talukâ, south of Aringal Randâyira-mahâveli, the name of the *pattu*, Dr Hultzsch informs me, would mean 'the two thousand great *vêlis*,' *vêli* being a measure of land The Âmûru *kota* Dr Hultzsch[7] considers to have been named after Âmûr *or* Âmbûr, a town in the Vêlur taluka of the North Arcot district, and the Padavidu *mahârâjya*, according to the same scholar,[8] was called after a town now named Padavedu in the Polûr tâlukâ of the same district The Jayankonda-Chôla *mandala* is frequently mentioned in Vol I of Dr Hultzsch's *South-Indian Inscriptions*

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[1] Compare *Ep Ind* Vol I p 365, verses 25 28

[2] This beautifully sculptured temple (No 4 on the *Madras Survey Map of Hampe*) is still in tolerably good preservation It contains inscriptions of Krishnarâya and Sadâśiva, see Dr Hultzsch's *Progress Report* for December 1888 and January 1889

[3] The term in the original (l 108) is *svami-karya dhuriṇa*, 'able to bear the burden of the business of his master'

[4] On the officials, so named compare Dr Hultzsch in *Ind Ant* Vol XIII p 127

[5] Śenkalanirpattu, according to Dr Hultzsch, is an incorrect spelling of Sengaḷunîr pattu, 'the town of the red lotus,' while Sengal pattu apparently means 'the town of bricks'

[6] Kumiḷi nâdu (in Âmûr kôttam in Jayankonda Chôḷa maṇḍalam) occurs also in a Tirukkaḷukkunram inscription of Kulottuṅga I, *Ind Ant* Vol XXI p 284

[7] See *South Indian Inscriptions*, Vol I p 126 [8] *ib* p 83, and *ante*, p 36, note 6

To proceed with our analysis of the inscription, the village of Uhinai (or rather the income from it), according to verse 54 (ll 115-117), was divided into 60 *vrittis*, or shares[1] Of these, one *vritti* and a quarter were set aside for the benefit of the god Raghunâtha (Vishnu), and the same amount was reserved for the worship of the god Chandîsvara (Śiva, vv 55 and 56)[2] The bulk was distributed, in amounts ranging from a quarter of a *vritti* to five *vrittis*, among forty-eight Brâhmanas who are named in the verses 57-104 (ll 120-179) Each of these verses[3] gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the *gôtra* or *anvaya* of the latter, and the Vêdic texts studied by him The names of the donees and their fathers' names which occur in vv 57-104, arranged in alphabetical order, are the following —

Achchân, v 75, Anna, v 96, or Annan, v 83, Anantabhatta, v 76, Anantaya, vv 86, 97, Appan, v 82, Appaya, vv 85, 98, Ammaya, v 103, Allâlabhatta, v 79, Âchchân, v 87, Ânaikkuta, v 79, Kâchanâdhvarin, v 57, Kâchambhatta, v 61, Kâmâbhatta, vv 90, 95, Kâlahastin, v 99, Kâlahastibhatta, vv 70, 101, Kuppaya, v 89, Kondapa, v 94, Koṇḍaya, vv 91, 101, Gangâdharabhatta, v 60, Gautam[a]bhatta, v 64, Chautikanti-Râmârya, v 69, Chaundibhatta, vv 70, 71, Timmaya, vv 88, 91, 103, Timmâjyôtishika, vv 58, 102, Timmâbhatta, vv 62, 72, Timmâvadhânin, vv 59, 61, Tiruvênkam-Uda[i]yâr, vv 84, 98, Durgâbhatta, v 57, Dêvarêbhatta, v 65, Dharmaya, v 82, Nadabhârata-Nâgârya, v 92, Nayinâr, vv 78, 84, 89, 97, Nâgappa, v 95, Nâgâbhatta, vv 67, 68, Nârâyana, vv 80, 93, Nârâyanârya, v 86, Padmaya, v 100, Per[i]ya-Perumâl, v 75, Pannaya, v. 90, Basavâbhatta, v 63, Bhûtanâtha-śrî-Chittibhatta, v 74, Bhairavabhatta, v 59, Mandala, v 88, Mandala-śrî-Purusha, vv 80, 93, Mallâvadhânin, v 73, Mallubhatta, vv. 65, 99, Râghavabhatta, v 66, Râma, vv 77, 81, Râmaya, v 94, Râmâbhatta, v 74, Lakshmanabhatta, v 64, Laddagiri-Timma, v. 72, Lingaya, v 92, Lingâbhatta, vv. 67, 71, 100, Varadaya, v 87, Varadâbhatta, v 69, Vitthalabhatta, v 66, Virûpakshabhatta, v 63, Vîrarâghava, v 62, Vênkadatt-Appa, v 81, Vênkadatt-Uṛuvâr-ârya, v 77,[4] Sinniyappa, v 83, Śellappa, v. 96, Śrîdharabhatta, v 73, Sabhâpati-kavîndra, v 104, Sômavâra-śrî-Gurvaya, v 60, Sômâśi, v 85, and Svayambhûnâtha, v. 104

The *gôtras* or, as they are here commonly called, *anvayas* of the donees were those of Kâśyapa, vv. 57, 60, 75, Kauśika, vv 82, 83, 85, 88, Gautama, v 74, Bhâradvâja, vv 59, 61, 62, 65, 69, 76, 79-81, 84, 86, 87, 89-94, 96, 98, 99, Maudgalya, v 63, Maunabhârgava, vv 58, 102, Vatsa, vv. 66, 97, Vasishtha, v 72, Viśvâmitra, vv 64, 67, 68, 70, 71, 95, Samkriti, v. 77, Sâvarna, v. 104, and Harita, vv 73, 100, 101, 103

Twenty-one donees were students of the Rigvêda (*bahvricha*), eighteen students of the Yajurvêda (*yâjusha*), and one (in v 104) was a student of the Sâmavêda (*sâmaga*) Six followed[5] the *sûtra* of Drâhyâyana, and one (in v 103) that of Âpastamba

After having enumerated the donees, our inscription, in verses 105-108 (ll 180-185), further states that the Brâhmanas, to whom the sixty *vrittis* had thus been assigned in the village, made up thirty additional *vrittis*[6] and gave these, as a preferential share, to the

[1] The sum of the *vrittis*, specified in vv 55 104, actually is 60¼

[2] Raghunâtha and Chandiśvara were evidently the names of the temples of Perumal (Vishnu) and Îśvara (Śiva) at Uhinai (Ûnamâñjêri)

[3] Verse 78 (in ll 149 150) is mutilated

[4] These two names are derived from Vêngadam, the Tamil name of the holy mountain near Tirupati in the North Arcot district

[5] The original text somewhat oddly says that they were 'born in the *sûtra* of Drâhyâyana (or Âpastamba), see vv 85-87, 89, 96, and 103

[6] It is not quite clear to me whether these thirty *vrittis* were taken from the portions which, according to what precedes, had been assigned to the Brâhmanas, or whether the village of Uhinai had originally been divided into ninety *vrittis*, of which the aforesaid donees at once set thirty aside for the minister The former arrangement appears to me to be the one which is indicated by the wording of the text

minister, the secretary (*râyasa*) Venkatâdri,[1] a son of the minister Timmaya and grandson of the minister Mosalimadûvirama, who belonged to the *gôtra* of Harita, was a distinguished student of the Yajurveda, and followed the *sûtra* of Âpastamba

Verse 109 then states that this is an edict (*sâsana*) of Achyutarâya Verses 110 and 111 add that this edict on copper, by the order of the *Mahârâya* Achyutêndra, was composed by Sabhâpati, and engraved by Vîranâcharya, the son of Mallana And the inscription ends with five of the ordinary benedictive and imprecatory verses Below it is engraved, in large Kanarese characters, the word *srî-Viru(rû)pâksha*

TEXT[2]

First Plate

1 Śrî-Ganadhipatayê namah |(||) [3]Namas=tumga-siraś chumbi-chamdra-châma-
2 ra châravê | trailokya-nagar-arambha-mûlastambhaya Śambhavê |(||) [1*] Harêr=hlâ-
3 varabasya damshtra-damdah ssa[4] patu vah | ¡Hêmâdri-kalaśâ yatra dhâtrî chchha-[t*]tra-śri-
4 yam dadhau |(||) [2*] Kalyânay=âstu tad=dhâma p[r*]atyûha-timir-âpaham | yad=Gajô=py=Aga-
5 j-odbhûtam Harin=âpi cha pûjyatê |(||) [3*] Asti kshîramayâd=dêvair=mathya-mânân=ma-
6 hâmbudhêh | navanitam=iv=odbhûtam=apanî[ta*]-tamô mahah |(||) [4*] [5]Tasy=âsît=tanayas=tapô-
7 bi(bhi)r=atulair=anvartha-nâmâ Budhah |[6] punyair=asya Purûravâ bu(bhu)ja-balair=âyu[r*]=dvi-
8 shâm nighnatah | tasy=Âyur=Nahusho=sya tasya pu(pa)rushô yuddê(ddhê) Ya-yatiditau[7]
9 khyatas=tasya tu Turvasur=Vasu-nibhah śrî-Dêvayânî-patêh |(||) [5*] [8]Tad-vamśê Dêvaki-
10 janir=didipê Timma-bhûpatih | yaśasvî Tuluv-êmdrêshu Yadôh Krishna iv=anva-
11 yê |(||) [6*] Tatô=bhûd=Bukkamâ-jânir=Îśvara-kshitipalakah | atrâsam=agunabhram-
12 śam mauli-ratnam mahîbu(bhu)jam |(||) [7*] Sarasâd=udabhût=tasmân=Naras-âvanipâla-
13 kah | Dêvakî-namdanât=Kâmô Dêvakî-namdanâd=iva |(||) [8*] [9]Vividha-sukrit-ôddâ-
14 mê Râmêśvara-pramukhe muhur=mudita-hridaya sthânê sthânê vyadhatta yathâvi-
15 dhi [|*] budha-parivritô nânâ-dânani yô bhuvi shôdaśa tribhuvana-jan-ô-
16 dgitam spî(sphî)tam yaśah punaruktayan |(||) [9*] [10]Kâvêrîm=âśu ba[d*]dhvâ bahala-jala-
17 rayam tâm vilamghy=aiva[11] śatrum jîva-grâham grihîtvâ samiti bhuja-balâ-
18 t=tam cha râjyam tadîyam | kritvâ Śrîramga-pûrvam tad=api nija-vaśê pattanam
19 yô babhasê(se) |[12] kirtti stambham nikhâya tribhuvana-bhavana-stûyamân-âpadânah [|| 10*]

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[1] This name occurs (with the date A.D 1536) in the list of great ministers and chiefs during the reigns of Krishna, Achyuta, and Sadâśiva, compiled by Mr R Sewell, *Lists of Antiquities*, Vol II p 249

[2] From impressions supplied to me by Dr Hultzsch [3] Metre of verses 1-4 Ślôka (Anushtubh)

[4] Read *sa* [5] Metre Sârdûlavikrîdita

[6] This sign of punctuation is superfluous [7] Read *Yayatih kshitau*

[8] Metre of verses 6-8 Ślôka (Anushtubh) [9] Metre Harinî.

[10] Metre of verses 10 and 11 Sragdharâ.

[11] The original has a sign of punctuation between *ghyai* and *va*

[12] This sign of punctuation is superfluous

20 Chêram Chôramlam[1] cha Pâ[m*]dyam tam=apı cha Madhurâ-vallabham nıma-
bhûsham |[2] vîry ô
21 dagram Turushkam Gajapatı-nıpatım ch=âpı jıtvâ tad anyan | â-Gangâtî-
22 ra-Lamkâ-prathama-charama-bhûbhıt-tat âmtam nıtâmtam |[2] khyâtıh kshonîpatınam
23 srajam=ıva śıasâm śâsanam yô vyatânît |(||) [11*] [3]Tippâjı-Nâgalâ-de-[4]
24 vyor=ıva Nrısım(sım)hê[m*]dra[t*=]tasmât=Pan[k*]tırathıd-ıva |(||) [12*] Vıran
vınayınan
25 Râma-Lakshmanâv=ıva namdanau | jâtau Vıra-Nrısımhe[m*]drâ(dra)-Krıshnaraya-

Second Plate, First Side

26 mahîpatî |(||) [13*] Asmad=Ôbâmbıka-dêvyâm=Achyutendra-mahîpa
27 tıh | Dêvakyâm Danujârâtır=Vasudêvıd=ıv-âbhavat |(||) [14*] [5]Vıra-srı-Nara-
28 sımhas=sa Vıjayanagarô ratnasımhâsana-sthah kırttya nıtya nırasyan-Nrıga-
29 Nala-Nahushân=apy=avanyâm=ath=ânyan | â Sêtor-â Sumêror-â nıhsıra-nu-
30 tah svaıram=â ch=ôdayâdıer=â pâschaty-âchal-amtad-akhıla-hrıdayan-â, rıjya rıjyam
31 śasâsa |(||) [15*] Nînâ-dânâny=akârshıt=Kanaka sadrsı yah śrı-Vırûpakshadeva-stha-
32 nê śrî-Kâlahast-îsıtur=apı nagnê Vêmkatâdrau cha Kamchyam | Śrıśaile Śo-
33 naśailê mahatı Harıhaıê=hôbalê Samgamê cha |[6] Śrî ranga Kumbhaghôrê hata-ta-
34 ması Mahânamdı-tîrtthê Nıvrıttau |(||) [16*] Gôkarnê Rama-sêtau jagatı tad-
ıtarêshv=a-
35 py=aśêshêshu punya-sthanêshv=ârabdha-nânâvıdha-bahala-mahadan-vâr pra-
36 vâhaıh | yasy=ôdamchat-turamgah-prakara-khura-rajah-sushyad-ambhodhı-magna-[7]
kshmâbhrı-
37 t-paksha-chchhıd-ôdyattara-tku(ku)hsadhar-ôtkamthıta[8] tku(ku)mthıt=abhut |(||) [17*]
Brahmâmdam vı-
38 śva-chakram ghatam=udıta-mahâbhûtakam ratna-dhênum sapt=âmbhôdhınıs=cha kalpa-
kshıtı-
39 ruha-latıkê kâmchanîm kâma dhenum [1*] svarna-kshmâm yo hırany-asva-
ratham=apı tu-
40 lâ-pûrusham gô-sahasram |[9] hêm-âśvam hêma-garbham kanaka-karı-ratham pamcha-
lâm-
41 galy=atânıt |(||) [18*] Prâjyam[10] prasâsya nırvıghnam rajyam dyam=ıva śâsıtum |
tasmı-
42 n=gunêna vıkhyâtê kshıtêr=ımdrê dıvam gatê |(||) [19*] Tatô=py=avârya-vınyah srı-
Krıshnarâ-
43 ya-mahîpatıh | bıbharttı manıkeyûra-nıvıśêsham mahîm bhujê |(||) [20*] Kırttyâm
ya-
44 sya samamtatah praśrı(srı)tayâ vıśvam ruch-aıkyam [12]vrajêd=ıty=âśamkya purâ
Purârı-

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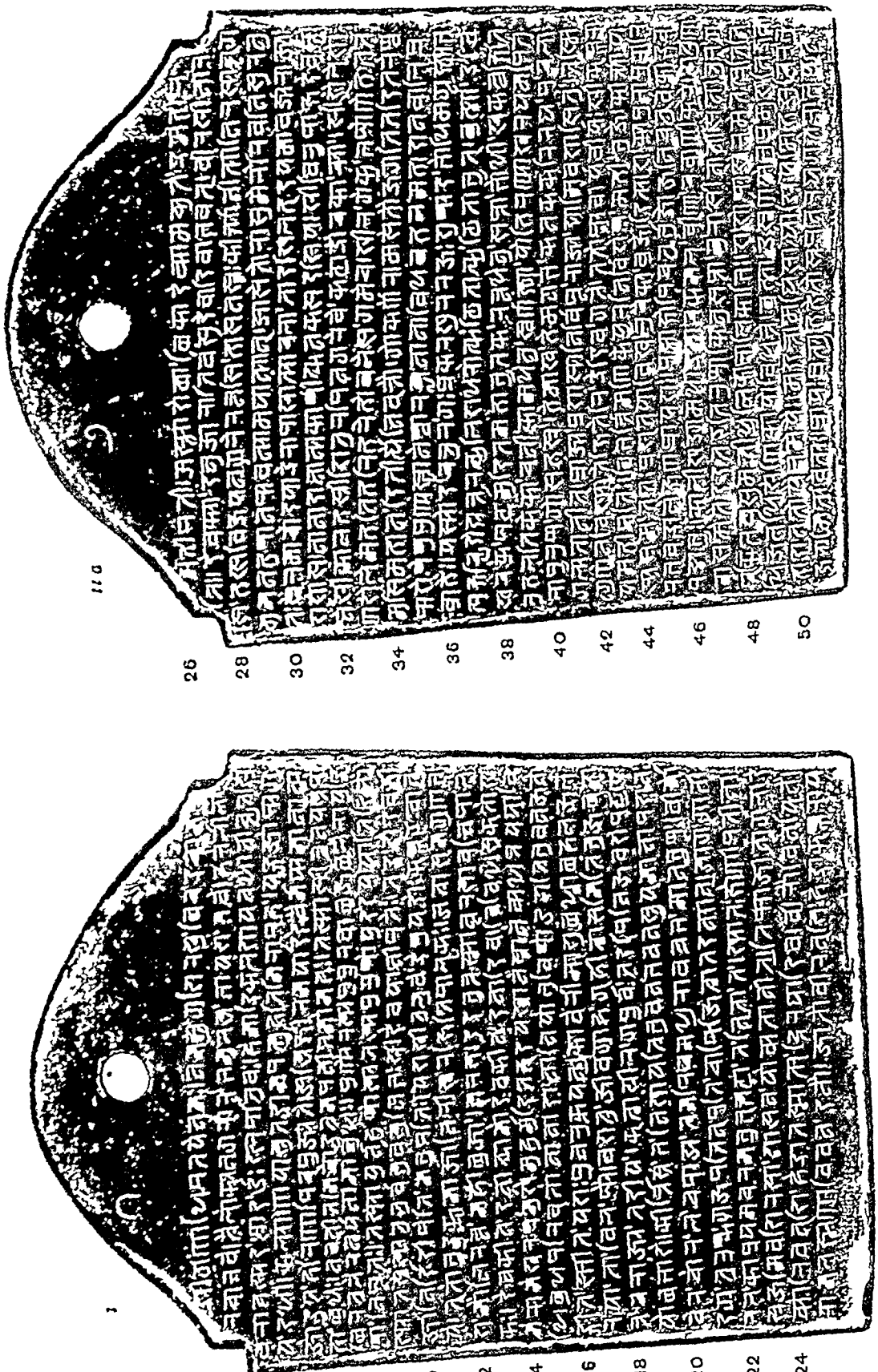
[1] Read *Chôlam* [2] These two signs of punctuation are superfluous
[3] Metre of verses 12 14 Ślôka (Anushtubh)
[4] Here the following *aksharas* have been omitted *vyôh Kausalyâ srî Sumitrayôh | dê*
[5] Metre of verses 15 18 Sragdharâ
[6] This sign of punctuation is superfluous [7] Read *turamga prakara*
[8] The reading *ôdyattara-* also occurs in v 17 of the Hampe inscription, and in v 17 of a copper-plate inscription of Sadâśiva, of which Dr Hultzsch has sent me an impression I nevertheless consider it to be a mistake for *-ôdyat kara-*
[9] This sign of punctuation is superfluous
[10] Metre of verses 19 and 20 Ślôka (Anushtubh) [11] Metre Śârdûlavikrıdıta.
[12] The original has a sign of punctuation between *vraje* and *d*

Unamanjeri Plates of Achyutaraya —Saka-Samvat 1462

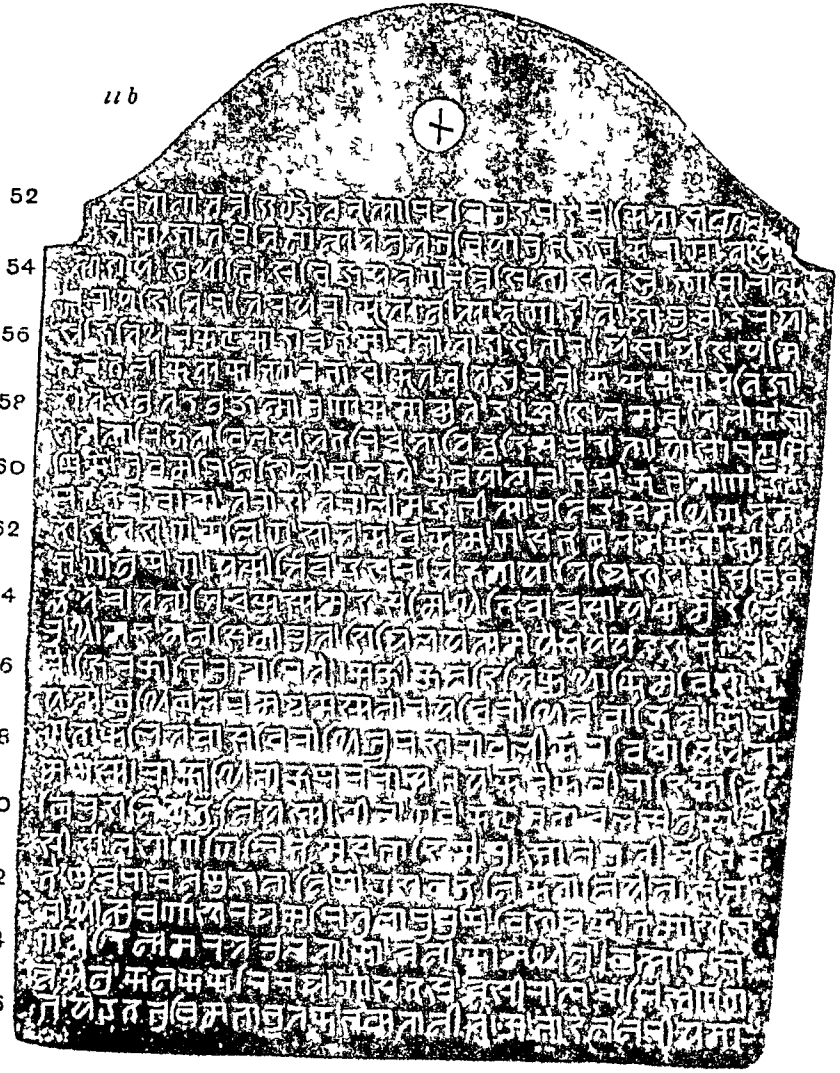


W GRIGGS PHOTO-LITH

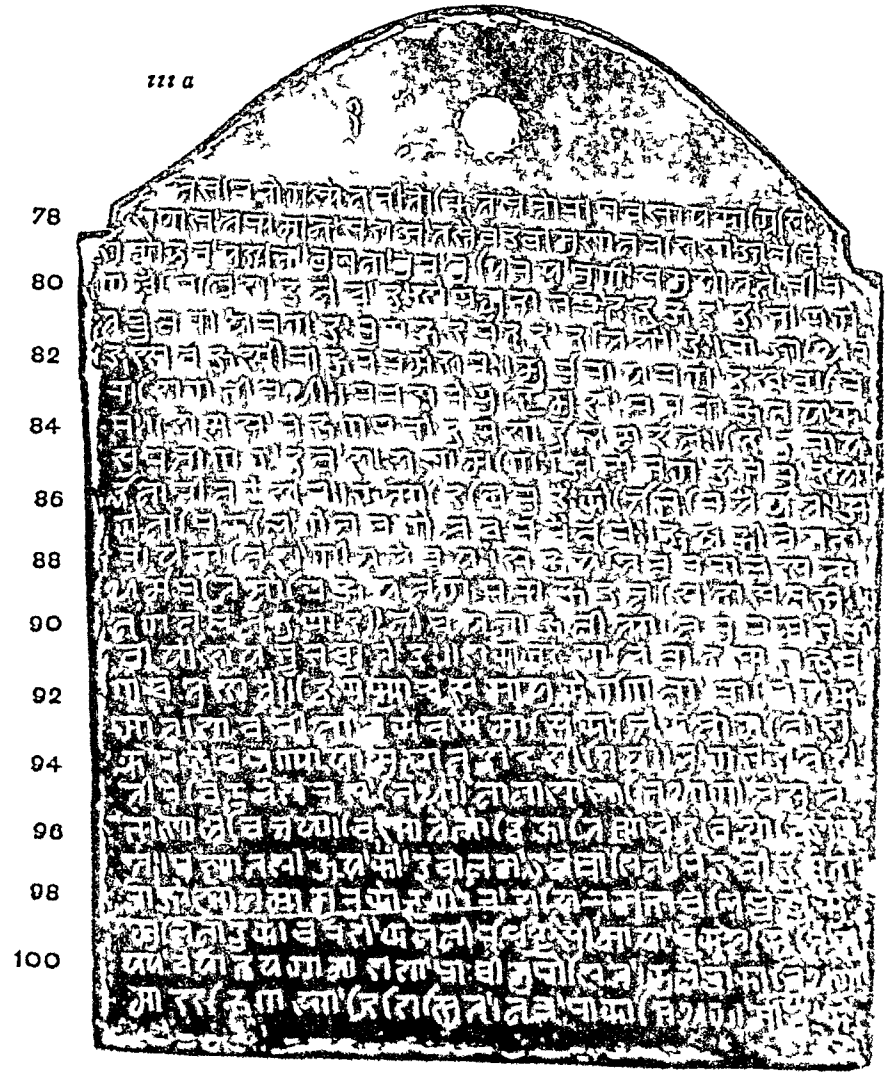
SCALE 5

E HULTZSCH

11 b



111 a



45 r=abhavad=bhal-ekshana[h*] prâyaśah | Padmâkshô=pi chatur-bhujô=jani chatur-
vaktrâ=dbhava-[1]
46 t=Padmabhuh |[2] Kali khadgam=adhâd=Ramâ cha kamalam vînâm cha Vâni
karê |(||) [21*] Śatru(trû)nam[3]
47 vasam=etê dadata itu rusha kim nu sapt=âmburâśi(sîn=) nânâ-sênâ-ttu(tu)ramga-
48 tri(tru)ṭita-vasamati dhûli-kapalikabhih | śam(sam)śôshya svairam=êtat-pratini-
49 dhi-jaladhi s[r]ênikâ yô vidhattê |[4] brahmâmda svarnamêru-pramukha-nija-ma-
50 hâdana-toyair=amêyaih |(||) [22*] Mad-dattâm=arthi-sârtthâ[h*] śriyam=iha
sachiram bhum-
51 jatâm=ity=avêtyah |[5] prâyah pratyuha-hêtôs=tapana-ratha-gatêr=âlayân=dê-

Second Plate, Second Side

52 vatanam [|*] tat-tad-dig-jaitra-vri[t*]ty=api cha biruda-padair=amkitâ[m*]s=tatra tatra
53 stambhan(ñ)=jata pratishthan=vyatanuta bhuvi yô bhubhrid=abhramkash âgrân |(||)
[23*] Stu-
54 ty-udaryah sudhibhih sa Vijayanagarê [ra*]tnasimhâsana-sthah kshmâpâlân=Kri-
55 shnaraya-kshitipatir=adharikritya nityam Nrig-âdin | â pûrvâdrêr=ath=â-
56 stakshitidhara-katakad=a cha Hêmâchal-âmtâd=â Sêtôr=artthi-sârtha-śriyam=i-
57 ha bahahkritya kirttyâ babhasê[6] |(||) [24*] Kritavati[7] sura-lôkam Krishnarâyê
nij am.
58 sam tad=anu tad-anujanma punya-karm=Âchyutêmdrah | akhilam=avani-lôkam sv-âm-
59 śam=ety=âri-j[ê]ta vilasati Hari-chêtâ vidvad-ishta pradâtâ |(||) [25*] [8]Yô=sau patt-
abhi-
60 shikto bhuvam=api nikhilam palayêm[9] jaitra-yâtr-ârambhai(bhê) samjrimbhamân-
odbhata-
61 pataha rav-achamta-rodô-mtaralê | Madram bhîty=âpanidram samadhigata-ma-
62 hâśaila-śrimgam Kalimgam satamkam Vamka(ga)m=Amgam saha-balam=akarôśch(ch)=
chi aurya-
63 bhaing-anushamgam[10] |(||) [26*] [11]Yat-kîrtti-chamdraś=charati kshamâyâm
tithisv(shv)=aśêshasu viva-
64 rddhatê cha | tanôti chakrasya mudam samimdhê divâ cha sâyam kumudair=vi-
65 rumdhe |(||) [27*] Madam[12] manasi mârutam sithilayaty=amêyai[sta ?]yair=yad-aśva-
patali khu-

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[1] Read -eal'ró=bhara [2] This sign of punctuation is superfluous.

[3] Metre of verses 22 24 Sragdharâ. [4] This sign of punctuation is superfluous

[5] Read sarê'ya prâyah. The reading alayân at the end of this line is preferable to the reading âlayam of other inscrip' ons

[6] The Hampe inscription of Krishnarâya, v 29, reads samimdhê [7] Metre Mâlinî.

[8] Metre Sragdharâ. [9] Read palayañ=

[10] The sense would be better expressed by vânushaktam, but I have no doubt that the above reading is correct.

[11] Metre Upajâti

[12] Metre Pri'hvi — This verse clearly is an imitation of part of v 22, above, and its general sense is not doubtful The text of it, also, with the exception of a single akshara, is quite clear in the impressions But the end of the first Pâda (layair or alayair) yields no sense, and I fail to see the construction of the verse, as read above I feel almost certain that, in the first Pada, we ought to read śithilayanty= (instead of śithilayaty=) and to take this to qualify aśva-patali, and that in the last Pâda we should read ambudhim and (qualifying this) raya tiródhinam rôjinam For the rest, I would suggest, with some diffidence, reading ameyais=tamô (instead of ameyaistayair) and bala-(or para-)pramathan ádyatô (instead of bala pramathamasyanô) With these alterations the meaning of the verse would be about this "Seeing how the multitude of his horses, humbling the conceit of the winds, has created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether, eager to destroy the opponent forces, Achyutêndra angrily is drying up the ocean, because it impedes the progress of his chargers"

66 raih kshi[ti*]-rajôbhir=utthâpitaih | ajîjanad=iti krudhâ kim=u visôsha-
67 yaty=ambudhi-bala-pramathamasyanô raya-virôdhinam vâjinam |(||) [28*] Kârâ-[1]
68 grih-âkalita-vâsa-virôdhi-bhûpa-dâi-âvalî-kara-vichâlita-châ-
69 marasya | Râjâdhirâja-Pararâjabhayamkar-aikavîr-âdikâni
70 birudâni bahûni yasya |(||) [29*] Śrîramga-Vêmkatamahâchala-Sêtu-Kâmchî-
71 Śrîsaila-Śônagiri-Hêmasabh-âdimêshu | sthânêshu tîrtha-niva-
72 hêshu cha pâvanêshu dânâni shôdaśa bahûni kritâni yêna |(||) [30*] [2]Sapt=âm-
73 bhôdhîn=suvarn-âśva-ratham=api tulâ-pûrusham visva-chakram |[3] hêmâśva sva-
74 rnamêdiny-amaratarulatâh kâmchanîm kâma-dhênum | brahmâmdam [sva(ra)]-
75 tna-dhênum kanaka-kari-ratham gô-sahasram cha sîrân=pamch=âpi svarna-ga-
76 rbham ya iha bhuvi mahâbhûta-kam(kum)bha[m*] vyatânît |(||) [31*] Ambhodêna[4]
nipîyamâ-

Third Plate, First Side

77 na-salilô=gastyêna - pît-ô[j*]]hitas=taptô Râghava-sâyak-âgni-śi-
78 khayâ samtapyamânah sadâ [|*] amtasthair=vadavâ-mukh-ânala-śikhâ-jâlair=vi-
79 śushkô ddhru(dhru)vam yad-dân-âmbu-ghan-âmbur=ambudhir=ayam pûrnah
samu[d*]dyôtatê |(||) [32*] Bhîsha-[5]
80 na-vairi-vikhamdana-chamdah[6] Śêsha-mahâbhara-brid-bhujadamdah [|*] Bhâsbage-[7]
81 tappuva-râyara-gamdah Pûshaja-darpa-brid-amhati-saumdah |(||) [33*] Râjâdhir[â]-[8]
82 jas=Sarvajñaś=śrî-Râjaparamêśvarah | Mûru-râyara-gamdas=cha Vâri-
83 râśi-gabhîra-dhîh |(||) [34*] Para-dârêshu [ti(vi)]mukhah Para-râja-bhayamka-
84 rah | Śishta-samrakshana-pairô Dushta-sârdûla-mardanah |(||) [35*] Himdurâya-
85 suratrâna Imduvamśa-śikhâmanih | Ar-îbha-gamda bhêrumdô yo=
86 rddhanârî-natêśvarah | ityâdi-birudaih[9] kîrtti-[bha]ritair=yutah |(||) [36*] Am-
87 gên=âpi Kalimgêna Vamgêna cha parair=nripaih | jaya jîva mahâ-
88 râj=êty=anisam giyatê cha yah |(||) [37*] Sa[10] jayati narapâlas=satya-
89 dharma-pratishthô Vijayanagara-râjad-ratnasimhâsana-sthah |
90 Nriga-Nala-Nahush-âdîm(dîn=) nîchayan=raja-nîtyâ nirupama-bhuja-
91 vîry-audârya-bhûr=Achyutêmdrah |(||) [38*] [11]Śak-âbdê Śâlivâhasya sahasrê-
92 na chatuś-śataih | dvishashtyâ cha samâyuktê(ktai)r=gananâm prâpitê kra-
93 mât |(||) [39*] Śârvarî-nâmakê varshê mâsi Kârttika-nâmani | śu-
94 kla-pakshê cha punyâyâm=utthâna-dvâdaśi-tithau |(||) [40*] Tumgabhadrâ-
nadî-
95 tîrê Vitthalêśvara-samnidhau | nânâ-śâkh-âbhidhâ-gôtra-sûtrê-
96 bhyaś=śâstravittayâ | vikhyâtêbhyô dvijâtibhyô vêdavidbhyô visêsha-
97 tah |(||) [41*] Prakhyâta-śri-Jayamkomda-Chôḷa-mamdalla(la)-vâsinam |
Padavîdu-mahâ-
98 râjyê khyâtam=Âmûru-kota-gam |(||) [42*] Ramdâyira-mahâvêli-ppattau Ku-
99 muli-nâdukê | vara-Śemkalanirpattu-sîmâyâm cha krita-sthitim [|| 43*] A-
100 [12]yyamchêry-âhvaya-grâmâd=âsâm prâchîm=upâśritam | Kuḷappâk-âbhidha-grâ-
101 mâd=dakshinasyâm diśi sthitam |(||) [44*] Nallampâk-âbhidha-grâmâd=Vêmkam-

[1] Metre of verses 29 and 30 Vasantatilakâ [2] Metre Sragdharâ
[3] This sign of punctuation is superfluous [4] Metre Śârdûlavikrîḍita.
[5] Metre Dôdhaka [6] Originally °*dah śêsha-* was engraved
[7] Read *Bhashege-* (dat sing of Kanarese *bhâshe* = Sanskrit *bhâshâ*)
[8] Metre of verses 34-37 Ślôka (Anushṭubh)
[9] Here three syllables are missing
[10] Metre Mâlinî. [11] Metre of verses 39-108 Ślôka (Anushṭubh).
[12] The sign of the superscript *r* in *Ayyamchêry-* is engraved twice

Third Plate Second Side

102 pâkâch=cha paśchimam | Arumkâl=iti vikhyâtâ[1] grâmâd=uttara-sthitim |(||)[45*]
103 Achy[u]têmd[r]amahârâyapuram=ity=apar-âbhidham | sarva-sasyais=sadâ yu-
104 ktam=Uhinai-grâmam=uttamam |(||)[46*] Sarvamânyam chatus-sîmâ-samyutam cha sa-
105 mamtatah | nidhi-nikshêpa-pâshana-siddha-sâdhya-jal-ânvitam |(||) [47*] A-
106 kshiny-agami-samyuktam gana-bhôgyam sa-bhûruham | vâpî-kûpa-tatâkais=cha ka-
107 śchchh(chchh)-âramais=cha samyutam |(||) [48*] Putra-pautr-âdibhir=bhôgyam
kramâd=â-chamdra-târakam | dâna-
108 sy=âdhamanasy=âpi vikrayasy=âpi ch=ôchitam |(||) [49*] Svâmi-kârya-dhurînêna svâ-
109 dhina-naya-sampadâ | yaśasvin=Âdiyappêmdra-nâyak-âmbuni-
110 dh-îmdunâ || [50*] Agra-ganyêna śûrânâm=Anamt-ânvaya-janma-
111 nâ | vinayên=êva mûrttêna viśvâs-âvô(vâ)sa-vêsmanâ | vijñâpito
112 Virupâksha-nâyakêmdra-manasvinâm(nâ) |(||)[51*] Paritah prayatair snigdhair pu-
113 rohita-purogamair | vividhair=vibudhais=srautapathikair=adhikai-
114 r=gira |(||) [52*] Sarâta[dra-ma]hârâyô[2] mânanîyo manasvinâm | sahira-
115 nya-payodharâ-pûrvakam dattavân=mudâ |(||) [53*] Asmin=grâmê=tivikhyâtê
116 shashti-vritti-samanvite | vrittimamtô vilikhyamtê viprâ vêdâmta-pâ-
117 ragah |(||) [54*] Vishnavê Raghunâthâya visva(sva)-raksha-vidhâyinê | vrittir=a-
118 tra sapâd=aik[a*] sudh-[â*]hâraya(rtha)m=arppitâ |(||) [55*] Chamdiśvarâya
devaya tara-
119 kâdhîśa-maulayê | atra pûjâ-kritê vrittih sapâd=aik[â*] samarppitâ |(||) [56*]
120 Durgabhattas=sudhîr=atra Kâchanaddhvari-namdanah | pamcha vrittîr=avâpnôti
121 yâjushah Kaśyap-ânvayah |(||) [57*] Maunabhârgava-gôtra[h*] śrî-Timmâjyotishi-
122 k-atmajah | Timmajyotishikô vritti-dvayam=atr=aiti bahvrichah |(||) [58*] Tim-
123 mâvadhânimas=sûnur=Bhâradvaj-ânvay-ôdbhavah | sudhî-
124 r=Bhairavabhatt-âkhyô bahvricho=tra dvi-vrittikah || [59*]

Fourth Plate, First Side

125 Yâjushas=Somavâra-śrî-Gurvayah Kâśyap-ânvayah | pamcha vrittîr=i-
126 h=âpnoti śrî-Gamgâdharabhatta-jah |(||) [60*] Bhâradvâj-ânvay-ôdbhûta[h*] sûnus=
Tim-
127 mâvadhânimah | arddha-vrittim=avâpnôti Kâchambhattô=tra bahvrichah |(||)
[61*] Bhâra-
128 dvâj-ânvayas=sûnus=Timmâbhattasya bahvrichah | vrittim=êkâm=ih=âpnôti
129 vivêki Vîrarâghavah |(||) [62*] Śrî-Virûpâkshabhattasya sûnur=Maudgalya-gôtra-
130 jah | bahvrichô Basavabhattas=sudhîs=sârddha-dvi-vrittikah |(||) [63*] Viśvâmitr-
ânva-
131 y-ôdbhûtô Gautambhattasya namdanah | [3]dhîmân=Lakshmanabhatt-âkhyô bahvrichô=
132 tr=ârddha-vrittikah |(||) [64*] Bhâradvâj-ânvay-ôdbhûtô Dêvarêbhatta-namdanah |
Mallu[4]
133 bhavaty=arddha-vrittimân=atra bahvrichah |(||) [65*] Sûnur=Vitthalabhattasya
śrî-Vats-anva-
134 ya-sambhavah | atra Râghavabhattô=rddha-vrittim=âpnôti bahvrichah |(||) [66*]
Limgâbhattasya
135 sûnu[h*] śrî-Viśvâmitr-ânvay-ôdbhavah | Nâgâbhattô bhavaty=êka-vrittimân=atra

[1] Here one syllable is missing. Read *vikhyâtâ=sugramâd=* (?)
[2] Read *Achyutêmdra maharayô*
[3] Read *dhîmamîl=La°*.
[4] Read *Mallubhattô*, see below, v 99

136 bahvrichah |(||) [67*] Nâgâbhattô(tt-â)hvayô dhimân=Nâgâbhattasya namdanah | Viśvâmitr-[â]-
137 nvayô=tr=aikâm vrittim=âpnôti bahvrichah |(||) [68*] Bhâradvâj-ânvayaś= Chautikamti-
138 Râmârya-namdanah | bahvrichô Varadâbhattô vrittim=êk[â*]m=ih=âśnutô [|| 69*] Nam-
139 danaś=Chaumdibhattasya Viśvâmitr-ânvay-odbhavah | śrî-Kâlahastibhatt-â-
140 khyô bahvrichô=tra dvi-vrittikah |(||) [70*] Namdanaś=Chaumdibhattasya Viśvâ-mitr-ânva-
141 y-ôdbhavah | bahvrichô vrittim=atr=aikâm Limgam(gâ)bhattas=samaśnutê |(||) [71*] Vasishtha-gôtra-jô
142 Laddagiri-Timm-âkhya-sûri-jah | Timmâbhattô bahvrichô=tra satripâd-aika-
143 vrittimân |(||) [72*] Mallâvadhâninas=sûnur=bahvrichô Harit-ânvayah | sudhîś=Śrî-
144 dharabhatt-âkhyô vrittim=êkâm=ih=âśnutô |(||) [73*] Yâjusho Bhûtanâtha-śrî-Chittabha-
145 ttasya namdanah | Râmâbhattas=sapâd-aika-vrittikô Gautam-ânvayah |(||) [74*] Yâjushah Pe-[1]
146 rya-Perumâl-â[tma]jah Kâśyap-ânvayah | Achchân-âkhyaś=cha pâdôna-vritti-dvayam=i-
147 h=âśnutê |(||) [75*] Namdanô=namtabhattasya Bhâradvâj-ânvay-ôdbhavah | yâjushô= namtabhattô=
148 tra sârddh-aikâm vrittim=aśnutê |(||) [76*] Vêmkadatt-Uruvâr-ârya-sûnuś(s)= Śa(sa)mkriti-gôtra-jah | śrî-
149 Râmô=tra sapâd-aikâm vrittim=âpnôti yâjushah |(||) [77*] [2]Nayinâr-âtmajas=sa-tripâd-aikâ[m*]
150 vrittim=aśnutê |(||)[78*] Bhâradvâj-ânvay-ôdbhûtô yâjushô=Illâlabhatta-jah | Ânaikkut-â-
151 hvayô dhîmân=pâdôna-trayatraya-vrittikah[3] |(||) [79*] Nârâyanô Mamdala-śri-Puru-

Fourth Plate, Second Side

152 shasy=[â*]tmasambhavah | Bhâradvâjas=sapâd-aikâm vrittim Drâhyâyanô=śnutê |(||) [80*] Bhâra-
153 dvâj-ânvay-ôdbhûtô Vêmkadatt-Appa-namdanah | śrî-Râmô yâjushô dhîmân=arddha-vrittim=ih=â-
154 śnutê |(||) [81*] Kauśik-ânvaya-sambhûtô [4]yâjô=ppan-sudhî-sutah | sârddha-dvi-vrittimân=atra Dharmayô dhîmatâ[m]
155 varah |(||) [82*] Śimniy-pp-âhvayô dhîmân=yâjushah Kauśik-ânvayah | Amnan-âkhya-sudhî-sûnur=atra sâ-
156 rddha-dvi-vrittikah |(||) [83*] Nayinâr-âtmajô Bhâradvâja-gotro=tra yâjushah | śrî-Tirûvêmkam-Udayâ[5]
157 t[r]ipâd-vrittim samaśnutê |(||) [84*] Kauśik-ânvaya-sambhûta[h*] śrî-Sômâśi-sutô=ppayah | vrittim=êkâ-
158 m=ih=âpnôti śrî-Drâhyâyana-sûtra-jah |(||) [85*] Bhâradvâj-ânvay-ôdbhûta[h*] śrî-Drâhyâyana-sûtra-jah | abhyê-
159 ty=Anamtayô=tr=ârddha-vrittim Nârâyanârya-jah |(||) [86*] Bhâradvâj-ânvayô Drâhyâyana-sûtra-sam[u]dbhavah | a-

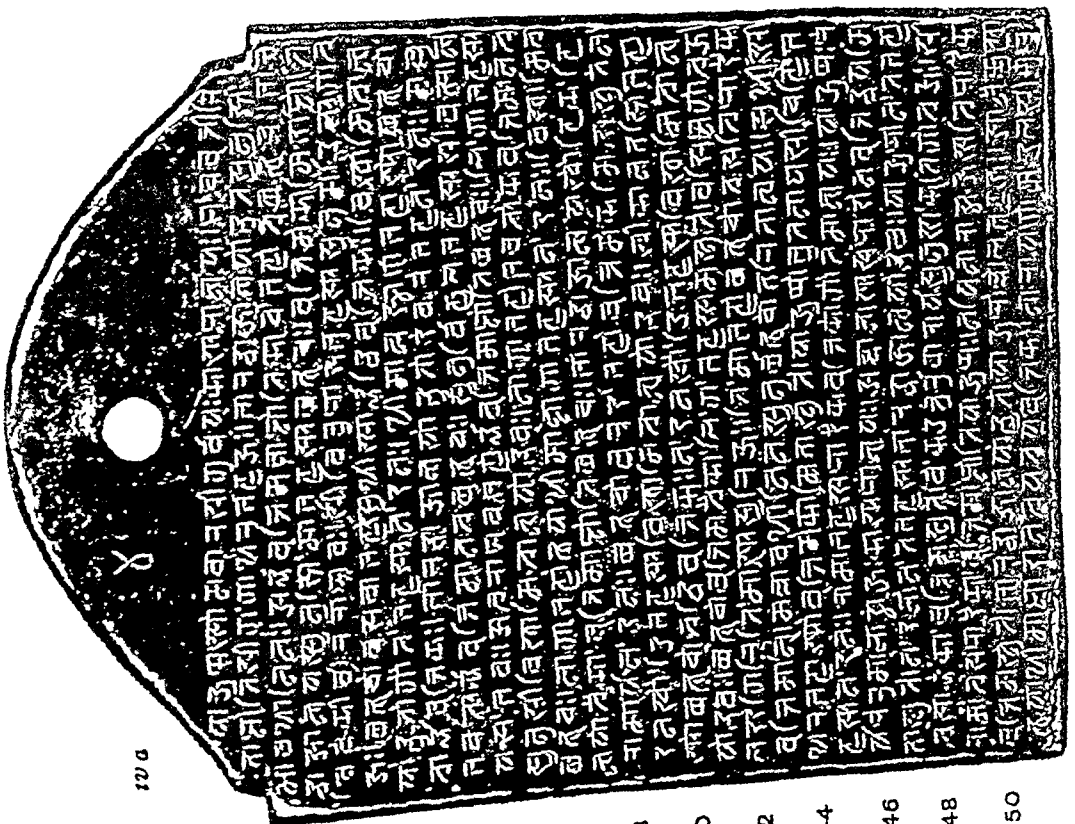
[1] Perya-Perumâl is used, for the sake of the metre, instead of Periya-Perumâl, the Tamil equivalent of Mahâ-Vishnu

[2] Half the number of syllables of this verse is missing

[3] Read *pâdôna traya vrittikah.* [4] Read *yâjusho=*

[5] Read *Tirurêmkam-Udayâr*, as below, l 172 *Udayâr* represents the Tamil word *udaiyâr*, 'lord, god.'

Unamanjeri Plates of Achyutaraya —Saka-Samvat 1462



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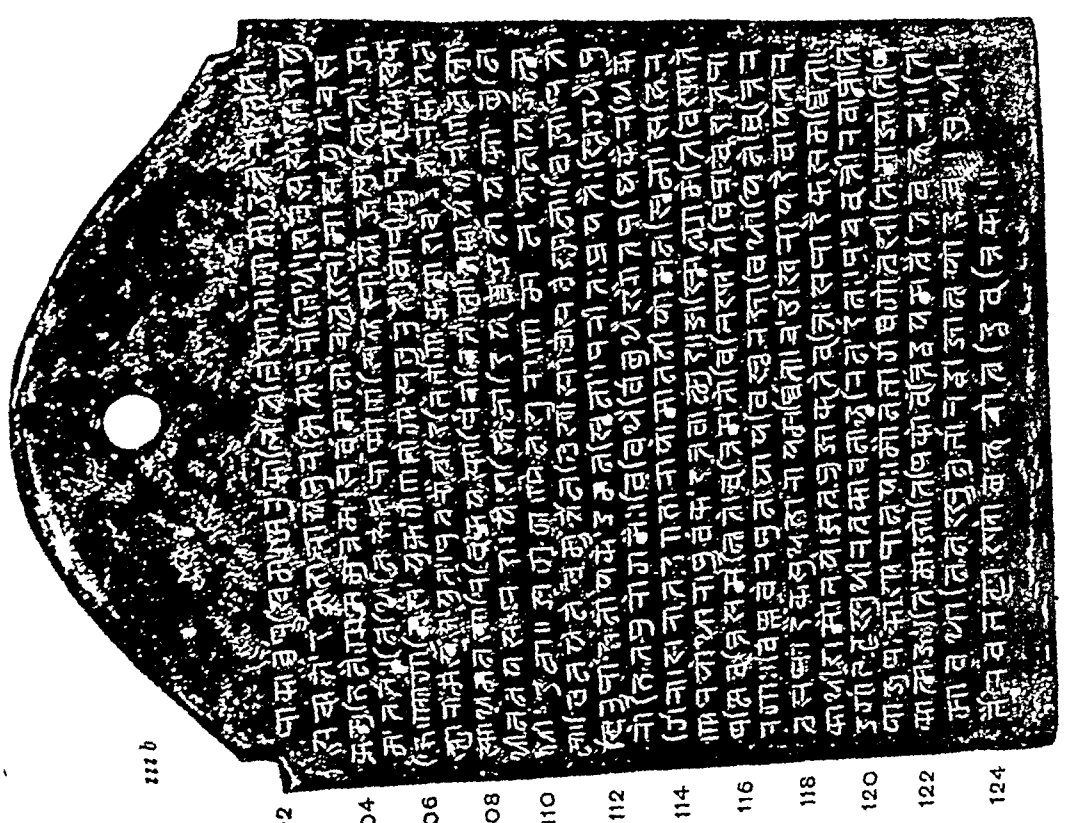

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160 tr=ârddha-vrittmân=Âchchân-sûnur=Varadayas=sudhîh |(||) [87*] Kauśik-ânvaya-sambhûtô yâjushô Mamdal-âtma-
161 jah | vrittm=êkâm=ih=âpnôti Tam(tim)mayô dhîmatâm varah |(||) [88*] Bhâradvâj-ânvay-ôdbhûtaś=śrî-Drâ-
162 hyâyana-sûtra-jah | Kuppayô Napi(yi)nâr-âkhya-sûri-jô=tr=ârddha-vrittikah |(||) [89*] Kâmâbhattasya sûnu[h*]
163 śrî-Bhâradvâj-ânvay-ôdbhavah | vrittm=ekâm=ih=âpnôti bahvrichah Pannayas=sudhîh |(||) [90*] Bhâradvâ-
164 j-ânvay-ôdbhûtah Komdayasy=âtmasambhavah | yâjushas=Timmayô dhîmân=arddha-vrittm=ih=âśnutê |(||) [91*]
165 Nadabhârata-Nâgârya-namdanô Limgayas=sudhîh | Bhâradvâj-ânvayô=tr=ârddha-vrittm=âpnôti
166 yâjushah |(||) [92*] Nârâyanô Mamdala-śrî-Purushasy=âtmasambhavah | Bhâradvâj-ânvay-ôdbhûtô yâ-
167 jushô=tr=ârddha-vrittmân |(||) [93*] Komdap-âkhya-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavah | yâjushô [Râ]ma-
168 yô vrittm=êkâm=atra samaśnutê |(||) [94*] Viśvâmitr-ânvay-ôdbhûtah Kâmâbhattasya namdanah [|*] a-
169 rddha-vrittm=avâpnôti Nâgappô bahvrichas=sudhîh |(||) [95*] Bhâradvâj-ânvay-ôdbhûta[h*] śrî-Drâhyâ-
170 yana-sûtra-jah | Śellappa-namdanô=tr=ârddha-vrittm=Amnas=samaśnutê |(||) [96*] Vatsa-gôtra-sam[udbhû]-
171 tô Nayinâr-âtmasambhavah | pâda-vrittm=ih=âpnôti yâjushô=namtayas=sudhîh |(||) [97*]
172 Bhâradvâj-ânvayô dhîmân=yâjushô=ppaya-namdanah | [1]śrî-Tirûvêmkam-Udayâr-âhva-
173 yô=tr=ârddha-vrittikah |(||) [98*] Kâlahasti-sudhî-sûnur=Bhâradvaj-ânvay-ôdbhavah | Mallubhatta-
174 s=tripâd-vrittm bahvrichô=tra samaśnutê |(||) [99*] Harit-ânvaya-sambhûtô Limgâbhattasya namdanah | ba-
175 hvrichah Pa[dma]yah pâda-vrittm=atra samaśnutê |(||) [100*] Śrî-Kâlahasti-bhattasya namdano Harit-â-
176 nvayah | pâda-vrittm=ih=âpnôti bahvrichah Komdayas=sudhîh |(||) [101*] Mannabhârgava-gôtra-[jah(jas=)]
177 Timmâjyôtishik-âtmajah | Timmâjyôtishikô=tr=ârddha-vrittm=âpnôti bahvri-[chah |(||)] [102*]
178 Harit-ânvaya-sambhûtas=Timmayo=mmaya-namdanah [|*] tripâd-vrittm=ih=âpnôti var-Âpastamba-sûtra-[jah |(||)] [103*] [Sâ-?]
179 varna-gôtra-sambhûtas=Sabhâpati-kavîmdra-jah | sudhîs=Svayambhûnâth-âkhyas=sâmagô =tr=aika-vrittikah |(||) [104*]

Fifth Plate

180 Vêda-śâstr-ârttha-ta[t*]tva-jñâ vrittimamtô mahîsurâh | grâmê=smin=kalpitâh pûrvam shashti-vrittî-
181 r=vin=âdhunâ |(||) [105*] Punas=sarvê=dhikîkritya trimśad-vrittîr=maha(na)svinah | Harit-ânvaya-jâtâ-
182 ya var-Âpastamba-sûtrinê | yajuś-śâkhâvatâm=agra-yâyinê guna-śâlinê |(||) [106*] Pau-
183 trâya khyâta-Mosalimadûvirama-mamtrinah | dharma-marm-ârtha-vidushê Timmay-a-

[1] Read -Tirus°.

184 mâtya-sûnavê |(||) [107*] Nitya-klri(kli)pt-âśvamêdhâya nrip-âgr-ôpakriyâ-girâ | râyasa śrî-Vêm-
185 katâdri-mamtrinê naya-tamtrinê | uddhâr-âmśatay=aiv=aitâs=trimśad-vrittîr=adur=mudâ || [108*]
186 Pûrayatô[1] budha-vâmchâ(chhâ) vârayatô vairi-bhûpa chitta-madam | a-
187 chyuta-vihita-bhûr=Achyutarâyasya śâsanam tad=idam |(||) [109*] [2]Achutêmdra-ma-
188 hârâya-śâsanêna Sabhâpatih | abhânîmri(t=pa)da-samdaibham[3] tad=idam tâm(tâ)-
189 mra-śâsanam |(||) [110*] Achyutêmdra-mahârâya-śâsanân=Mallan-âtmajah | tvashtâ
190 śrî-Vîranâchâryô vyalikhat=tâm(tâ)mra-śâsanam |(||) [111*] Dâna-pâlanayôr=maddhyê
191 dânâch=chhrêyô=nupâlanam | dânât=svargam=avâpnôti pâlanâd=achyutam
192 padam |(||) [112*] Sva-dattâ[d*]=dvigunam(na-) punyam para-datt-ânupâlanam | para datt-â-
193 pahârêna sva-dattam nispha(shpha)lam bhavêt |(||) [113*] Sva-dattâm para-dattâm vâ
194 yô harêta vasumdharâm | shashtir=varusha-sahasrâni[4] vishtâyâm
195 jâyatê krimih |(||) [114*] Ai(ê)k=aiva bhaginî lôkê sarvêshâm=êva bhûbhu-
196 jâm | na bhôjyâ(gyâ) na kara-grâhyâ vipra-dattâ vasumdharâ [|| 115*] [5]Sâ-
197 mânyô=yam dharma-sêtur=nripânâm kâlê kâlê pâlanîyô bhava-
198 dbhis(dbhih |)=sarvân=êtân=bhâvinah pârthiv-êmdrân=bhûyô nbhû(bhû)yô yâchatê Râmachamdrah || [116*]
199 Śrî-Viru(rû)pâksha [||*]

No 25 — SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 860

By J F Fleet, I C S, Ph D, C I E

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Îrayya bin Uddânayya Muradimatha, a resident of Sûdi in the Rôn tâlukâ, Dhârwâr district

The plates are five in number, each measuring about $9\frac{5}{8}''$ by $4''$ The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing, and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily — The ring on which the plates are strung, is about $\frac{5}{16}''$ thick, and circular in shape, about $3\frac{1}{8}''$ in diameter It had not been cut, when the grant came into my hands The surface of the seal in which the ends of the ring are secured, is slightly oval, about $1\frac{5}{8}''$ by $1\frac{1}{8}''$ It has, in high relief on a slightly countersunk surface, an elephant, standing to the proper right, with its trunk hanging down — The weight of the five plates is 188 tolas, and of the ring and seal, $23\frac{3}{8}$ tolas total, $211\frac{3}{8}$ tolas — The characters belong to what is usually known as the Old-Kanarese alphabet The average size of the letters is about $\frac{1}{16}''$ The engraving is fairly good but it is not particularly

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[1] Metre Giti — In the third Pâda of this verse one or two syllables are missing I would suggest reading *achyu'a vihitam bhûridra=*

[2] Metre of verses 110 115 Ślôka (Anushṭubh)

[3] [Read *abhânî=mridu* ?— E H]

[4] Read *shashṭim varsha-* Metre Sâlini

deep, and so the letters do not show through on the reverse sides of the plates The interiors of them shew, as usual, marks of the working of the engraver's tool, almost throughout It seems unnecessary to lithograph the whole record, but, as a specimen, I give plates i, iii *b*, and iv *a* and *b* — Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit In addition to two of the customary benedictive and imprecatory verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84 — The orthography presents nothing calling for remark

The inscription purports to be a record of that Western Ganga prince Bûtuga, who, according to the Âtakûr inscription (*Epigraphia Indica*, Vol II p 167), slew the Chôla king Rajaditya, in the war between the latter and the Râshtrakûta king Krishna III, in or just before A D 949-50 And the object of it is to record a grant of land, which he is supposed to have made, to a Jain temple which his wife Divalâmbâ had founded at Sûndi, i e Sûdi. The record, however, is spurious

The date on which the grant purports to have been made, is Sunday, the eighth *tithi* of the bright fortnight of the month Karttika of the Vikarin *samvatsara*, Śaka-Samvat 860 expired The details, however, do not work out correctly By the mean sign system of the cycle, by which alone Vikârin can be connected with the given year, the *samvatsara* commenced on the 19th November, A D 937, in Śaka-Samvat 860 current, and ended on the 15th November, A D 938, in Śaka-Samvat 861 current (860 expired) During this period, the month Kârttika fell in A.D 938, and the given *tithi* ended on Thursday, 4th October, A D 938, at about 49 *ghaṭîs*, 45 *palas*, = 19 hrs 54 min, after mean sunrise (for Bombay) By the southern luni-solar system, Vikarin coincided with Śaka-Samvat 861 expired or 862 current but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained, for, in Śaka-Samvat 862 current the given *tithi* began on Tuesday, 22nd October, A D 939, at about 30 *gh* 25 *p*, = 12 hrs 10 min

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gangas, or the Gangas of Gangavâdi, — a province which lay principally in what is now the Mysore territory These records have been mistakenly accepted by Mr Rice as genuine And it is most unfortunate that this has happened, for the supposed facts and dates that are stated in them, permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong I have before now indicated the true nature of these records, and some of the reasons for stamping them as spurious[1] Mr Rice, however, has remained unconvinced And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago, — in the hope of being able to convert him at last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents for themselves, from falling into the same errors, and from being misled by such of his published statements as are based on these records

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows —

(1) The Tanjore grant of Arivarman, i e Harivarman, dated in the Prabhava *samvatsara*, Śaka Samvat 169 expired, with details falling in A D 248, published by myself, *Ind Ant* Vol VIII p 212, with a lithograph

(2) The Harihar grant of an unnamed son of Vishṇugôpa, — who is, I suppose intended to be Mâdhava II, — dated in the Sâdhârana *samvatsara*, Śaka Samvat 272 (expired),

[1] See, *e g*, *Ind Ant* Vol XII p 111 — My present remarks, of course, entirely supersede all that I have previously written on this subject

with details falling in A D 351, published by Mr Rice, *Ind Ant* Vol VII p 173, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 293

(3) The Mallohalli grant of Avinita-Kongaṇi, dated in the twenty-ninth year of his reign, in the Jaya *samvatsara*, which is taken by Mr Rice to be Śaka-Samvat 377 current (A D 454-55), published by Mr Rice, *Ind Ant* Vol V . p 136, with a lithograph · the translation is also given in his *Mysore Inscriptions*, p 289

(4) The Merkara grant of the same person, dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A D 466, published by Mr Rice, *Ind Ant* Vol I p 363, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 282 the text, translation, and lithograph, have all been reproduced in his *Coorg Inscriptions*, p 1

(5) The Bangalore Museum grant of Durvinita-Kongani, dated in the third year of his reign, which is taken by Mr Rice to be A D 481-82, published by Mr Rice, *Ind Ant* Vol VII p 174 · the translation is also given in his *Mysore Inscriptions*, p 294

(6) The Mallohalli grant of the same person, dated in the thirty-fifth year of his reign, the Vijaya *samvatsara*, which is taken by Mr Rice to be Śaka-Samvat 436 current (A D 513-14), published by Mr Rice, *Ind Ant* Vol V p 138, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 291

(7) The Hosûr grant of Śrîpurusha-Prithuvi-Kongani, dated Śaka-Samvat 684 expired, with details falling in A D 762, published by Mr Rice,— translation only,— *Mysore Inscriptions*, p 284

(8) The Nâgamangala grant of the same person, dated in the fiftieth year of his reign, Śaka-Samvat 698 expired (A D 776-77), published by Mr Rice, *Ind Ant* Vol II p 155, with a lithograph the translation is also given in his *Mysore Inscriptions*, p 287

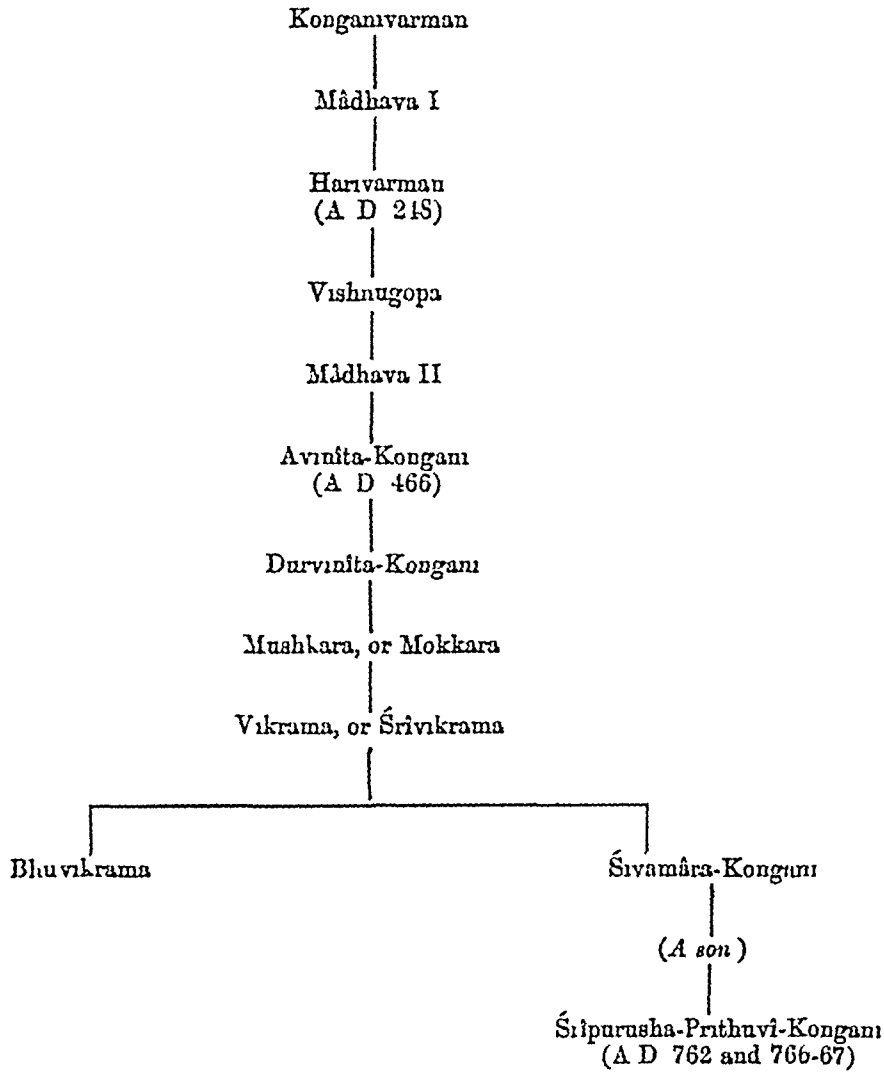
(9) The British Museum grant of Eṛeganga, which takes the genealogy only as far as Śivamâra-Kongani, and contains no date of any kind, but seems intended to belong to a later period than that of Śrîpurusha, published by myself, *Ind Ant* Vol XIV p 229, with a lithograph

The genealogy and dates furnished by these records are shewn in the Table on the opposite page And such details as are derivable from them, from a Tamil chronicle called *Kongudêśa-râjâkhal*, and from some later documents which have not yet been published, have been compiled by Mr Rice, with the result of a tolerably lengthy and circumstantial account, such as it is,[1] the misfortune is that there is so very little, in all the early part of it, that is authentic

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nâgamangala grant, and perhaps in the Hosûr grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nâgamangala grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect And, for a suitable comparison, we have to go to such documents as the spurious Kurtakôti grant, which purports to be of the time of the Western Chalukya king Vikramâditya I and to have been issued in A D. 610 (*Ind Ant* Vol VII p 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date In respect of the British

[1] See *Mysore Inscriptions*, p xl ff, *Coorg Inscriptions*, Introd pp 1-11, and, finally, *Inscriptions at Sravana Belgoḷa*, Introd pp 67-70, also some remarks in *Ind Ant* Vol XIII p 187 ff

The earlier Western Gangas,
according to the spurious grants



Museum grant, it may be added that portions of the text are bodily misplaced, and the context is so mixed up that, without the other records as a guide, most of it would be hopelessly unintelligible.

The next point to command attention is the palæography of the grants, as far as published lithographs are available

The Tanjore grant purports to have been issued in A D 248 But every character in it betrays a far later date, and, taken all together, they point to the tenth century A D, as the earliest possible period for the fabrication of the record This was recognised by Dr Burnell (*South-Indian Palæography*, pp 34, 35, and Plate xi), who classed the alphabet among the Grantha-Tamiḷ alphabets, and expressed the opinion that the document,— distinctly styled by him "a forgery,"— shews the condition of the northern Chêra characters about the tenth century A most tell-tale character in this record is the *l* it is distinctly a Grantha character of a late type, and the only approximation to it, that I can find, is in the Grantha alphabet exhibited by Dr Burnell in his Plate xiv, and allotted by him to A D 1383

The extraordinary Harihar grant, which, as Mr Rice himself has said, includes certainly two, if not three alphabets,— or, rather, attempts at alphabets,— is made up of characters which, for the most part, baffle any attempt at serious criticism It is sufficient to say that among them there are some of the most modern Nâgarî or Bâlbôdh forms,— note particularly the *k* and *y*, and the *p* and *m* in one of their varieties, and that the fabrication of the record must be placed even later than that of the Tanjore grant. So clumsily dense was the ignorance of the man who concocted it, that the *kh* and *nd* of *khdnḍita*, line 3, are actually formed backwards. And the nature of the whole document is such that, but for the previously published records, the greater part of it could not have been deciphered at all [1]

The earlier Mallohalli grant, No 3, aims throughout at an old type of characters But they are so indifferently formed, all through, that,— taking this feature in connection with the corruptness of the orthography,— the spurious nature of the record, and its late origin, cannot be doubted for a moment I am not at present prepared to fix the earliest date possible for the fabrication of it But I do not doubt that it was concocted at least as late as the Merkara grant and the other grant from Mallohalli.

The Merkara grant, purporting to have been issued in A D 466, was considered by Dr Burnell to be "the earliest unquestionable inscription as yet known" (*loc cit* p 34), and from it he framed what he called a Chêra alphabet of A D 467 (see his Plate ii) But, when Dr. Burnell wrote, comparatively little was known about the palæography of southern and western India Any practised eye will now see, at a glance, that the record is of much later date than that to which it pretends And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records The letter *lh* occurs in it six times,— in *khadga* and *khanḍita*, line 2, in *mulhade*, lines 24, 26-27, and 29, and in *likhitam*, at the end, and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr Burnell's tables, appears first in his Plate vi, the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II, issued in or soon after A D 945 (*Ind Ant* Vol VII p. 15, and lithograph, for the *lh*, see *khalu*, line 24, *akhyah*, line 25, and *likhitam*, line 64) As a matter of fact, this later form of the *lh* is carried back to the time of the Râshtrakûta king Amôghavarsha I (A D 814-15 and 876-78) for, though only the earlier form appears in the Śirûr inscription of that king, dated in A D 866,[2] the later form,— and it only,— appears in an inscription of the same king, dated in A D 865, at Mantrawâdi near Bankapur [3] But it does not seem at all possible that it can be carried back to before A.D 804 - for, the older form only is used in the Kanarese grant of Gôvinda III, the predecessor of Amoghavarsha I, dated in that year (*Ind Ant* Vol XI p 126, and lithograph, see the words *vaisâkha*, line 2, and *likhitam*, line 19), and the same form,— the older one,— is the only one which occurs in the record of next earlier date in the same class of characters, viz the Wokkalêri grant of the Western Chalukya king Kîrtivarman II, dated in A D 757 (*Ind Ant* Vol VIII p 23, and lithograph) [4] And thus we arrive at the beginning of the ninth century A.D, as the earliest possible period for the concoction of the record.[5]

[1] As regards this record, see, further, page 166 below, under the mention of Vishnugopa and Mâdhava II

[2] *Ind Ant* Vol. XII p 215 A lithograph of this record has not been published yet I quote from the ink-impression

[3] Here, again, I quote from an ink impression

[4] I have not thought it worth while to spend time in examining the still earlier records in the same class of characters, being quite certain that in them there will be found only the older form of the *kh*, and also of the *b* which I have to comment on in connection with the next record — The facts seem to shew that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amôghavarsha I

[5] It may be noted here that, as the grantees named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it contains, of Jain teachers belonging to the Dêsiga Gana in the line of Kondakunda

In the same way, the later Mallohalli grant, No 6,—the characters of which are all suspicious enough, even at first sight,—is conclusively betrayed by another tell-tale letter The form of the *b* used in it (see *labdha-bala*, line 2, and other words all through the record) is the later one, which, also, in Dr Burnell's Tables, appears first in his Plate vi, of the alphabet of A.D 945 or thereabouts (in the lithograph of the grant of Amma II, on which charter the plate is based, for the *b*, see, for instance, *labdha*, line 2, *bâlam*, line 17, and *bandhujana*, line 29) Like the later form of the *kh*, and by precisely the same records, the later form of the *b* is carried back to the time of Amoghavarsha I[1] And, in the same way, it cannot be carried back to an earlier date than A D 804 for, the earlier form alone occurs in the Kanarese grant of Govinda III, dated in that year (see the words *brihaspati*, line 3, *gâmundabbe*, line 5, *bandalli*, line 8, and all the other words in the record that include a *b*), and throughout the Wokkalêri grant of Kirtivarman II, of A D 757 So, here, again, we have the beginning of the ninth century A D, as the earliest possible period for the concoction of the record

The characters of the Nâgamangala grant follow the early forms almost throughout They are mostly of very good and uniform execution,—considerably more so than would be thought from the lithograph published with Mr Rice's paper on this record, and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i and iii. *b*, from my own ink-impressions of the original plates, the opportunity of seeing which I owe to Mr Rice And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves But they, again, are betrayed by the way in which the writer dealt with the letters *kh* and *b* Of the *kh*, the old form appears in *khadga* and *khandita*, line 2, *âkhyas*, line 26, and probably *vikhyâta*, line 38, but in *mukha-makha*, line 15, *mukhah*, line 16, *dhanushkhanda* and *nakha*, line 30, *akhilam*, line 38, *mukharita*, line 40, *akhandita*, line 52, *khanda*, line 58, *chhakhyam* and *duhkham*, line 75, and *likhitam*, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D 804 So also with the *b* the old type is followed in *labdha-bala*, line 2, and in various other words all through the record, but the writer forgot himself, and gave the later form, subsequent to A D 804, in *bahala*, lines 28-29, *âmbara*, line 34, *balârir* (and in the first *b* of *bbahu*), line 37, *vibudha*, line 45, *budha*, line 48, *bâna*, line 51, *babhûra*, line 56, *bahubhir=bbasudhâ*, line 76, and *brahmadeyam*, line 80 And so, here, again, the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record, a time which is later by at any rate twenty-seven years than the given date of it[2]

Finally, the British Museum grant aims at producing the old type of characters throughout, including even the *kh* and *b* But the execution of them is very indifferent all through, and, with the very marked corruptness of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

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[1] In the Sirûr inscription of A D 866, only the older form of the *b* is used In the Mantrawâdi inscription of A D 865, only the later form occurs In an undated inscription of the same king at Nidagundi near Shiggaon, the two forms are mixed the older form occurs mostly, but the later form is found once

[2] I have said, above, that the characters of this grant are of an almost isolated type Among published instances, I know none that exactly match them, except those of the spurious grant of Ravidatta from the Coimbatore district (*Ind Ant* Vol XVIII. p 362, and lithograph) And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand —There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Ganga records, the former gives some actual phrases from the latter — In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D, but certainly no earlier As, however, it includes the later form of the *kh* (in *mukha*, line 4, and *chhakhyam* and *duhkham*, line 32), it cannot be placed before A D 804 — As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nâgamangala grant may exist in the names, mentioned in it, of some Jain teachers in the Pulikal Gaccha of the Eregittûr Gaṇa in the Nandi-Saṃgha in the Mûla Gaṇa.

nature of the record, and a late origin for it It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn next to some details which present serious chronological difficulties The Nâgamangala grant, purporting to have been issued in A D 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be,— A D 466, belongs to the sixth generation[1] Thus we have three hundred and ten years occupied by only six generations, with the excessive average of more than fifty years apiece,— just double what is usually accepted as the average for purposes of Hindu chronology And a still more unreasonable average is deduced from the Tanjore grant, for, purporting to belong to the third generation and to be dated in A D 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each Further, the Tanjore, Merkara, Hosûr, and Nâgamangala grants represent themselves as having been written, at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself[1] And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical[2]

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records, noticing, at the same time, as far as I can check them, other items taken by Mr Rice from extraneous sources

The founder of the family was Konganivarman[3] In an inscription of A D 968-69 at Lakshmêshwar, he is said to have had the proper name of Mâdhava,[4] and Mr Rice has obtained an inscription at Humcha, dated A D 1077-78,[5] which, I think, calls him Dadiga-Mâdhava, *i e*, apparently, "the portly Mâdhava," his son Kiriya-Mâdhava, and the latter's great-grandson Angâla-Mâdhava His title appears as *Mahârâjâdhirâja* in the Tanjore and Harihar grants, but as *Mahâdhirâja* in all the others and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikêśin II (A D 609-10 to 642),[6] and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharasêna II of Valabhî, and is, in itself a most suspicious item He is described as "a sun of the Jâhnavîya family," *i e* of the family belonging or relating to the river Gangâ,[7] as being of the Kânvâyana *gôtra*, and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword and the Mallohalli grant, No 3, seems to speak of him as "a forest-fire burning the thicket of the Bâna kings" The Udayêndiram grant of a Ganga prince named

[1] Mr Rice says (*Coorg Inscriptions*, p 10) that "persons with Indian experience will recognise the fact "that such a name may well be used, as a sort of clan name, by the Pañchâla artificers, who invariably claim "affinity with Viśvakarman, the artificer of the gods, and are addressed in ceremonious correspondence as of the "Viśvakarma vamśa." To this I need only say that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records, and that Sir Walter Elliot, whom Mr Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced "solution of the difficultly" (*Coins of Southern India*, p 113) — Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either "the beginning or the end of the dynasty" (*loc cit* p 115)

[2] Compare *Ind Ant* Vol VIII p 214, text, lines 41-43, and Vol I p 364, lines 7 9 from the end of the text.

[3] This name is also written Kongunivarman, Konginivarman, and Kongulivarman It seems to have been a generic name, belonging to every member of the family, rather than a proper name

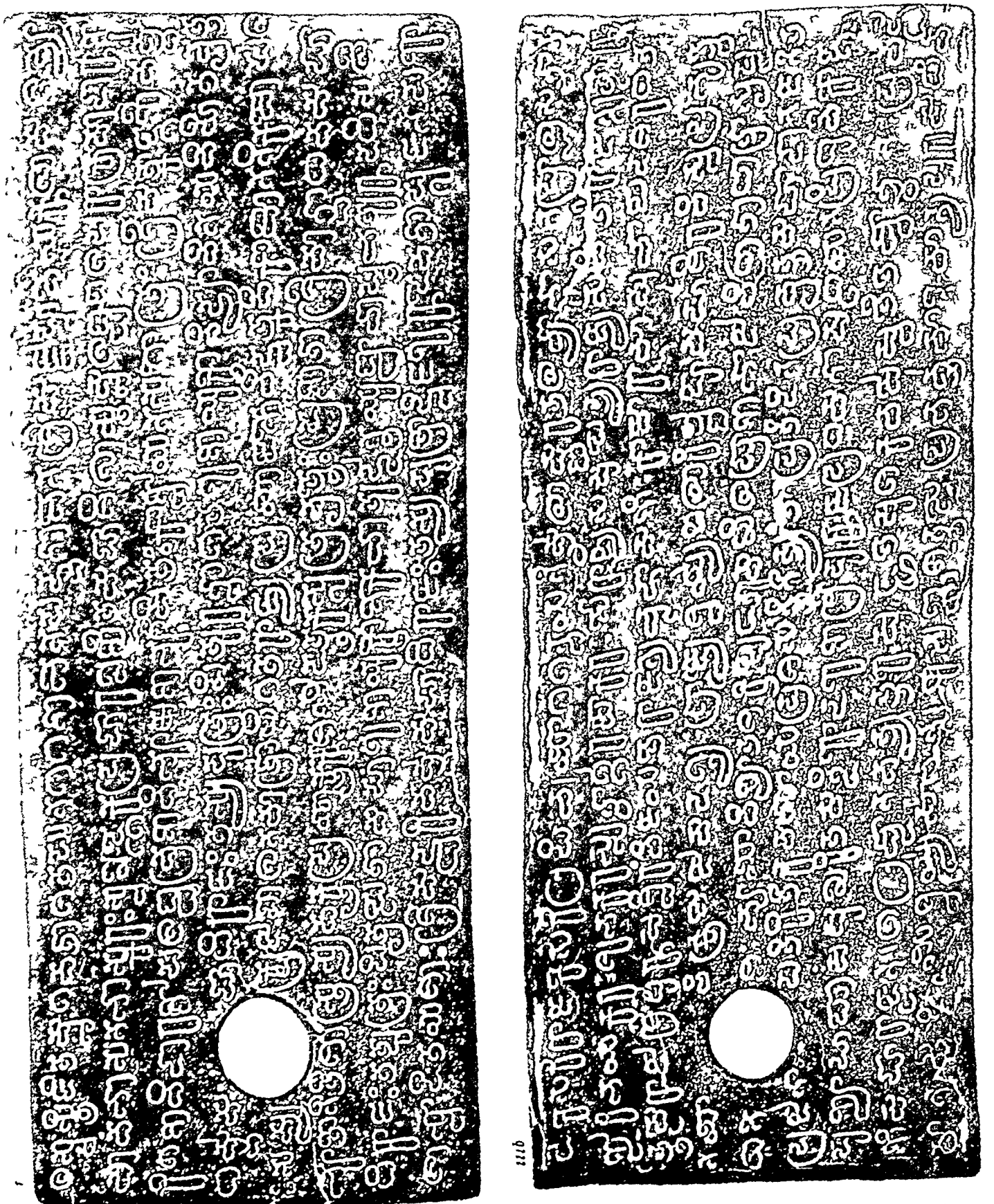
[4] *Ind Ant* Vol VII. p 107

[5] See his *Annual Report* for 1891, in which he quotes the record as giving the names of two brothers, Dadiga and Mâdhava, standing at the head of the genealogy

[6] *Ind Ant* Vol XIX p 306

[7] Jâhnavi is a name of the Ganges, as the daughter of the sage Jahnu — For the Eastern Ganga version of the circumstances under which the family name was acquired, see *Ind Ant* Vol XVIII p 170

Spurious Nagamangala Plates of Sripurusha.—Saka-Samvat 698



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Rajasimha, otherwise called Hastimalla, a vassal of the Chôla king Parântaka I,— published by Mr Foulkes, and allotted by him to about A.D 920,[1]— adds the information that his city was Kuvalâlapura, which is the modern Kolar, in the east of Mysore, and that his banner was the *piñchhadhvaja* or banner of a bunch of feathers,[2] and it says that, "while he was yet a little boy, playing at big boys' games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand" In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Harihar grant The Udayêndiram grant further states that the Ganga lineage originated from a saint named Kanva, born in the race of Kâśyapa, and owed its greatness to a certain Simhanandin Here Mr Foulkes read *mahi[pa]*, 'king' And Mr Rice,— on the strength of the mention, elsewhere, and in no connection with the Gangas, of a Jain teacher named Simhanandin, who, in a rather obscure passage, appears to be described as giving to Samantabhadra, while the latter was still a disciple, the sharp sword of meditation on the divine *Arha*' which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhadra broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty,[3] has altered *mahipa* into *munipa*, 'saint, or leader of saints,' and has arrived at the conclusion that Konganivarman "was aided, in establishing his kingdom, by his 'Guru Simhanandin" He has found some apparent corroboration in the Humcha inscription And he has finally developed all this into the assertion that Simhanandin presented to Konganivarman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne[4] But the purely conjectural alteration of *mahipa* into *munipa* is rather a violent step And, whatever the *Âchârya* Simhanandin of the Humcha inscription may have done, the Udayêndiram record distinctly implies an interval,— of unspecified but appreciable duration,— between the Simhanandin, who is mentioned in it, and Konganivarman

His son was Madhava I, who in the Humcha inscription is called Kiriya-Madhava, 'the younger or lesser Madhava.' His title appears as *Maharajâdhirâja* in the Tanjore grant, as *Adhirâja* which, like the preceding, is a genuine title, in the Mallohalli grant No 3, and as *Mahâdhiraja* in all the others No historical facts are stated in connection with him But he is said to have been the author of a commentary on the *Dattakasûtra*,— a work on the law of adoption

His son was Harivarman, who in the Tanjore grant is called Arivarman His title appears as *Mahârâjadhiraja* in the Tanjore grant, in the Mallohalli grant No 3, as *Mârâja*, which is a corrupt form, and a very suspicious and instructive one, of the genuine title *Mahârâja*, and as *Mahadhirâja* in all the others In connection with him, again, no historical facts are stated But the Tanjore grant indicates that his capital was Talavanapura, which Mr Rice has identified with Talakad on the Kaveri, about thirty miles east by south from the town of Mysore,[5] and Mr Rice considers that this town continued to be the royal residence from that time onwards before that time, he says,— on the authority of the *Konguddsa-Râjâkkal*,— the

[1] *Manual of the Salem District*, Vol II p 369 — As regards the period of this record, Parântaka I came three generations before Saka Samvat 926 (expired), = A D 1004-1005 (see *South Ind Insers* Vol I p 112) and, therefore, closely about A. D 920

[2] This banner is allotted, in the Kalbhâvi inscription, to the Ganga chieftain Saigotta Ganga Permânadi, and is there called "the banner of the divine *Arhat*" (*Ind Ant* Vol XVIII. p 313)

[3] *Inscriptions at Sravana-Belgola*, No 54

[4] *Karnataka Sabdanusasanam*, Introd p 18 — Mr Rice has suggested (*ibid*, note, and on previous occasions) that *śilastambha* may stand for *śilastambha*, and that there may be an allusion to the overthrow of a column of Aśôka edicts But, as he himself remarks, how an Aśôka pillar could stand in the way of the establishment of the Ganga kingdom, is not clear And the probability is that the passage refers to a *ranastambha* or *jaya stambha*, 'a pillar of battle or victory,' set up by some other king, and destroyed in the same manner with one of the Mandasôr columns (see *Ind Ant* Vol XV p 254, and *Gupta Inscriptions*, p 144).

[5] *Mysore Inscriptions*, p xli, and map, p lxxxiv

capital was Skandapura, which Lassen has placed at Gajjalhatti on the old ghaut road from Mysore to Trichinopoly [1]

His son was **Vishnugôpa**, whose title appears as *Mahârâjâdhirâja* in the Harihar grant, in the Mallohalli grant No 3, as *Râja*, which is a genuine title, but not one of paramount sovereignty, and as *Mahâdhirâja* in all the others The Harihar grant either omits two generations altogether, and makes him the son of Konganivarman, or else it calls Harivarman Konganivarman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Konganivarman

His son was **Mâdhava II.**, who in the Humcha inscription is called Angâla-Mâdhava [2] Assuming that he is the king referred to in the Harihar grant, his title appears there as *Râja*, in all the subsequent records, it is *Mahâdhirâja* He is said to have married a sister of the Kadamba *Mahâdhirâja* Krishnavarman, and we now know three Kadamba kings of that name, referable to approximately the sixth century A D but none of the Kadamba records mention such an alliance and a note which Mr Rice has given, [3] to the effect that there is a grant of Dêvavarman, son of the Kadamba *Mahârâja* Krishnavarman, which would place the latter about A D 438-39, is altogether misleading, in the record in question, [4] there is no statement of any date, and not even anything that helps to fix its specific period, and the date of A D 438-39 for Krishnavarman was arrived at by myself,[5]— from the spurious Ganga records, and before I recognised their true nature The Harihar grant gives this Mâdhava the hereditary title of "supreme lord of Kolâla, the best of towns," and describes him as "having acquired the excellent favour of the goddess Padmâvatî," and it also mentions him, or another person, as Râjamalla On these points Mr Rice himself has remarked [6]— "No other inscription mentions "him" [*i e* Râjamalla], "and it is doubtful whether this name was used so early The form "Kolâla, too, is more modern, and the reference to Padmâvatî seems to connect him with the "later kings" It is really remarkable that Mr Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions

His son was **Avinîta-Konganî**, whose title appears in the Mallohalli grant No 3 both as *Râja* and as *Mahârâja*, and in the subsequent records as *Mahâdhirâja* He is said to have married a daughter of the Punnâtarâja Skandavarman, and corroboration of this statement is supposed to be furnished by the fact that the Kômaralingam grant of Ravidatta mentions a Skandavarman, whose son was named Punnâtarâja [7] But the Kômaralingam record contains no mention of any intermarriage with the Gangas, and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A D [8]

His son was **Durvinîta-Konganî** The Hosûr and Nâgamangala grants give him no title, in the Bangalore grant, he is styled *Mahârâja*, and, in the Mallohalli grant No 6 and the British Museum grant, either *Râja* or *Vṛiddharâja*, the latter of which titles is unknown except for these spurious records The Mallohalli grant No 6 styles him "lord of the whole of Pânâda or Pânnâda, and Punnâda" He is said to have been victorious in battle at Andari, Âlattûr, Porulare, and Peḷnagara, Pernagara, or Pennagara, [9] and to have composed a commentary on

[1] *ibid*, and *Coorg Inscriptions*, Introd p 1

[2] In Reeve and Sanderson's *Kanarese Dictionary*, *angâlu* (of which *angala* is the genitive singular) is given as meaning 'the sole of the foot'

[3] *Coorg Inscriptions*, Introd p 2, note 5 [4] *Ind Ant* Vol VII p 33

[5] *Ind Ant* Vol VI p 23 [6] *Coorg Inscriptions*, Introd p 2, note 3

[7] *Ind Ant* Vol XVIII p 368 [8] See page 163 above, note 2

[9] Pennagara is said by Mr Rice (*Coorg Inscriptions*, Introd p 3, note 2) to be in the Salem District, at the foot of the Eastern Ghauts And it is, I suppose, the 'Penagara' which is shewn, in approximately lat 12° 5, long 77° 50′, in the map given in the *Manual of the Administration of the Madras Presidency*, Vol I —Âlattûr appears in the later Mallohalli grant, No 6, as Âlantûr Mr Rice has suggested (*Ind Ant* Vol V p 135) that it may be a village about ten miles south of the city of Mysore But there is also an Âlattûr in the Coimbatore district and an 'Alatore' in the Malabar district

fifteen cantos, or on the fifteenth canto, of the *Kirâtârjurîya* (of Bhâravi) An author named Nripatunga, whom Mr Rice identifies with the Râshtrakûta king Amoghavarsha I (A D 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nâgârjuna, Jayabandhu, and Durvinita, from which Mr Rice derives corroborative evidence of the existence of the Western Ganga king Durvinîta[1] But, granting that the Nripatunga in question is Amoghavarsha I, the statement only proves that there was an author named Durvinîta at some time before about A D 850, and there is nothing in it, either to establish any particular date for him, or even to shew that he was a Ganga An unpublished grant from Hebbûr states that Durvinita was taught by the author of the *Śabdâvatâra*, *i e*, Mr Rice says, by Pujyapada,— whose date he holds, is thus established[2] Whether this author was the celebrated Pujyapada,—what the date of that Pujyapâda was,—and what, if anything, it may prove in connection with Durvinîta,—I am not at present prepared to consider But, at any rate, the date which is to be deduced for Durvinita from these spurious records, has no weight of any kind in determining the date of Pujyapada

His son was Mushkara, whose name appears in the British Museum grant in the form of Mokkara The same record styles him either *Râja* or *Vriddharâja*, but the Hosûr and Nagamangala grants do not give him any title The British Museum grant says that he married a daughter of Sindhurâja, or of the king of Sindhu The Lakshmeshwar inscription mentions a Jain temple called Mukkaravasati[3] this may possibly be taken as shewing that, at some time before A D 978, there really was a Ganga king or prince named Mushkara, Mukkara, or Mokkara but it fixes no specific date for him, and it can hardly be said to suffice to prove the genealogy given in the spurious records

His son was Vikrama or Srivikrama,[4] with whose name, again, the British Museum grant connects the title of *Râja* or *Vriddharâja*, the Hosûr and Nâgamangala grants do not give him any title No historical facts are stated in connection with him

His son was Bhûvikrama, with whose name the British Museum grant connects the title of *Mahâdhirâja*, the Hosûr and Nâgamangala grants do not give him any title He seems to have had the *biruda* of Śrivallabha And he is said to have defeated an unnamed Pallava king, in battle at a place named Vilanda or Vilandha The British Museum grant says also that he subjugated the whole of the Pallava dominions

His younger brother was Śivamâra, to whose name the Hosûr and Nâgamangala grants attach the genuine title of *Maharâja* He had the *biruda* of Nava-Kâma Also, from a copper-plate grant from Suradhênupura, Mr Rice gives him the *biruda* of Nava-Chôka[5] And he further suggests that he may be the Kambayya, supposed to be also called Nava-Loka, who is mentioned in one of the Śravana-Belgola inscriptions as the son of a king named Śrîvallabha[6] but, from ink-impressions received from Dr Hultzsch, I am able to say that the true *biruda* in the inscription in question is Ranavaloka, and this, compared with Khadgâvalôka in the case of Dantidurga, is suggestive of a Rashtrakûta king or prince

The name of Śivamâra's son is not given in the Hosûr, Nâgamangala, and British Museum grants And they also state no history in connection with him But the Udayêndiram grant,— which, as regards the interval, simply tells us that, in the line of Konganivarman, there were Vishnugopa, Hari, Mâdhava, Durvinîta, Bhûvikrama, and "other kings,"— seems to name him either as Prithuyśas or as Prithivîpati, and it mentions, in connection with him, a

[1] *Karnâṭaka Śabdanuśasanam* Introd pp 7, 19, 23

[2] *Coorg Inscriptions*, Introd p 3, and *Inscriptions at Śravaṇa Belgoḷa*, Introd pp 53 and note, 69, see also *Karnâṭaka-Śabdanuśasanam*, Introd. pp 18, 19

[3] *Ind Ant* Vol. VII p 109

[4] The following name, 'Bhûvikrama,' suggests that *śrî* may here be intended to be part of the name But otherwise it would not be admissible (see *Gupta Inscriptions*, p 9, note)

[5] *Inscriptions at Śravana Belgoḷa* Introd pp. 14, 68. [6] *ibid*

king named Amôghavarsha. Now, here there is a plain anachronism, for, whereas, according to the Hosûr and Nâgamangala grants, Śivamâra's son came at least fifty years before A D 776-77, the earliest Amôghavarsha is the Râshtrakûṭa king Amôghavarsha I, who commenced to reign in A D 814-15.

Śivamâra's son's son was named, according to the Hosûr and Nâgamangala grants, Śrîpurusha-Pṛithuvî-Konguṇi; and they also imply that he had the *birudas* of Bhuvanaika-Malla and Râjakêsarin, but some genuine stone inscriptions disclose the fact that his real proper name was Muttarasa, and Śrîpurusha, therefore, must also be taken as a *biruda*. The Hosûr and Nâgamangala grants both give him the title of *Mahârâja*. Mr. Rice says that his name was Śrîjâ, but the passage, in the Nâgamangala grant, on which this is based, says only that the grant was made by the *Mahârâjâdhirâja* and *Paramêśvara*, the glorious Jayasimha; whether this denotes Śrîpurusha, or someone else, I am not at present prepared to say. The Hosûr and Nâgamangala grants both describe him as having his victorious camp at the city of Manyapura; which place, whatever it may be, is certainly not the Manyakhêṭa of the Râshtrakûṭas. And they give for him dates in A D 762 and 776-77, the later record also stating that A D 776-77 was the fiftieth year of his reign. The Udayendiram grant, however, which has only to be interpreted as naming him as Mallasimha (or else as not mentioning him at all), establishes a considerably later date, it makes him (or else some otherwise unknown branch or cousin) the father of Râjasimha, otherwise called Hastimalla, who received the Banavâsi territory from the Chola king Parantaka I, and it thus places him (from either point of view) only one generation before A D 920 or closely thereabouts.[1]

I will take next certain internal evidence in the Merkara record. It mentions, without naming him, the minister of a king Akâlavarsha,[2] and says, as far as the text can be properly construed at all, that in A D 466 he acquired from Avinita-Konguṇi a grant for a Jain temple at the city of Talavanagara, at any rate, it asserts that there was a king named Akâlavarsha in or shortly before A D 466. Mr. Rice says that no doubt a Râshtrakûṭa king is intended,[3] and in this I quite agree. But, on the assumption that every Krishṇa of the Râshtrakûṭa family must have borne the *biruda* Akâlavarsha, he goes on to identify this Akâlavarsha with a Râshtrakûṭa king Krishṇa, whose son Indra is said, in the Western Châlukya traditions of the eleventh century A D, to have been conquered by Jayasimha I, the progenitor of the whole Chalukya stock,[4] and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A D,—so to a period that approximates to the date put forward in the Merkara grant, and here it is impossible to endorse his views. In the first place, the existence of this early Râshtrakûṭa king Krishṇa is purely legendary, and is undoubtedly imaginary. The Western Chalukya records themselves contain no mention of him, and they do not record any specific victories at all by Jayasimha I, who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikesin I., the founder of the dynasty. The Râshtrakûṭa records do not mention him. And, though certain coins have been obtained from the Nasik District, which do give the name of a king Krishṇa,[5] and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Râshtrakûṭa dynasty, and my opinion now is that, in all probability, they are coins of king Krishṇa, father of Śaṅkaragaṇa, whose existence has recently been brought to notice by a copper-plate grant from Sankheda in the Baroda State,[6] and that this person is an early Kalachuri king. The existence of an early Râshtrakûṭa king Krishṇa, referable to approximately the period to which the Merkara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A D, after

[1] See page 165 above, and note 1.
[2] See the text as given in *Coorg Inscriptions*, p. 3.
[3] *Ind. Ant.* Vol. XVI. p. 17.
[4] *Ind. Ant.* Vol. XIV. p. 68.
[5] *Epigraphia Indica*, Vol. II. p. 22.
[6] *Id.* Introd. p. 9.

the overthrow of the Rashtrakûtas by the Western Chalukya Taila II And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Râshtrakûta period, there was a powerful Râshtrakûta king Krishna III, and that he left a grandson, Indra IV, by crowning whom the Western Ganga prince Marasimha attempted to continue the Rashtrakuta sovereignty after the overthrow of Kakka II[1] And in the second place,— even granting, for the sake of argument, that there was an early Rashtrakûta king Krishna, belonging to the same period with the Western Chalukya Jayasimha I, and approximating to the date put forward in the Merkara grant, and also that the *biruda*s of the Râshtrakûtas were as constant as Mr Rice would have them to be,— there must have been a time when each *biruda* was first devised, and the only sound course in respect of any particular *biruda* is to take the earliest instance that is actually proved for it The *biruda* Akalavarsha appears first in connection with the Rashtrakuta king Krishna I[2] It belonged subsequently to his descendants Krishna II and Krishna III And, intrinsically, any one of these three kings might be the person referred to in the Merkara grant If that person, however, is Krishna I, who came shortly after A D 754, then at the best, the record was written close upon three centuries after the date to which it refers itself, but this identification is rendered impossible by the palæographic evidence, noted above, which fixes about half a century later,— and the third generation after Krishna I,— as the earliest possible period for the concoction of the record The date of Krishna II, just after A D 878, fits in sufficiently with the palæographic evidence, and, going slightly further, establishes the last quarter, instead of the beginning, of the ninth century A D, as the earliest possible period to which the fabrication of the Merkara grant can be referred I think, however, that the mention of a king Akalavarsha in this record is in reality to be attributed to the fact that the *biruda* belonged also to Krishna III, whose period was about A D 940 to 956, and who had some very special relations with the Western Gangas by his father Amoghavarsha-Vaddiga, a sister of his was given in marriage to Permanadi-Bûtuga, with, as her dowry, the districts known as the Puligere Three hundred, the Belvola Three-hundred, the Kisukad Seventy, and the Bage or Bagenâd Seventy,[3] he himself confirmed Bûtuga, probably as governor, in the possession of the same districts, as a reward for killing the Chola king Rajaditya,[4] a son of his own married a daughter of Ganga-Gângêya, *i e* Bûtuga,[5] and Indra IV, by crowning whom Marasimha sought to continue the Râshtrakûta sovereignty after the downfall of Kakka II, was the offspring of that marriage[6] And if this view is accepted, the earliest possible period for the fabrication of the Merkara grant is pushed still further on, to about the middle of the tenth century A D

There is also similar evidence in the British Museum grant In line 56 it gives the name of Kalivallabha, which, there can be little doubt, either denotes the Rashtrakûta king Kalivallabha-Dhruva (just before A D 782-84), or else owes its origin to the fact of his having had that *biruda*

And finally we have to note that, in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly[7] Thus —

The Tanjore grant purports to be dated in the Prabhava *samvatsara*, Śaka-Samvat 169 expired, on the new-moon *tithi* of the month Phâlguna, on Friday, under the Rêvatî *nakshatra*

[1] This is evidently the real meaning of a passage near the beginning of *Inscriptions at Śravana Belgoḷa*, No 38, which (*id* Introd p 19) is rendered differently by Mr Rice

[2] It is established for him by the Paithan grant of Gôvinda III of A D 794 (page 104 above) In the cases of his descendants Krishna II and Krishna III, the *biruda* is well known, from various records

[3] From an unpublished record [4] *Epigraphia Indica*, Vol II p 174

[5] *Inscriptions at Śravana Belgoḷa*, Introd p 21 [6] *ibid*

[7] I place this point last, because there are undoubtedly some, if not many, genuine records, the dates of which are not correct, but which are not, therefore, to be condemned When, however, as in the present series, every date is wrong, the point becomes one of very considerable importance

and the Vriddhi *yôga* By the southern luni-solar system only can Prabhava be connected with Śaka-Samvat 169 expired, and, by that system, it coincided with the given year, which is virtually Śaka-Samvat 170 current The new-moon *tithi* of the *pûrnimânta* Phâlguna began on Friday, 11th February, A D 248, at about 11 *ghaṭîs*, 15 *palas*,=4 hrs 30 min, after mean sunrise (for Bombay) But, on that day, there was neither the Rêvatî *nakshatra*, No 27, nor the Vriddhi *yôga*, No 11, at sunrise the *nakshatra* was Śatatârakâ, No 24, and the *yôga* was either Siddha, No 21, or Sâdhya, No 22 The new-moon *tithi* of the *amânta* Phâlguna began on Saturday, 11th March, at about 48 *gh* 50 *p*,=19 hrs 32 min[1] The use of the southern luni-solar system of the cycle in this record is itself evidence of comparatively late date; for, the mean-sign system was the one for Southern India, up to at any rate A D 804[2]

The Harihar grant purports to be dated in the Sâdhârana *samvatsara*, Śaka-Samvat 272, on the new-moon *tithi* of Phâlguna, on Sunday Here, again, the *samvatsara* can be connected with the given year only by the southern luni-solar system, according to which Sâdharana coincided with Śaka-Samvat 272, as an expired year, *i e* with Śaka-Samvat 273 current But the new-moon *tithi* of the *pûrnimânta* Phâlguna began on Monday, 11th February, A D 351, at about 51 *gh* 30 *p*,=20 hrs 44 min, and the new-moon *tithi* of the *amânta* Phâlguna ended on Thursday, 14th March, at about 6 *gh* 20 *p*,=2 hrs 32 min Here, again, the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date And so also is the fact that the Śaka year is expressed by numerical words,[3] for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II in A D 945, and the earliest absolutely reliable instance in Western India, known to me, is an inscription of the time of the Western Châlukya king Somêśvara II at Annîgere in the Dhârwâr district, dated in A D 1071[4]

The Merkara grant purports to be dated in the year 388, which is taken to be, and can only be, Śaka-Samvat 388, on the fifth *tithi* of the bright fortnight of Mâgha, on Monday But, in Śaka-Samvat 388 current, the given *tithi* ended on Friday, 7th January, A D 466, at about 21 *gh* 50 *p*,=8 hrs 44 min And, with Śaka-Samvat 388 expired, the given *tithi*, in Śaka-Samvat 389 current, began on Tuesday, 27th December, A D 466, at about 7 *gh* 45 *p*,=3 hrs 6 min

And the Hosûr grant purports to be dated in Śaka-Samvat 684 expired, in the month Vaiśâkha, on Friday, on the occasion of an eclipse of the moon In this year, however, the full-moon *tithi* ended on Tuesday, 13th April, A D 762, and on this day there was no lunar eclipse[5]

It is necessary now to say a few words about the Tamiḻ chronicle, the Kongudêśa-Râjâkkal, which has already been incidentally mentioned It purports to give an account of twenty-eight kings of the Konga or Kongu country, from four generations before A D 82-83 to A D 894-95 In many respects it agrees with the grants so much so that it and they plainly have some very close connection, though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A D 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

[1] For this date, see also *Ind Ant* Vol XVII p 241, some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka Samvat 170 current (169 expired) In such cases as the present ones, it is only necessary to state the beginning or the end of a *tithi*, whichever falls on or nearest to the given week day

[2] See *Ind Ant* Vol XVII p 142

[3] That the date is expressed in this way was partially recognised by Mr Rice (*Ind Ant* Vol VII p 170) The proper reading of the text is *Śaga vasa nayana giri-nayana*

[4] Sir Walter Elliot's *Carṇaṭaka-Dêśa Inscriptions*, Vol I p 216

[5] The lunar eclipses of A D 762 were on the 15th January and the 10th July (see Von Oppolzer's *Canon der Finsternisse*, p 355)

were taken from some common source which remains to be discovered, it seems impossible to decide But it adds some further details,[1] which are sufficiently instructive According to the grants, the founder of the family was Konganivarman The chronicle mentions this person, with the date of A D 189-90 or 190-91 for his installation, at Skandapura But it also gives the names of seven previous rulers of the same kingdom, of a different family, and it tells us that they were of the Reddi or Ratta tribe, and belonged to the Sûryavamśa or Solar Race[2] And, not only does it make this pointed statement, but, of these persons, five are distinctly to be identified with members of the Râshtrakûta dynasty of Malkhêd, whose dates, far from lying before A D 189, fall between about A D 675 and 956 The names and relationships of the seven rulers, as given in the chronicle, are— Vîrâraja-Chakravartin, who was born in the city of Skandapura, his son Gôvindaraya, his son Krishnaraya, his son Kâlavallabharâya, his son Govindarâya, with the date of A D 82-83, his son Chaturbhuja-Kannaradêva-Chakravartin, and his son Tiru-Vikramadêva-Chakravartin, who is said to have been installed at Skandapura in A D 178-79, and to have been converted from Jainism to Śaivism by the celebrated Śaṁkarâchârya And the second to the sixth of them are plainly— Govinda I of the Râshtrakûṭa dynasty (three generations before A D 754), his grandson Krishna I, the latter's son Kalivallabha-Dhruva, Dhruva's son Govinda III (A.D 782-84 and 814-15), and either Govinda's grandson Kannara-Krishna II (A D 888 and 911-12), or the latter's great-grandson Kannara-Krishna III (A D 940 and 956)[3] The placing of these kings before the supposed founder of the Western Ganga family, and in the first and second centuries A D, establishes at once the utter worthlessness of the chronicle for any historical purposes, whether it is a composition of recent date, or whether it can pretend to any age[4]

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes But the question may very reasonably present itself,— What was the object of the invention of the genealogy that is exhibited in these spurious records? And I think that even this can be satisfactorily answered There are plain indications that, just about the period,— the last quarter of the ninth century A D,— that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies The Purânic genealogy of the Râshtrakûtas makes its first appearance in the Sanglî grant of A D 933[5] The Purânic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly

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[1] See the extracts from Prof Dowson's abstract (*Jour R As Soc*, F S, Vol VIII p 1 ff), which are attached to the first account of the Merkara grant (*Ind Ant* Vol I p 360)

[2] Even this detail is wrong, for the Râshṭrakûtas (Rattas) attributed themselves to the Sômavamsa or Lunar Race

[3] The wrong statements of relationship, by which each person is made the son of his predecessor, and the perversion of Kalivallabha into Kâlavallabha, are thoroughly typical features of such a document — It has been suggested (*Ind Ant* Vol XIV p 124) that the first Gôvindarâya represents Gôvinda II, son of Krishna I, and that the proper order of these two names has been transposed But I see no reason for adopting this suggestion The composer of the chronicle evidently got hold of some Râshṭrakûta record which, as several of them do, started the genealogy with Gôvinda I, and omitted Gôvinda II, who did not reign — Chaturbhuja-Kannaradeva Chakravartin may be, as has previously been assumed, Kannara-Krishna II But, for the reasons given above in connection with the mention of a king Akâlavarsha in the Merkara grant I think that he is more probably Kannara-Krishna III

[4] Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the *Rajâvali kathe*, with its wonderful account, in connection with Sravana Belgola, of the *Śruta Kêvalin* Bhadrabahu and a supposititious grandson, named Chandragupta, of Aśôka, the grandson of Chandragupta of Pâtaliputra (see *Ind Ant* Vol. XXI p 157)

[5] *Ind Ant* Vol XII p 247

after A D 1022[1] The Chôla Purânic genealogy is, apparently, first met with in the *Kalingattu-Parani*, which was composed in the reign of the Eastern Chalukya king Kulôttunga-Chôdadêva I (A D 1063 to 1112)[2] And the Purânic genealogy of the Eastern Gangas of Kalinganagara is first made known by a grant of A D 1118-19[3] The Western Ganga prince Mârasimha, who has been already mentioned, and who was a feudatory,— probably half independent,— of the last three Râshtrakûta kings, Krishna III, Khottiga, and Kakka II, was a person of no small rank and power Nothing is more likely than that he should follow the general example that was then prevailing And I think that the Lakshmêshwar inscription, dated in A D. 968-69,[4] which actually represents him as the younger brother of a Harivarman who is plainly the person of that name who stands in the third generation in the Table on page 161 above, indicates that he did so, and fixes very closely the time when the Western Ganga genealogy, exhibited in the spurious records, was invented, the inscription in question seems to me to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently[5]

I will, in conclusion, state the exact position which I take up in respect of these spurious Western Ganga records, and of Mr Rice's writings in connection with them. I believe that any critical mind will admit that my position is the only sound and logical one And I lay stress on the matter, because, though Mr Rice has an opportunity in Mysore, such as few people can enjoy, of turning out most valuable historical and antiquarian results, he is spoiling everything that he produces, bearing upon early times, by the manner in which he makes all his results conform to the statements of the spurious records and mistaken traditions that abound in that part of the country, if his writings are to meet with the appreciation and carry the weight that they might easily deserve and bear, it is necessary for him to discard these spurious records and false traditions altogether, and strike out everything that is based on them, and to put forward as history nothing but what rests on authorities that cannot be questioned[6]

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[1] *id* Vol XIV p 48, and Vol. XX p 274

[2] *Ind Ant* Vol XIX p 329, and Vol XX p 278 [3] *id* Vol. XVIII p 165

[4] *Ind Ant* Vol VII p 101 — Doubts have been suggested as to the authenticity of this record, on the grounds (see *Coorg Inscriptions*, Introd p. 9) that it is followed, on the same stone, by two others which refer themselves to earlier times. I am not prepared to discuss the matter fully, now, at least. But the Ganga record of A D 968 69 is in genuine characters of the period, and the only suspicious point about it, to my mind, is that, mentioning Konganivarman, Mâdhava I., and Harivarman, it represents Mârasimha as the younger brother of the latter It is to the following two records which stand after it, written in characters of the same period, that doubt attaches, as to how far they may be true copies of early originals which were probably on copper plates Sir Walter Elliot has suggested that they were put on this stone for "the unification of the titles" (*Coins of Southern India*, p 114)

[5] The other Lakshmêshwar inscription of Mârasimha, dated in the same year, the Vibhava *samvatsara*, Śaka-Samvat 890 expired (*Ind Ant* Vol VII p 112, the third part of the record), only mentions Konganivarman, and says that in his lineage (*tad anvayê*) there was Mârasimha

[6] I am not writing in any unfriendly spirit, and I hope not in an unfriendly style Also, it does not affect my personal life and surroundings, whether the early Western Gangas of the spurious grants existed or not But, like others, I have been engaged for a long time in working at the ancient history of India It seems to me that, if the subject is worth working at at all, it deserves to be treated critically and on sound bases And what I say as to the effect of Mr Rice's writings on the period supposed to be covered by the spurious Western Ganga grants, is simply the plain and incontestable truth The fact is, he did not commence work very auspiciously, having had the misfortune to commence with these spurious records I feel confident that if, like me, he had had the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the worthlessness of the Western Ganga grants, and of some others in respect of which he has similarly gone astray I readily admit that I myself did not at first detect the spurious nature of the Western Ganga grants But, for very many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature, but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious discussion to disprove that view — Spurious copper-plate grants are not confined to Mysore and its neighbourhood,

Certain statements in the records of the Kadamba king Mrigeśavarman, and of the Western Chalukya kings Mangalesa, Pulikêśin II, and Vinayaditya, do prove that in early times,— during at least the sixth and seventh centuries A D.,— there really was a reigning Ganga family in Western India But the references are all impersonal, they do not give the names of any individual Gangas And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr Rice's view of the matter, which is that, unless I can enlighten him as to who the real Gangas of the period were, I am bound to accept those whom he names from the spurious records that he has produced [1] I do not deny the possibility of those records containing here, and there a germ of truth, in fact,— as I will shew,— two instances in point can now be quoted to that effect But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Avinita-Kongani,— and still more the contrast of those dates with the period which they assert for Śrîpurusha-Prithuvî-Kongani,— is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases, against dragging in similar spurious records to substantiate them,[2] and against complicating real history, by, for instance,[3] taking the undoubted fact that there was an early Krishnavarman in the Kadamba family, and then using the assertion of the spurious grants that Madhava II,— referable, according to them, to about A D 400 to 425,— married a daughter of a Kadamba Krishnavarman, to establish for the genuine Krishnavarman a date which is considerably too early, and is misleading in a variety of connected matters

As matters stand at present,— out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Śrîpurusha-Prithuvi-Kongani, or, as he may be more appropriately and shortly called, Śrîpurusha-Muttarasa, who is referable, no doubt, to what is to be called the Western Ganga lineage, and who is to

taking only such as have been already published, and even then excluding those in favour of which any doubt whatever may exist, we have the following from other parts of India — From Bihâr, of Samudragupta, purporting to be dated in the year 9 (*Gupta Inscriptions*, p 254), from Kâthiâwâd, of Dharasêna II, Śaka Samvat 400 (*Ind Ant* Vol X p 277), and of Jaikadêva, Vikrama Samvat 794 (*id* Vol XII p 151), from Kaira, the Baroda State, and Broach, of Dadda II, Saka Samvat 400, 415, and 417 (*id* Vol VII p 61, Vol XVII p 183, Vol XIII p 116), from Khandesh, of Pulikêśin I or II, Saka Samvat 310 (*id* Vol IX p 293), from somewhere in the Kanarese country, of Pulikêśin I, Saka Samvat 411 (*id* Vol VII p 209), from Ratnâgiri, of Pulikêśin II, of his fifth year (*id* Vol XIV p 330), from Dhârwâr, of Vikramâditya I, Śaka Samvat 532 (*id* Vol VII p 217), and the grant of Bûtuga now edited, and from Udayêndiram in the North Arcot district of the Madras Presidency, the grant of Nandivarman (*id* Vol VIII p 167, and page 112 above) But Mysore, with some neighbouring parts, has been especially productive of them including some of the most barefaced specimens Thus, in addition to the nine Western Ganga grants, we have, from Coimbatore, the grant of Ravidatta (*Ind Ant* Vol XVIII p 362), and from Mysore itself, the Mudyanûr grant of Malladêva Nandivarman, purporting to be dated Saka-Samvat 261 (*Ind Ant* Vol XV p 172), the Bangalore grant of Vîra Nonamba, Saka Samvat 366 (*id* Vol VIII p 94), the Hosur grant which purports to give the name of a daughter, Ambêrâ, of Pulikêśin II (*id* Vol VIII p 96, with a lithograph in Vol IX p 304), and the Anaptpur or Gauja, Bêgûr, Bhîmankatti or Tîrthahalli, Kuppagadde, and Sorab grants of Janamejaya, which pretend to be nearly five thousand years old (*id* Vol I pp 375, 377, Vol III p 268, Vol IV p 233, Vol VIII p 91, and *Mysore Inscriptions*, pp 232, 238, 251)

[1] See *Coorg Inscriptions*, Introd p 10 — I might just as reasonably attempt to name the unnamed leaders of the Choḷa, Pândya, Kêrala, Kalabhra, Chêra, and other families of the period

[2] *e g* the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Mudyanur grant, purporting to have been issued by a Bâna king named Malladêva Nandivarman in A D 338 (*Ind Ant* Vol XV p 172), which Mr Rice has quoted (*Inscriptions at Sravana-Belgoḷa, Introd* p 44) as proving the existence of Bâna kings in the beginning of the third century A D This Bâna grant is betrayed by, amongst other things, the use of the later form of the *kh*, which was subsequent to A D 804

[3] *Mysore Inscriptions*, pp xxxvii, xxxix, and *Coorg Inscriptions*, Introd p 2, note 5

be placed in the eighth or ninth century, A D ,— say, pending more precise discoveries, somewhere in the period A D 750 to 850 His existence and period are proved, not by the spurious grants, but by stone inscriptions at Talakâd, Sivâra, and Sivarpatna,— unquestionably genuine, but unfortunately not dated,— of which Mr Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records The Talakâd inscription, which speaks of Śrîpurusha-Muttarasa as the *Mahârâja* Prithuvî-Kongani-Muttarasa-Śrîpurusha, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage And, being engraved in remarkably fine characters which are attributable to any period about A D 800,[1] it makes it quite possible that the fabricator of the Hosûr and Nâgamangala grants had available, or hit off, true dates for him But it contains no hint of the genealogy that is given in the copper-plate grants, nor do the others, and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it There is, indeed, one other name, which may perhaps be placed before that of Śrîpurusha-Muttarasa for, a genuine but undated stone inscription at Dêbûr in the Nañjangûd tâlukâ, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamâra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign,[2] and the existence of a king named Śivamâra, either just before or just after Śrîpurusha-Muttarasa, and referable to the same lineage with him, is, therefore, also proved But this record, again, contains no genealogical information, and so it does not help us to decide whether this Śivamâra is the person who according to the Sûdi grant[3] was the father, and according to the Hosûr and Nâgamangala grants was the grandfather, of Śrîpurusha-Muttarasa, or whether he is the person whom the Sûdi grant represents as a son of Śrîpurusha-Muttarasa[4] Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established And, taking the later period as represented by the spurious Sûdi grant, a genuine but undated stone inscription from Doddahundi in Mysore, now in the Bangalore Museum,[5] establishes the existence, in just about the same period, but probably

[1] It includes the old form of the *b*, as also does one of the Sivarpatna records I do not find the later form of the *kh* or the *b* in any of the records in question, four in number — I would make here a remark on an incidental point of some importance The photographs suffice to shew the general standard of these records well enough But they do not represent the originals faithfully and intelligibly, the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand This practice cannot be too strongly condemned, it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical

[2] Here I write on the authority of an ink-impression, which Mr Rice kindly sent for my inspection The impression is not very clear, but the record appears not to include the letters *kh* and *b* in either form

[3] See the Table on page 177 below

[4] The name Śivamâra occurs also in one of the Sivarpatna inscriptions of Śrîpurusha-Muttarasa. But here, again, there is nothing to help us to decide the question of identity — Mr Rice has also sent me photographs of a copper plate charter which purports to have been issued by the Śivamâra who is represented as either the father or the grandfather of Śrîpurusha Muttarasa It styles him the *Maharâja* Sivamâra Prithvî Kongani And it purports to have been issued in the month Jyêshtha (May June), falling in A D 713, of the thirty-fourth year of his reign, Saka Samvat 635 expired But this, again, is a spurious record Like some of the other records, it purports to have been written by Viśvakarman, and it seems, as a matter of fact, to have been written by the very person who wrote the Nâgamangala record And, as regards the palæographic test of the two specially tell tale characters, though the old form of the *b* is used throughout, the later form of the *kh* is used all through, except in one solitary instance

[5] I write here on the authority of a photograph which Dr Hultzsch kindly sent me This record contains the old form of the *kh*, the letter *b* does not appear in it at all As regards general features, the characters seem slightly later than those of the genuine records of Śrîpurusha-Muttarasa and Śivamâra

after the two persons mentioned above, of a king named Nîtimârga-Kongunivarma-Permânadi, with the title of *Mahârâjâdhirâja*, and his son Satyavâkya-Permânadi, who are undoubtedly referable to the same lineage, and may perhaps be identified with the Ereganga-Nîtimârga-Kongunivarman and his son Rajamalla-Satyavakya-Kongunivarman who are mentioned in the continuation of the genealogy as given in the Sudi grant So, also, the existence of a person named Bûtuga, who is to be identified with the Jayaduttaranga Bûtuga of the Sûdi grant, is a fact, and we have for him an authentic date, A D 949 50, which approximates closely to the date given for him by that grant And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant But further inquiries in this direction would be beyond the scope of the present paper We are dealing now with the spurious charters which purport to belong to the earlier period And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, viz Śrîpurusha-Muttarasa and Śivamâra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question, the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced, no one will welcome it more than I shall But the spurious records will remain spurious And of one thing I am sure,— that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A D 248 and 466, which they give for Harivarman and Avinîta-Kongani

It only remains to say a few final words about the contents and nature of the spurious Sûdi grant, which is now published

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhuvikrama. The continuation of it, from him onwards, is shewn in the Table on page 177 below, together with the historical items, real or fictitious, which it connects with some of the names It is to be noted that this record differs from the others, in making Śivamâra the son, instead of the younger brother, of Bhuvikrama, and in representing Śrîpurusha as the son, instead of the grandson, of Śivamara As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies From Śripurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr Rice has had under examination,[1] that the Rashtrakûta records give no indication of an intermarriage with the Gangas in the time of Amoghavarsha I, who is plainly the king whose daughter Gunaduttaranga-Bûtuga is said to have married, and that it is curious that the record makes no mention of Ereyappa and his son Rachamalla, though it was by killing the last-mentioned that Jayaduttaranga-Butuga, otherwise called Permanadi-Bûtuga, secured the Gangavadi province[2]

The record does contain references to two real historical events the marriage of Jayaduttaranga-Butuga with a daughter of Baddega, *i e* the Rashtrakûta king Amoghavarsha-Vaddiga (between A D 912 and 940), and the victory over the Chola king Râjâditya And it gives a perfectly possible date for Jayaduttaranga-Bûtuga, in A D 938[3]

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[1] See, *e.g*, *Inscriptions at Sravana Belgola*, Introd pp 68, 69, Nos 14 to 19

[2] *Epigraphia Indica*, Vol II p 173

[3] The date of A D 949 50 is established for him by the Âtakûr inscription (*Epigraphia Indica*, Vol II p 169)

But I believe it to be a spurious grant, partly because of the type of the characters, and partly because the date does not work out correctly. As regards the characters, lithographs of the Old-Kanarese alphabet of Western India of this period have not as yet been published, and, accordingly, I cannot justify my objections in detail. But the characters present a decidedly later general appearance than those of the Âtakûr inscription, and of any records that I am acquainted with, belonging to within fifty years or so of the asserted date of this record. And they also seem to me to be distinctly more modern than those of the Korumelli grant of Rajarâja I, which was issued in or after A.D. 1022 (*Ind. Ant.* Vol. XIV, p. 48, and lithograph). They strike my eye as being perceptibly not early enough for the date to which they purport to belong. And, this being so, the fact that the details of the date do not work out correctly is decidedly a strong point against the authenticity of the record.

TEXT.[1]

First Plate.

1 Śrir[2]=vvibhâti suvî(dhî)r=yyasya niravady[â] nirat[y*]ayâ tasmai namô=rhatê
2 loka-hita dharmm-opadêśinê || Jita[m*] bhagavatâ [gata*]-ghana-ga[ga]n-ôbhe-
3 na Padmanabhêna [||*] Śrîmaj-Jahnaveya[3]-kul-â[ma]la-vyôm-âva-bhâsana-bhâskarah ||[4]
4 sva-khadg-aika-prahara-khandita-mahâ-śilâstambha labdha-bala-parâkramô dârun-â-
5 ri gana-vidaran-opalabdha-bra(vra)na-vibhûshana-bhûshitah K[â*]nvâ-
6 yana-sagôtra[h*] śrîmat-Komgunivarmma-dharmmamahârâjâdhirâjah [||*]
7 Tat putrah |[5] pitu=anvâgata guna-yuktô |[6] vidyâ-vinaya-vihita-vrittih
8 samyak-prajâ pâlana matr-âvi(dhi)gata-râjya-prayôjanô vidvat-kavi-kâm-
9 ñchana[7]-nikashôpala bhûto nîti śâstrasya vaktri-prayôktri-kuśalô dattaka-su
10 tra-vritti(h)=pranetâ śrîman-mahâ[8]râjadhirâjah |(||) Ôm[9] Tat-putra[h*] pitri-pata-
11 maha-guna-yukto=neka-châ(cha)tu[r]ddan[t]a-yuddh-[â*]vâpta-chatu-

Second Plate, First Side.

12 r udadhi sahil asvadita yasah śrîm[â*]n Harivarmma-mahâdhirâjah [||*]
13 Tat putrah śrîmân Vishnugôpa-mah[a*]dhirâjah [||*] Ôm Tat-putrah
14 śrî bhuja-bala parâkrama-kraya-ki[î]ta-râjyah Kaliyuga-bala-pank-âva-
15 sanna dharmma-vrish oddharana-nite(tya) sannaddhah śrîmân=Mâdhava-mahâdhirajah |(||) Ôm
16 Tat-putri[h*] śrîmat Kadamba-kula-gagana gabhastimalinah |[10] Kripa(shna)varmma-śri(mâ)-
17 h dhirajasya priya bhâgineyô vidyâ-vinaya-paripûrit â-

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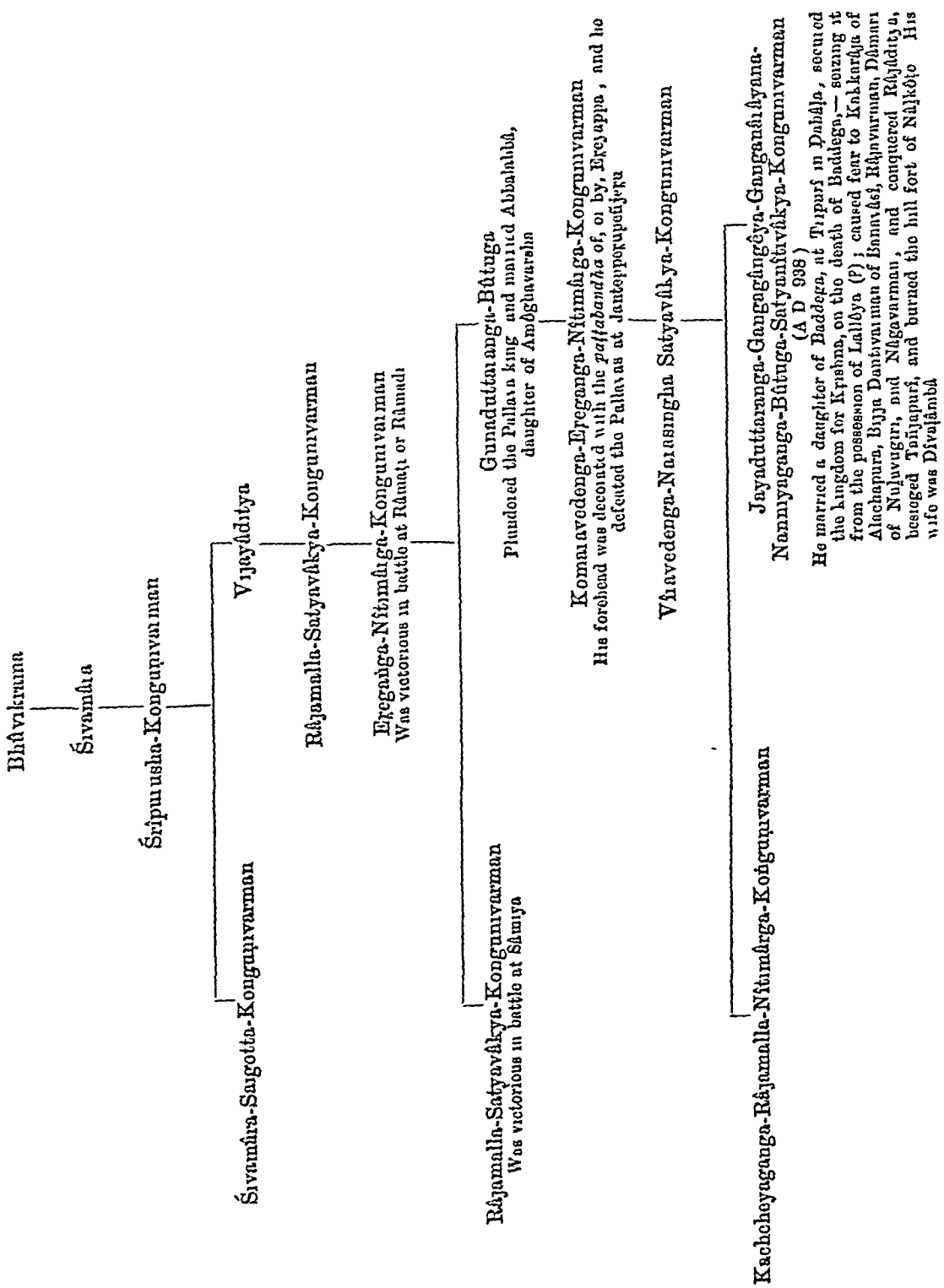
[1] From the original plates. [2] Metre: Śloka (Anushtubh). [3] Read *jahnavîya*.
[4] [illegible]
[5] Read [illegible]
[6] [illegible] according to the Nâgamangala grant, line 11.
[7] [illegible] a plant symbol.
[8] [illegible]
[9] [illegible]
[10] [illegible]

The later Western Gangas,
according to the spurious Sûdi plates



18 ntarâtmâ nıravagraha-pradhâna-śauryyô vıdyatpu[1] prathama-ganyu[h*] śrîmân

19 Komgunıvarmma-va(dha)rmmamahârâjâdhırâja-pu(pa)ramêśvarah śrîmad-Avınıta-prathama-

20 nâmaja(dhê)yah [||*] Tat-putrô vıjrımbhamâna-śaktı-trayah Andarı-Âlattûr-Purulare[2]-Pernna-

21 gar-âdy-anêka-samara-mukha-makha-h[u*]ta-prahata-śûrapurusha-paśûpahâra-vıgha-

22 sa-vıhastı(stı)krıta-Krıtânt-Âgnı-mukhah Kırâtârjunîyasya pañchadaśa-sargga-tîkâkâra[h*]

Second Plate, Second Side

23 śrîmad-[D*]urvvınîta-prathama-nâmadhêyah [||*] Ôm Tat-putro durddânta-śa(vı)mardda-mrıdıtê(ta)-vıśva[m]bhaıâ-

24 rı(dhı)pa-mô(mau)lı-mâl[â*]-makaranda-pu[m*]ja-pı[m*]jarıksha(krı)y a m â-na-charanayugala-nalınah śrî-[Mushka]ra-[3]

25 prathama-nâmadhêyah |(||) Ôm Tat-putraś=chatuıddaśa-vıdyâsthân-âdhıgatê-ramala[4]-matır=vvıśêshato [nı]ra-

26 vaśêpa(sha)sya nîtı-śâstrasya vak[trı]-prâyâ(yô)ktrı-kuśalô rıpu-tımıra-nıkara-sarakarun[5]-ôdaya-bhâ-

27 skarah śrî-Vıkrama-[pra]thama-nâmadhêyah [||*] Ôm Tat-putrâ(trô)=nêka samara-samprâpta-vıjaya-

28 lakshmî-lakshıta-vaksha[h*]sthalah samadhıgata-sakala-śâstı-ârtha[h*] śrî-Bhûvıkrama-prathama-

29 prathama[6]-nâmadhêyah [||*] Ôm Tat[7]-putrah svakîya-rûp-âtıśaya-vıjî(jı)ta-Nala-bhûp-ı(â)-

30 kâraś=Śıvamâ[ra-prathama-nâ*]madh[ê*]yah[8] [||*] Ôm Tat-putrah pratıdına-pravarddhamâna-mahâdâna-janıta punyô

31 hasula[9]-mukharıta-Mandar-ôdarah śrî-Komgunıvarmma-dharmmamahâ-râjâdhırâja-paramêśvarah

32 Śrîsu(pu)rusha-prathama-nâmadhêyah |(||) Tat-putrô vımala-Ga[m*]g-ânvaya-nabha[h*]sthala-ra(ga)bhastımâlî śrî-Kom-

33 gunıvarmma-dâ(dha)rmmamahârâjâdhırâja-paramêśvarah śrî-Ś[ı*]va-mâradêva[10]-prathama-nâmâdhayah[11]

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[1] Read *vıdvatsu*

[2] In the Nâgamangala grant, line 15, the real reading is *âlattûr-pporulare*, not *alattup pauruḷare*, as published The 'Puruḷare' of the present grant may be a variant of 'Porulare,' or the *u* may be a mistake for an *o*, which was intended to be formed like the *ô* in *vıdaran ôpalabdha*, line 5 — The Nâgamangala grant gives 'Peḷnagara,' instead of the 'Pernagara' of the present text

[3] The two *aksharas* in brackets are supplied from the Nâgamangala grant, line 18, they are quite illegible in the present grant

[4] Read *adhıgata vımala* [5] Read *nıkara-nırâkaran*

[6] This word is repeated unnecessarily [7] The shape of this *t* is altogether anomalous

[8] The text is completed from the Nâgamangala grant, line 28-29, according to the real reading of it

[9] Some correction seems necessary here, but the nature of it is not apparent to me, unless *hasuḷa* is a pure mistake for *hasana* It is just possible that the syllables *kâra*, at the beginning of line 30, have been misplaced and properly belong here, that the intended reading there was °*naḷa bhûpaś=śıvamâ*°, and that the word *hushkâra* should be found here

[10] There can be little doubt, if any, that the first syllable of this word was intended to be *śı*, not *śa*.

[11] Read *namadhêyah*

34 Śaigott-âpara-nâmâ [||*] Tasya kanîyân śrî-Vijayâdityah |(||) Ra(ta)t-putras=samadhigata-râjya-
35 lakshmî-pa(sa)mâlingita-vakshâh Satyavâkya-Komgunivarmma-dharmmamaharâjâdhirâ-

Third Plate; First Side

36 ja-paramêśvara[h*] śrî-Râjamalga(lla)-pra[tha*]ma-nâmadhêyas=Tat-putrah Râmati(? di)-samara-samhâ-
37 lpi(ri)t-ôdâra-vairi-vi(vi)rapurushô Nitimârgga-Komgunivarmma-dharmmamahârâjâdhirâja-paramêśvara[h*]
38 śrîmad Ele(re)gamgadêva-prathama-nâmadhêyah [||*] Ôm Tat-putrah Sâmiya-samara-samjanita-vija-
39 [ya*]-śrîh śrî Satyavâkya-Komgunivarmma-dharmmamahârâjâdhirâja-paramêśvara[h*] śrî-Râjamalla-[1]
40 prathama-nâmadhêyah |(||) Ôm Tasu(sya) kanîyân nirllori(thi)ta[2]-Pallav-âdhipah srîma[d-A*]môghavarshadêva-
41 prithvîvallabha-sutaya[3] śrîmad-Abbalabbâyâ(h)=prân-êśvara[h*] śrî-Bûtuga-prathama-nâ-
42 madhêyah Gunad-uttaramgah[4] |(||) Ôm Tat-putrah |[5] Ele(re)yappa-pattabandha-parishkrita-lala[mô] Ja(? ba)m-
43 tepperupemjeru-prabhriti-yuddha-prabandha-prakavi(ti)ta-Pallara(va)-parâjaya[h*] śrî [Ni]t[im]ârga-
44 Ramgini[6]varmma-ra(dha)rmmamahârâjâvi(dhi)raja-paramêsvara[h*] śrîmad-Ele(re)gamgadêva-prathama-namadhêyah
45 Komara-vedemgah |(||) Ôm Tat-putra[h*] śrî-Satyavâk[y]a-Komgunivarmma-dharmmamaharâjâdhirâja-paramêsvara[h*]
46 śrîman-Narasi[m*]ghadêva-prathama-nâmadh[ê*]yah Bi(vi)ra-vedemgah |(||) Ôm Tat-putrah kottamarada . . . . . .
47 tonniraga-śrî[7]-Nitimârgga-Komgunivarmma-dharmmamahârâjâdhirâja-paramêśvara[h*] śrî-R[âjama ?]lla-
48 prathama-namadhêyah | Kachcheya-Gamgah |(||) Ôm Vri(vri)[8] [||*] Tasy[9]=ânujô nija-bhuj-ârjjita-sampa[d-ar]tth[ô]

Third Plate, Second Side

49 bhûvallabha[m*] samupagamya La(da)hâla-dêśô śrî-Baddegam tad=anu ta-
50 sya sutam sah=aiva vâk-kanyayâ vyavahad=uttavi(ma)-dhîs=Tripu-
51 ryyâm [||*] Api cha || Lakshmîm[10]=Indrasya harttum gatavati divi yad-Baddeg-âmkî(kê)

---

[1] The second *akshara* of this name is damaged, but it can be distinctly recognised as *ja*, not *cha* In line 36 above, the same name occurs, and the *aksharas* are not damaged at all

[2] Apparently, *nirllunthita* would be a more correct form

[3] Read *sutâyah*

[4] In this *biruda* the first part is the Kanarese genitive *gunada* We have other such genitives in *kachcheya*, line 48, *jayada*, line 64, and *nanniya*, line 66

[5] This mark of punctuation is unnecessary

[6] Read *Komguni* [7] Or, perhaps, °*tonnirah śrî*°

[8] i.e. *vritta*. [9] Metre Vasantatilaka.

[10] Metre Sragdharâ, and in the next verse

52 mahîśê h[ri*]tvâ Lal[l ?]êya-hastât=kari-turaga-sitachchâtra[1]-ni(si)m-
53 hâsanâni | piâ[dâ]t Krishnâya râjñê kshit[i*]-pati-gananâsv=a-
54 granîr=yyal(ḥ)=pratâpât râjâ śrî-Bûtug-âkhyas=samajani viji-
55 t-ârâti chakrah=prachandah || Kamchatah kinna[2] n=âgâd=
Alachapura-patih
56 Kakkarâjô=ntakasya Bijj-âkhyô Dantivarmmâ yuni(dhi) nija-
Banavâsî tva-
57 ma[3] Râjavarmmâ śântatvam śânta-dêśô Nuluvu-giri-patir=Ddâmarir=
ddarppa-bhamga[m*]

Fourth Plate, First Side

58 maddhyê=ntam Nâgavarmmâ bhayam=atirabhasâd=Gamga-Gâmgeya-bhû-
59 pât || Râjâditya[4]-narêśvara[m*] gaja-ghat-âtôpêna sandarppita[m*]
60 jitv=âdêśata êva gandugamahâ niddhôtya[5] | Tamjâpurim Nâlkôte-
61 pramukh-âd[r*]i-durgga-nivahân dagdhvâ gajêndrân hayân Krishnâ-
62 ya prathitamn=dhanam[6] svayam=adât śrî-Ga[m*]ga-Nârâyanah [||*]
63 Âryyâ || Êkântamada(ta)[7]-mad-ôddhata-kuvâdi-kumbhîndra-kumbha-
sambhêdam ||(|)
64 naigama-nay-âdi-kuliśair=akarôj=Jayad-uttaramga-nripah || Gadyam ||
65 Satyanîtivâkya-Komgunivarmma-dharmmamahârâjâdhirâja-paramêśva-
ra[h*]

Fourth Plate, Second Side

66 śrî-Bûtuga-prathama-nâmadhêyô Nanniya-Gamgah shannavati-
67 sahasram=api Gamga-mandala[m] pratipâlayâ(ya)n Purikara-p[u*]rê
kri-
68 t-âvasthânam(h) Sa(śa)ka-vari[sh]êshu[8] shashty-uttar-âshta-
[śa]têshu atikrâmtêshu Vikâ-
69 ni(ri)-samvatsara-Kâ[r]tt[i]ka-Nandîsva(śva)ra-su(śu)kla-pakshah ash-
tamyâm[9] Âdityavârê
70 [svak]îya-priyâyâh samyagda[r*]śana-viśuddhatayâ pratyaksha-dhai(dai)-
71 vatyâh śrîmad-Divalâmbikâyâh chaityâlayâya Suldhâtavî-sa-
72 ptati-grâma-mukhya-bhûtâyân=nagaryyâm Sûndyâm vinimmâpitâ-
73 ya khanda-spu(sphu)tita-navakarmm-ârttha[m*] pûjâ-karan-ârttham=âhâr-
ârtham
74 cha shat=śrâ(śra)manyô janân=dâna-sanmân-âdinâ santarppy=ôttara-
diśâyâm

Fifth Plate

75 râja-mânêna dandêna shashti-nivarttanam śrîmad-Vadi(? ti)yûri-gganamukhya-
76 sya Nâgadêva-panditâya[10] sva[ya]m=êva pâdô(dau) prakshâdya(lya)
Sûndyâm dattavân [||*]

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[1] Read *sitachchhattra*

[2] Possibly the intended reading was *kim=ch=âtah kin=nu* The whole verse, however, is a rather unsatisfactory one

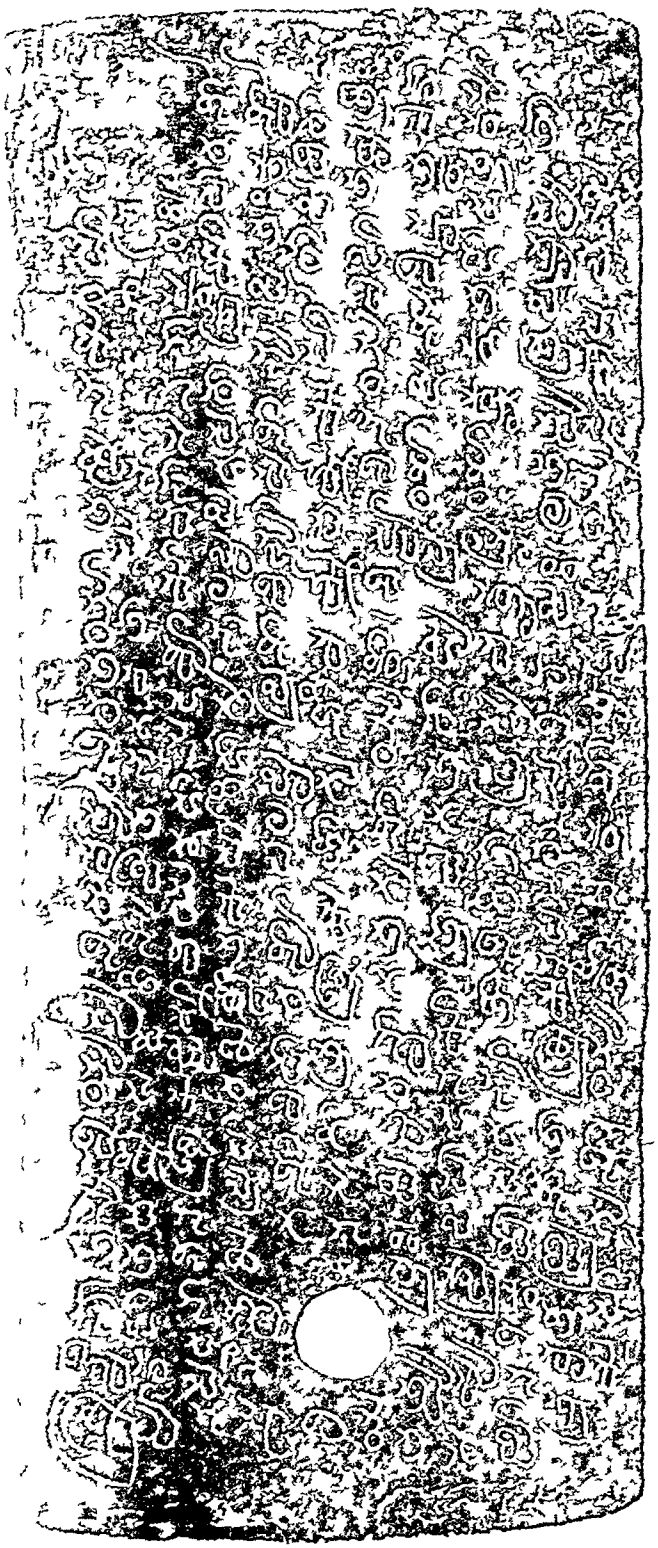
[3] This seems to require correction into *banavasim tvaram* (for *tvaritam*) [4] Metre Śârdûlavikrîdita.

[5] Read *nirddhatya* [6] Read *prathitam dhanam*, or *prathitan=dhanam*

[7] Metre Âryâ, as stated in the text itself [8] Read *varshêshu*

[9] Read *paksh-ashṭamyam*, [10] Read *panditasya*

Spurious Sudi Plates of Butuga —Saka-Samvat 860



J F FLEET, I.C.S.

SCALE 7/8

W GRIGGS PHOTO LITH

a 1111

58

60

62

64

b 1111

66

68

70

72

74

77 Tasy=aghata[1] pûrvvatah mânasimga-key=dakshinatah pannasina-bhumih pa-
78 schimatah ke(?ko)ppara-polam uttaratah Bâlugêriya banda[2] pallam [||*] Aruvanam gadyâ-
79 na-trayam grimô dîyate=śeha[3] kramam grâmo rakshati ||
80 Samanyo[4]=yam dharmma-sêtu[r*]=nripânâm kâlê-kâlê pâlanîyô bhavadbhih sarvvan=ê-
81 tâm(n) bhâvinah pârtthivêndrô(ndran) bhuyô-bhûyô yâchatê Ramabhadrah || Bahubhir[5]=vvasu-
82 dhâ bhuktâ râjabhis=Sagar-âdibhi[h*] yasya yasya yadâ bhûmis=tasya tasya tada phalam ||
83 Suldhatavi[6]-saptati-mukhya-Sûndyâm=achîkaram Jêna[7]-griham prasiddham pad-grâmanî
84 shti[8]-vidhâna pûrvvam sri-Dival[â*]mbâ jagad-êka-Rambhâ |(||) Ôm Ôm || Ôm ||

TRANSLATION

Reverence to that *Arhat*,—the teacher of the religion which is beneficial to the world,—whose glory is resplendent as including the possession of wisdom, as being faultless, (*and*) as being free from any wasting away!

(Line 2)—Victory has been achieved by the Divine One, Padmanâbha, who resembles (*in the colour of his body*) a cloudless sky!

(L 3)—(*There was*) the glorious **Kongunivarman**, the pious *Mahârâjâdhirâja*, who was a very sun irradiating the clear sky which is the illustrious **Jâhnaviya family**, who acquired strength and puissance by severing a great pillar of stone with a single stroke of his sword, who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes, (*and*) who was of the **Kânvâyana gôtra**

(L 7)—His son, endowed with virtues that imitated (*those*) of (*his*) father, (*was*) the glorious *Mahârâjâdhirâja* **[Mâdhava (I)*]**,[9] whose behaviour was regulated by learning and modesty, who attained the objects of sovereignty by doing nothing but properly protecting (*his*) subjects, who was a very touch-stone for testing the gold that is learned men and poets, who was skilled among those who expound and apply the science of politics, (*and*) who was the author of a commentary on the *Dattakasûtra*

(L 10)—Ôm! His son, endowed with the virtues of (*his*) father and father's father, (*was*) the glorious *Mahâdhirâja* **Harivarman**, whose fame was flavoured by the waters of the four oceans which were acquired[10] in many fights of four-tusked elephants

(L 13)—His son (*was*) the glorious *Mahâdhirâja* **Vishnugôpa**

(L 13)—His son (*was*) the glorious *Mahâdhirâja* **Mâdhava (II)**, who bought the sovereignty with the price of the strength and puissance of his own arm, (*and*) who was ever ready to extricate the bull, Religion, which is sunk in the mud of the violence of the Kali age

(L 15)—Ôm! His son,—the dear sister's son of the *Mahâdhirâja* **Krishnavarman**, who (*was*) the sun of the sky that is the glorious **Kadamba family**,—(*was*) the glorious

---

1 Read *aghatah*
2 This is the Kanarese past relative participle The preceding word has the Kanarese genitive termination.
3 Read *dadaty=aśêsha*
4 Metre Sâlini
5 Metre Slôka (Anushtubh)
6 Metre Upajâti of Indravajrâ and Upêndravajrâ
7 Read *achîkaraj=jaina*
8 The intended reading seems to be *shaṭ śramanir êshti*
9 See page 176 above, note 8
10 *i e* "sovereignty extending to which was acquired"

Kongunivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, possessed of the first name of "the glorious Avinîta," whose soul was completely filled with learning and modesty, whose valour was chiefly characterised by being irresistible, (*and*) who was worthy to be reckoned first among learned men

(L. 20.)—His son (*was*) he who had the first name of "the glorious Durvinîta;" whose three constituents of regal power were (*ever*) extending themselves, who brought confusion (*of envy*) on the faces of Death and the Fire by (*the largeness of*) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at Andari, Âlattûr, Purulare, Pernagara, and many other places, (*and*) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the *Kirâtârjuniya*

(L. 23.)—Ôm! His son (*was*) he who had the first name of "the glorious Mushkara,"[1] whose feet, resembling water-lilies, were (*always*) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (*bowing down before him*) who had been bruised in the course of (*his*) crushing (*enemies*) hard to be subdued

(L. 25.)—Ôm! His son (*was*) he who had the first name of "the glorious Vikrama," (or "Śrîvikrama"),[2] whose pure understanding was acquired by (*mastering*) the fourteen divisions of knowledge, who was pre-eminently skilled among those who expound and apply the whole of the science of politics, (*and*) who was a very rising sun in respect of dispelling the mass of the darkness (*that consisted*) of (*his*) enemies

(L. 27.)—Ôm! His son (*was*) he who had the first name of "the glorious Bhûvikrama," whose breast was made conspicuous by (*the embraces of*) the goddess of victory, acquired in many battles, (*and*) who mastered the meaning of all the sacred writings

(L. 29.)—Ôm! His son (*was*) he who had the name of Śivamâra, who by the excess of his beauty surpassed the appearance of king Nala

(L. 30.)—Ôm! His son (*was*) the glorious Kongunivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of Śrîpurusha, whose religious merit, produced by the great gifts (*that he gave*), was (*ever*) increasing day by day, (*and*) who made the cavities of (the mountain) Mandara resonant with (*his*) laughter (?)

(L. 32.)—His son (*was*) the glorious Kongunivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of Śivamâradêva[3] and the other name of Saigotta, (*and*) who was a very sun in the sky that is the pure Ganga lineage

(L. 33.)—His younger brother (*was*) the glorious Vijayâditya.

(L. 34.)—His son (*was*) Satyavâkya-Kongunivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious Râjamalla," (*and*) whose breast was closely embraced by the goddess of sovereignty, attained (*by him*)

(L. 36.)—His son (*was*) Nîtimarga-Kongunivarman, the pious *Mahârâjâdhirâja*, the *Pâramêśvara*, who had the first name of "the glorious Eregangadêva," (*and*) who caused the heroes of (*his*) illustrious foes to be destroyed in the battle of Râmati (or Râmadi).

(L. 38.)—His son (*was*) the glorious Satyavâkya-Kongunivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious Râjamalla," (*and*) who effected the birth of the goddess of victory in the battle of Sâmiya

(L. 40.)—Ôm! His younger brother (*was*) he who had the name of "the glorious Bûtuga," (*and was also called*) Gunad-uttaranga,[4] who plundered the Pallava king, (*and*) who was the lord of the soul of the glorious Abbalabbâ, the daughter of the glorious Amôghavarshadeva, the favourite of the earth

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[1] See page 178 above, note 3. [2] See page 167 above, note 4. [3] See page 178 above, note 10.
[4] *i.e.* "the arch of virtue." The first part of this *birudu* is the Kanarese genitive *gunada*

(L 42)—Ôm! His son (*was*) the glorious **Nitimârga-Kongunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêsvara*, who had the first name of "the glorious **Eṟegangadeva**," (*and was also called*) **Komara-vedenga**,[1] whose forehead was adorned with the binding on of the fillet (*of sovereignty*) of (or by) **Eṟeyappa**, (*and*) who effected a public defeat of the **Pallavas** in battle at **Jantepperupeñjeru**[2] and other places

(L 45)—Ôm! His son (*was*) **Satyavâkya-Kongunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêsvara*, who had the first name of "the glorious **Narasinghadeva**," (*and was also called*) **Vira-vedenga**[3]

(L 46)—Ôm! His son (*was*) . . . . . .
the glorious **Nitimârga-Kongunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêsvara*, who had the first name of "the glorious **Râjamalla** (?)," (*and was also called*) **Kachcheya-Ganga**[4]

(L 48)—Ôm! (Metre) —His younger brother, possessed of prosperity and wealth acquired by his own arm, went to the glorious **Baddega**, the favourite of the earth, in the country of **Dahâla**, and then, being of the most excellent understanding, wedded his daughter, along, of a verity, with the maiden Eloquence, at **Tripuri** Or again —There was born the king who had the appellation of "the glorious **Bûtuga**," who conquered the host of (*his*) enemies, who was excessively fierce, (*and*) who,—being, through (*his*) might, one who ranked first in enumerations of kings,— when that king named **Baddega** had gone to appropriate the fortunes of (the god) Indra in heaven,[5] took elephants and horses and white umbrellas and thrones from the possession of **Lallêya** (?), and gave (*them*) to king **Krishna** Moreover,[6] from this excessively fierce king **Ganga-Gângêya**, did not **Kakkarâja**, lord of **Alachapura**, acquire (*fear*) of death?, did not **Dantivarman**, named **Bijja**, hurriedly go (*in flight*) in war to his own **Banavâsi**?, did not **Râjavarman** become quieted?, did not **Dâmari**, lord of **Nuḷuvugiri**, whose country was made quiet, obtain the breaking of (*his*) pride?, (*and*) did not **Nâgavarman** feel, mid-way, the (?) very extremity of fear? Having, at command indeed, conquered king **Râjâditya**, who was made arrogant by pride in (*his*) array of elephants,— having . [7] laid siege to the town of **Tañjâpuri**,— (*and*) having burnt numbers of hill-forts, headed by **Nâḷkôte**,— (*he*), the glorious **Ganga-Nârayana**, of his own accord gave to (king) **Krishna** lordly elephants (*and*) horses (*and*) great wealth (Âryâ) — With thunderbolts that were the maxims of those who interpret the Vêdic writings, *etc*, (*he*), king **Jayad-uttaranga**,[8] cleft open the frontal globes of the lordly elephants who are the expounders of evil precepts, puffed up with the rut that is the doctrine of devotion to one sole object of worship

(L 64)—(Alliterative prose) —**Satyanitivâkya-Kongunivarman**, the pious *Mahârâjâdhirâja*, the *Paramêsvara*, who has the first name of "the glorious **Bûtuga**," (*and who is also called*) **Nanniya-Ganga**,[9]— while ruling over the **Ganga mandala**, (*which*) assuredly (*consists of*) **ninety-six thousand (villages)**, (*and*) when staying at the town of **Purikara**,— when eight hundred of the Śaka years, increased by sixty, have gone by, on Sunday, the eighth tithi, (called) **Nandiśvara**,[10] in the bright fortnight of the month **Kârttika** of the

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[1] *i e* "a wonder among princes" *Komara* is a corruption of *kumara*

[2] Or, perhaps, "Banteppe̱rupeñjeru" Or, again, two places,— the second of them being Peñjeru,— may be named

[3] *i e* "a wonder among brave men" [4] *i e* "the quarrelsome or fighting Ganga"

[5] *i e* "had died" [6] See page 180 above, note 2

[7] The meaning of *gandugamaha* or *ganṭugamaha* (line 60) is not apparent

[8] *i e* "the arch of victory" *Jayada* is the Kanarese genitive

[9] *i e* "the affectionate, kind, or truthful Ganga." *Nanniya* again, is a Kanarese genitive.

[10] This seems to be the intended meaning of the text, but the word *nandiśvara* does not occupy a position corresponding to my translation —A Nandiśvara *tithi* in the month Phâlguna appears to be mentioned in the Peggûr inscription (*Ind Ant* Vol VI p. 102, text line 4-5, and Vol. XIV p 76, and *Coorg Inscriptions*, p 7)

Vikârin samvatsara,— having gratified six female mendicants with gifts and honourable treatment, etc, (*and*) having of his own accord washed the feet of Nâgadêvapandita, the head of the holy Vadiyûr-Gana,[1] has given, at Sûndi, in the northern part (*of the village*), sixty *nivartanas* (*of land*), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (*and*) for the performance of worship, and to provide food, to the *chaityâlaya*,— built at Sûndi, the city which is the chief (*town*) of the Suldhâtavi seventy villages,— of his wife, the glorious Divalâmbikâ, who is a manifest goddess through the purity of (*her*) accurate perception[2] The boundaries of it (*are*) — On the east, the cultivated land called Mânasinga-keyi, on the south, the land called the land of the jack-fruit trees, on the west, the field called Keppara-pola,[3] (*and*) on the north, the stream that comes from (*the village of*) Bâlugêri The village gives three *gadyânas* as the *aruvana*,[4] (*and*) the village preserves the entire arrangement

(L 80)— "This general bridge of piety of kings should at all times be preserved by you,"— (*thus*) does Râmabhadra again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sagara, whosoever for the time being possesses the earth, to him belongs, at that time, the reward (*of this grant that is now made, if he continue it*)!

(L 83)— At Sûndi, the chief (*town*) of the Suldhâtavi seventy, the glorious Divalâmbâ,— the one Rambhâ of the world,— celebrated the sacrificial rites of six female mendicants,[5] and caused the famous Jaina temple to be built Ôm! Ôm! Ôm!

No 26 — SRAVANA-BELGOLA EPITAPH OF MALLISHENA, AFTER SAKA-SAMVAT 1050

By E. Hultzsch, Ph D

This inscription is engraved on four faces of a pillar in the Pârśvanâtha-Basti[6] on the Chandragiri or Chikkabetta hill at Śravana-Belgola, the well-known Jaina village in the Channarâyapatna tâlukâ of the Hassan district of the Mysore State Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr Rice[7] The subjoined Nâgarî transcript and English translation are based on excellent inked estampages, which were prepared on the spot by my Kanarese Assistant, Mr H. Krishna Sastri In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription Future investigation of the literature of the Southern Digambaras will probably lead to the elucidation of most obscure passages. Professors Kielhorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F K and E L).

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[1] Or, perhaps, "Vaṭiyûr-Gana"

[2] *Samyag darśana*, 'accurate perception, or complete vision,' *samyag-jñâna*, 'complete knowledge,' and *samyak-charitra*, 'correct conduct,' constitute the *ratna traya*, or 'three excellent things,' of the Jains

[3] Or "Koppara pola" If the first component of the name is *keppara*, the whole word seems to mean "the field of the deaf men"

[4] The *aruvana*, — *lit* 'six *panas*,'— was a tax on *manya* lands (see *Ind Ant* Vol XIX p 249)

[5] See page 181 above, note 8, and compare the mention of six female mendicants in line 74 of the record.

[6] No 1 on the plan of Chandragiri in Mr Rice's *Inscriptions at Śravana-Belgola*, p 2 of the Introduction

[7] Inscription No 54 of the same work Mr Rice's text is reprinted in Nâgarî characters in the *Kâvyamâlâ*, No. 34 (*Prâchînalêkhamâlâ*, Vol I), p 144 ff

Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS at Madras for Professor Bühler, by whom it was presented to the India Office Library[1] After the publication of Mr Rice's *Inscriptions at Śravana-Belgola*, Professor Kielhorn recognised at once that the Madras MS contains a copy of the Mallishêna epitaph, and proposed a number of improvements in Mr Rice's text on the basis of Professor Bühler's copy[2] It appears from Professor Kielhorn's 'various readings either that the Madras MS was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS was based on an independent duplicate of the Mallishêna epitaph

The alphabet of the inscription is Kanarese. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes The language is Sanskrit, verse and prose, only the two last lines are in the Kanarese language The only orthographical peculiarities which deserve to be noted, are that *dh* and *bh*, when doubled, are sometimes written as *dhdh* and *bhbh*, and that *rnna* is written as *rnna*[3] The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the Jaina preceptor Mallishêna-Maladhâridêva (verse 64), who committed religious suicide by *sallêkhanâ* (line 211) or *samâdhi* (l 212), *i e* by prolonged fasting,— which, in his case, lasted three days,— at Śvêtasarôvara (v 72) or Dhavalasarasatirtha (v 70), *i e* at Śravana-Belgola[4] The date of his death was the day of Svâti, Sunday, the third day of the dark fortnight of Phâlguna of the (expired) Śâka year 1050, which corresponded to the cyclic year Kilaka (v 72) According to Professor Kielhorn's calculation,[5] the European equivalent of this date is Sunday, the 10th March, A D 1129 The date of the inscription itself is not stated, but the record cannot have been composed more than a generation after Mallishêna's death, because the composer, Mallinâtha, was a lay-disciple of the deceased preceptor (l. 222)

The account of Mallishêna's suicide is preceded by a sort of historical sketch of the Śravana-Belgola branch of the Digambara sect of the Jainas It is not a connected and complete account, and cannot even be proved to be in strictly chronological order The names of some selected Digambara preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents

1 The list naturally opens with Vardhamâna of the Nâtha race, the founder of the Jaina religion (v 1)

2 Of the three Kêvalins[6] the inscription mentions only Gautamasvâmin, surnamed Indrabhûti (v 2)

3 The Śrutakêvalins (v. 3)

4 Bhadrabâhu, whose disciple was 5 Chandragupta (v 4), and 6 Kaundakunda[7] (v 5) In two other Śravana-Belgola inscriptions (Nos 40 and 108 of Mr Rice's volume), these three names are mentioned in the same order, and Bhadrabâhu whose pupil was Chandragupta, is called the last of the Śrutakêvalins.[8]

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[1] *Zeitschrift D M G* Vol. XLII p 552, No 308

[2] *Vienna Or J* Vol VII p 248 ff

[3] In order to avoid a useless repetition of identical footnotes, I have replaced *rnna* by *rnna* throughout the transcript.

[4] *Śvêta-Saras* and *Dhavala-Sarasa* are Sanskrit translations of the Kanarese *Bel-Kola*, "the White Tank"

[5] *Ind Ant* Vol XXIII p 124

[6] See Dr Hoernle's Table, *Ind Ant* Vol. XXI p 57

[7] See *Ind Ant* Vol. XIV p 15, *South-Indian Inscriptions*, Vol I p 158, note 2, Dr Hoernle's Table, *Ind Ant* Vol XXI p 74, No 5 A detailed sketch of Kundakunda's *Pravachanasara* is given in Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 91 ff

[8] Compare *Ind Ant* Vol. XXI p 156

7 **Samantabhadra**[1] (v 6) The composer quotes two verses (7 and 8) which this preceptor is represented to have addressed to an unnamed king, probably of **Karahâtaka** (Karhâd),[2] and in the first of which he professes to have undertaken a missionary tour to **Pâtaliputra** (Patna), **Mâlava**, **Sindhu**, **Thakka** (the Panjâb), **Kâñchîpura**, and **Vaidiśa** (Bêsnagar)

8 Verse 9 speaks of a person who "broke by his sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom," and states that this unnamed person was assisted by the sage **Simhanandin**. As noticed by Mr Rice,[3] a similar feat is attributed in the Udayêndiram plates of the Ganga-Bâna king Râjasimha, *alias* Hastimalla, to the first Ganga king, Kongani, "who, in his youth, resembling the powerful Śiśu (Kârttikêya) in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke"[4] The same plates appear to connect Simhanandin with the mythical founder of the Ganga dynasty in stating that "the Ganga race obtained prosperity through the power of Simhanandin"[5] I cannot follow Mr Rice in considering this coincidence between the Mallishêna epitaph and the Hastimalla plates "a most important identification," but would only conclude from it that the same legendary traditions were known to the composers of both documents

9 **Vakragriva**[6] (v 10)

10 **Vajranandin**,[7] author of the *Navastôtra* (v 11)

11 **Pâtrakêsarin**[8] (v 12)

12 **Sumatidêva**, author of the *Sumatisaptaka* (v 13)

13 **Kumârasêna** [I], was born and died in the South (v 14)

14 **Chintâmani**, author of the *Chintâmani* (v 15)

15 **Śrîvarddhadêva**,[9] author of the poem *Chûlâmani* (v. 16) A verse (17) in his praise by **Dandin** is quoted

16 **Mahêśvara** (v 18 f)

17 **Akalanka**, defeated the **Bauddhas** in disputation (v 20) Three verses (21 to 23) by him are quoted, which he is represented to have addressed to a king **Sâhasatunga**, and in the third of which he claims to have overcome the Bauddhas in the court of king **Himaśîtala**. A legendary account of this dispute between Akalanka and the Bauddhas in the court of "Hêmasithalan" at Kâñchîpura forms part of the Mackenzie Manuscripts, and an abstract of it was published by the Rev W Taylor.[10] Another document of equally questionable

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[1] This author is mentioned in Kêśirâja's *Śabdamanidarpana*, p 125 of Mr Kittel's edition Samantabhadra's *Âptamîmâmsâ* was commented on by Akalanka and Vidyânanda, *Journ Bo. As Soc* Vol XVIII p 219. The name Samantabhadra occurs also in the Śvêtâmbara *Paṭṭâvalis*, see *Ind Ant* Vol. XI. p 247, No 19, and p 252, No 16

[2] See *Ind Ant* Vol. XXI p 228, note 20 Karahâta was the capital of a branch of the Śilâhâras, see Dr Bühler's Introduction to the *Vikramânkadêvacharita*, p 40, note

[3] *Inscriptions at Śravana-Belgoḷa*, p 42 ff of the Introduction

[4] Verse 14 of the Hastimalla plates, *Manual of the Salem District*, Vol. II p 370 See also *ante*, p 165

[5] Verse 12 of the same plates. The original, which is in my hands, reads *Simhanandi-mahi-pratilabdha-viddhi*, which must be corrected into *Simhanandi mahima pratilabdha vriddhi*

[6] Vakragriva was also a surname of Kaundakunda (v 5) See Professor Peterson's *Report on Skt MSS* 1884, p 82, and p 163, verse 4, *South-Indian Inscriptions*, Vol I p 158, verse 4, *Ind Ant* Vol. XX p. 351, No. 5, and Vol XXI p 74, note 35

[7] The same name occurs as No 13 of Dr Hoernle's Tables, *Ind Ant* Vol. XX p 351, and Vol. XXI p 74.

[8] According to Mr Pathak (*Journ Bo As Soc* Vol. XVIII p. 222 f), Pâtrakêsarin, who is named in Jinasêna's *Âdipurâna*, is identical with Vidyânanda, a contemporary of Akalanka.

[9] The similar name Vriddhadêva occurs in the Śvêtâmbara *Paṭṭâvalis*, *Ind Ant* Vol. XI p 247, No. 20, and p 252, No 17

[10] *Catalogue*, Vol. III p 423 f.

value is said to record that "many Jainas came from the North to the Kâñchî district in the Kaliyuga 1451, Śalivahana-Śaka 710,[1] in the reign of "Himasitala-Mahârâja" It was then a forest, which they cleared and cultivated In his time a schism arose between the Jainas and the Bauddhas Akalankadêva overcame the Bauddhas Some of the Bauddhas were intended to be put to death in large stone oil-mills, but, instead of that, were embarked on ships and sent to Ceylon"[2] The manuscript subsequently treats of "revenue matters in the time of the Honourable Company" (!) These two accounts and verses 20 to 23 of the Mallishêna epitaph are clearly borrowed from the same source I would, however, entirely ignore king Himasitala of Kâñchîpura for historical purposes as long as no contemporaneous epigraphical records, but only legends, are available as proofs of his existence

18 Pushpasêna, appears to have been a contemporary of Akalanka (v 24), who was referred to in the preceding verses

19 Vimalachandra[3] (v 25) The author of the inscription quotes a verse (26) which records that this preceptor challenged the Śaivas, Pâśupatas, Bauddhas, Kâpâlikas, and Kapilas in a letter which he affixed to the gate of the palace of a king named (or surnamed) Śatrubhayamkara

20 Indranandin (v 27)

21 Paravadimalla[4] (v 28) The author quotes a verse (29) which this preceptor is represented to have uttered in the presence of a king named Krishnarâja

22 Âryadeva (v 30 f)

23 Chandrakirti (v 32)

24 Karmaprakṛiti (v. 33)

25 Śrîpâladeva,[5] surnamed Traividya (v 34)

26 Matisagara (v 35)

27 Hemasêna, surnamed Vidyâdhanamjaya (v 36) A verse (37) by him is quoted, in which he addresses an unnamed king and challenges other disputants

28 Dayâpâla [I], composed the *Hitarûpasiddhi* (v 38) and was the disciple of Matisâgara and fellow student of Vâdirâja (v 39) Matisâgara was referred to in verse 35, and Vadiraja is described in the next verses

29 Vadiraja[6] (v 40 f) The author quotes three verses (42 to 44) of "the poets" The first verse states that Vâdirâja challenged other disputants in the capital of an unnamed Châlukya emperor The second verse, which refers to "the court of the lord," suggests that the disputation took place in the presence of the emperor himself

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[1] Śaka Samvat 710 corresponds to Kaliyuga 3889,— a small error of 2438 years. According to Mr Rice (p 45 of the Introduction), the Jainas have the traditional date Śaka-Samvat 777 for Akalanka's victory over the Bauddhas Dr Bhandarkar quotes a verse from Jinasêna's *Âdipurâṇa*, in which Akalanka is referred to, *Report on Skt MSS* 1883 84, p 423, verse 53 According to Mr Pathak, the *Âdipurana* was composed between Śaka Samvat 705 and 760, *Journ Bo As Soc* Vol XVIII p 227

[2] Taylor's *Catalogue*, Vol III p 436 f

[3] The same name occurs in the Śvêtâmbara *Paṭṭavalis*, *Ind Ant* Vol XI p 248, No 35, and p 253, No 34

[4] An undated Tamil inscription at Tirumalai near Pôlûr in the North Arcot district records a gift by a disciple of Paravâdimalla of Tirumalai, who may have been called after that Paravâdimalla who is referred to in our inscription See *South Indian Inscriptions*, Vol I p 105

[5] Śrîpâla is mentioned in Jinasêna's *Âdipurâna*, *Journ Bo As Soc* Vol. XVIII p 222

[6] A Jaina preceptor of this name is mentioned in Nâgavarman's *Kâvyâvalôka*, see p xxxvii of Mr Kittel's *Essay on Kanarese Literature*, prefixed to his edition of Nâgavarman's *Prosody* The *Ekîbhâvastôtra*, a short Jaina poem by one Vâdirâja, has appeared in the *Kavyamâlâ* Part vii No 3

30 Śrîvijaya,[1] was worshipped by an unnamed Ganga king (v 45) The author quotes a verse (46) which is said to be composed by Vâdirâja, and according to which Śrîvijaya was the successor of Hêmasêna Vâdirâja was treated in the immediately preceding verses (40 to 44) and Hêmasêna in verses 36 and 37

31 Kamalabhadra (v 47 f)

32 Dayâpâla [II] (v 49 f)

33 Śântidêva, was worshipped by the Poysala king Vinayâditya (v 51) This is the only royal personage in the whole inscription, about the identity of which no doubt remains Vinayâditya, the first of the Hoysalas, ruled about the middle of the 11th century of our era [2]

34 The next verse (52) introduces a preceptor on whom an unnamed Pândya king conferred the title 'Lord' (*Svâmin*), and who was known in the court of a king Âhavamalla under the name Śabdachaturmukha Possibly, this preceptor is identical with Śântidêva, to whom the preceding verse refers If this is really the case, or if, at least, the names of Jaina teachers are enumerated in chronological order in this portion of the inscription, the time of king Âhavamalla in verse 52 would be limited by the date of the Hoysala king Vinayâditya (v 51) and the date of Mallishêna's death (A D 1129) Under these conditions, this Âhavamalla may be identified with the Western Châlukya king Âhavamalla II or Sômêśvara I The Pândya king with whom the name of the preceptor is associated, was probably not one of the Madhurâ Pândyas, but one of the Pândya feudatories of the Western Châlukya kings [3]

35 Gunasêna, a native of the country near Śrî-Mullûra (v 53)

36 Ajitasêna[4] (vv 54 to 57), bore the surname Vâdibhasimha (v 57) or Vadibhakanthîrava (v 55) The author quotes three verses (58 to 60) composed by him

Ajitasêna's disciples were 37 Śântinâtha, *alias* Kavitâkânta, and 38 Padmanâbha, *alias* Vâdikôlâhala (line 174 f) The author quotes two verses, the first of which (61) praises Kântaśânti,— *i e* Śântinâtha, *alias* Kavitâkânta,— and the second (62) Padmanâbha.

39 Kumârasêna [II.] (v 63)

The remainder of the inscription relates to 40 Mallishêna, who was also called Maladhârin, *i e* 'the bearer of dirt,' because, to show his contempt of worldly habits, he had ceased to wash himself (vv 65 and 67) He was a disciple of Ajitasêna (l 209 f), who was referred to in verses 54 to 57 The author quotes a verse (71) which Mallishêna is said to have uttered while he was starving himself to death in the presence of the whole congregation

Two lines in the Kanarese language at the bottom of the fourth face of the pillar record the names of the composer and the engraver

In July 1893, Mr R Sewell, I C S , Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahânavami-Dibbe[5] at Kamalâpura near Hampe The slab bears two fragments of a Sanskrit and Kanarese inscription, of which Mr Sewell kindly sent me impressions The Sanskrit portion of the inscription refers no less than three times to the death of an ascetic, named Maladhâridêva

[It is curious that the title Maladhârin occurs among both sects of Jainas, the Digambaras and Śvêtâmbaras, though it does not appear to date from the time before their separation At

[1] An author of this name is mentioned in Kêśirâja's *Śabdamanidarpana*, p 4 of Mr Kittel's edition

[2] See Dr Fleet's *Kanarese Dynasties*, p 65

[3] See Dr Fleet's *Kanarese Dynasties*, pp 51 to 53

[4] [He may be identical with Ajitasênâchârya, the author of the *Alamkârachintâmani* and *Maniprakâśikâ* see Mr Rice's *Skt MSS in Mysore and Coorg*, p 304, No 2795, and p 308, No 2818 — E L]

[5] No 60 on the *Madras Survey Map of Hampe*

least we have hitherto found the title only within the current millenary Among the Śvetâmbaras it is borne by several members of the Harshapuriya-gachchha Later on there appears a separate Maladhâri-gachchha, which must be derived from some eminent Śvêtâmbara, named Maladhârin, *e g* two representatives of this *gachchha*, Gunatilaka and Kshamâsundara, are quoted in Samayasundara's *Sâmâchârî-śataka* The earliest mention of a Maladhârin would be found among the Digambaras, if the date Śaka Samvat 975 for Maladhâri-Hêmachandra (Mr Rice's *Inscriptions at Śravana-Belgola*, No 55, pp 49, 50, 141, and p 37 of the Introduction) is correct In the eleventh century of the Śaka era, several Digambaras of the name Maladhârideva appear to have lived at Śravana-Belgola One is mentioned in the Hampe inscription discovered by Mr Sewell, and Mr Rice's book refers to one who was a pupil of Divakaranandi and preceptor of Śubhachandradêva (Śaka-Samvat 1041, *l c* No 139, pp 110 and 185), another in Śaka-Samvat 1099 (No 42, pp 13 and 123) who was a pupil of Dâmanandin (Śaka-Samvat 1040 ?), and a third in Śaka Samvat 1045 (No 43, pp 17 and 124)

[There is a Digambara author called Mallishênâchârya, three of whose works are named in Mr Rice's *Skt MSS in Mysore and Coorg*,— the *Nâgakumâra-kâvya* (p 302), the *Prâbhritakatraya-vyâkhyâna* (p 310), and the *Mantravâda* (p 316) This author might be considered distinct from the Mallishêna of the inscription, which does not refer to any literary products of the latter An *argumentum ex silentio* is, however, out of place here, for Mallinâtha, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallishêna on theological matters]

[I have derived the above information on Maladhârin and Mallishêna from Dr Klatt's *Jaina-Onomasticon*, a book which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public Only a specimen of the work was especially prepared for the press and printed in the *Transactions of the Berlin Academy* for 1892 (14 pages, 4°) — E L]

TEXT [1]

A — North Face

1 श्रीमन्नायकुलेन्दुरिद्रपरिषद्वद्यश्युतश्रीसु-
2 धाधाराधौतजगत्तमोपहमहः पिण्डप्रकाण्डं
3 महत् । यस्मान्निर्म्मलधर्म्मवार्द्धिविपुलश्रीर्व्वर्द्धमा-
4 [ना] सता भर्त्तुर्भ्भव्यचकोरचक्रमवतु श्रीवर्द्धमानो जिनः ॥ [१*] जीया-
5 दर्थ्युतेन्द्रभूति[वि]दिताभिख्यो गणी गौतमस्वा[मी] सप्तमहः-
6 र्द्धिभिस्त्रिजगतीमापादयन् पादयोः । यद्बोधाबुधिमे-
7 त्य वीरहिमव[त्कुक्षी]ऊ[कण्ठा]द्बुधांभोदात्ता भुवन पुनाति वच-
8 नस्वच्छन्दमन्दाकिनी ॥ [२*] तीर्त्थेशद[र्शन]भवन्नयदृक्सहस्रविस्रब्ध-
9 बोधवपुषश्युतकेवलीद्राः । [नि]र्भिदता [2]विबुधवृन्दशिरोभिव-
10 द्या स्फूर्ज्जद्वचःकुलिशतः कुमताद्रिमुद्राः ॥ [३*] वर्ण्यः कथन्नु म-
11 हिमा भण भद्रबाहोर्म्मोहोरुमल्लमदमर्द्दनदत्तबाहोः ।

[1] From inked estampages prepared by Mr H Krishna Sastri

[2] Read विबुधवृन्द

12 यच्छिष्यतामसुकृतेन स चद्र[गु]मश्शुश्रूष्यते स्म सुचिरं
13 वनदेवताभि. ॥ [४*] वद्यो विभुर्भु[वि] न [कै]रिह कौण्डकुन्दः कुन्दप्रभा-
14 प्रणयिकीर्त्तिविभूषिताशः । य[श्च]ारुचारणकरांबुजचचरी-
15 कश्चक्रे श्रुतस्य भरते प्रयत[:] प्र[ति]ष्ठाम् ॥ [५*] वद्यो भस्मकभस्मसात्कृ-
16 तिपटुः पद्मावतीदेवतादत्तोदात्तपद[:*] स्वमंत्रवचनव्याहूतचंद्र-
17 प्रभः । आचार्य्यस्य समन्तभद्रगणभृद्येनेह काले कलौ जैन वर्त्म स-
18 मन्तभद्रमभवद्भद्रं[1] समन्ताद्भुहु [६*] ◎ चूर्णि ◎ यस्यर्वविधा वा-
19 दारभसरभविजृंभिताभिव्यक्तयस्सूक्तयः ◎ वृत्त ◎ पूर्व्वं
20 पाटलिपुत्रमध्यनगरे भेरी मया ताडिता पश्चान्मालवसिन्धुठ-
21 क्कविषये कांचीपुरे वैदिशे [।*] प्राप्तोहं करहाटकं बहुभट
22 [विद्यो]त्कट सकट वादार्थी विचराम्यहन्नरपते शार्दूलविक्रीडित ॥ [७*]
23 अवटुतटमटति झटिति स्फुटपटुवाचाटधूर्ज्जटेरपि जिह्वा [।*] वादिनो[2] स-
24 मन्तभद्रे स्थितवति तव सदसि भूप कास्थान्येषां ॥ [८*] योसौ घाति-
मल-
25 द्विषद्बलशिलास्तंभावलीखण्डनध्यानासिः पटुरर्हतो भगवतस्सो-
26 स्य प्रसा[दी]कृतः । क्षात्रस्यापि ससिंहनन्दिमुनिना नो चेत् क[थ] वा शि-
27 लास्तंभो राज्यरमाग[मा]ध्वपरिवस्तेनासि[ख]ण्डो[3] घनः ॥ [९*] वक्रग्रीव-
28 महासुनेर्द्दशशतग्रीवोप्यहींद्रो य[थ]ाजातं स्तोतुमळ वचोबळ-
29 मसौ कि भग्नवाग्मिव्रजं[4] । योसौ शासन[दे]वताबहुमतो क्रीवक्रवादि-
30 ग्रहग्रीवोस्मिन्नथशब्दवाच्यमवदद्भासान् [स]मासेन षट् ॥ [१०*] न व स्तो-
31 त्र तत्र प्रसरति कवींद्राः कथमपि प्रणामं वज्रा[दौ] रचयत प-
32 रत्रदिनि मुनौ [।*] नवस्तोत्र येन व्यरचि सकळार्हत्प्रवचनप्रपचा-
33 न्तर्भावप्रवणवर[स]न्दर्भसुभगं ॥ [११*] महिमा स पात्रकेसरिगुरोः पर
34 भवति यस्य भक्त्यासीत् । पद्मावती सहाया त्रिलक्षणकदर्थन कर्त्तुं ॥
[१२*] सु-
35 [मतिदेव]मसुं स्तुत [ये]न वस्तुमति[स]मकमाप्ततया कृत । परिहृ-
36 तापथतत्वपथार्थिना सुमतिकोटिविवर्त्तिं भवार्त्तिहृत् ॥ [१३*] उदेत्य सम्य-
ग्दिशि
37 दक्षिणस्या कुमारसेनो मुनिरस्त[म]यात् [।*] तत्रैव चित्र जगदेकभानो-
38 स्तिष्ठत्यसौ तस्य तथा प्रकाशः ॥ [१४*] धर्म्मार्थकामपरिनिर्वृतिचारुचिन्तस्थि-

[1] [The MS reads °द्रधम° — F K]
[2] Read वादिनि
[3] [The MS does read खण्डो — F K]
[4] Read वाग्मिव्रजम्

39 न्तामणि. प्रतिनिकेतमकारि येन [।*] स स्तूयते सरससौख्यभुजा सु-
40 जातचितामणिर्म्मुनिवृषा न कथञ्चनेन ॥ [१५*] चूळामणि कवीना चू-
41 ळामणिना[म]सेव्यकाव्यकविः [।*] श्रीवर्द्धदेव एव हि कृतपुण्यः कीर्त्ति-
42 माहर्त्तुं [१६*] ◎ चूर्णि ◎ य एवमुपश्लोकितो दण्डिना ◎ जङ्घो.
कन्यां जटा[ग्रे]-
43 ण वभार परमेश्वर· [।*] श्रीवर्द्धदेव संधत्से जिह्वाग्रेण सरस्वतीं ॥ [१७*]
पुष्पा-
44 स्त्रस्य जयो गणस्य चरणम्[1] भूभृच्छिखाघट्टनम् पङ्गामस्तु महेश्व-
45 रस्तदपि न प्राप्तुं तुळामी[श्व]रः [।*] यस्याखण्डकळावतीष्टविळसद्दिक्पा-
46 लमौलिस्खलत्कीर्त्तिस्वस्सरितो [महे]श्वर इह स्तुत्यस्य कैस्स्यान्मुनिः ॥ [१८*]
47 यस्मतिम्महावादान् [जिगाया]न्यानथामितान् [।*] ब्रह्मरक्षोर्चितस्मोर्त्यो
48 महेश्वरमुनीश्वर· ॥ [१९*] तारा येन विनिर्ज्जिता घटकुटीगूडावतारा[2] सम
49 वौध्वैय्यो[3] धृतपी[ठपी]डितकुदृग्देवात्तसेवाजलि. [।*] प्रायश्चित्तमिवांघ्रि-
50 वारिजरज[·*]स्नान च यस्याचरत्[4] दोषाणां सुगतस्य कस्य विषयो देवा-
51 कळकः कृती [२०*] ◎ चूर्णि ◎ यस्येदमात्मनीनन्य[स]मान्यनिरवद्य-
विद्याविभ-
52 वोपवर्णनमाकर्ण्यते ◎ राजन् साहसतुग सन्ति बहवश्वेतातपत्रा नृ-
53 पाः किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्न[त]ा दुर्ल्लभ[ा]· [।*] [त]दत्सन्ति
वु-
54 धा न स[न्ति] कवयो वादीश्वरा वाग्मिनो नानाशास्त्र[वि]चा[रचतु]रधिय[5]
55 काले कलौ मद्विधाः ◎ [२१*] नमो मल्लिषेणमलधा[रिदेवा]य ◎

B — West Face

56 ◎ राजन् सर्व्वारिदर्प्पप्र[वि]दलनपटुस्त्व यथात्र प्रसिध्य-[6]
57 स्तद्वत् ख्यातोहमस्याम् भुवि [नि]खिळमदोत्पाटनः पण्डितानां [।*]
58 नो चेदेषोहमेते तव सदसि सदा सन्ति सन्तो महान्तो वक्तुं य-
59 स्यास्ति शक्तिस्स वदतु विदिताशेषशास्त्रो यदि स्यात् ॥ [२२*] नाहंकार-
60 वशीकृतेन मनसा न द्वेषिणा केवल नैरात्म्य प्रतिपद्य नश्यति जने का-
61 रुण्यबुध्या[7] मया [।*] राज्ञः श्रीहिमशीतळस्य सदसि प्रायो

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[1] Read भरत्थं — [The MS also reads चरत्थ — F K]
[2] Read गौडैर्यो.— [The MS does read धृतपीठ — F K]
[3] [The MS does read चक्षुर —F K]
[4] Read °चरद्दोषाणा
[5] Read गुडावतारा
[6] Read प्रसिद्ध°
[7] Read बुध्या.

62 विदग्धात्मनो बौद्धौघान् सकलान् विजित्य सुगतः पादेन विस्फो-
63 टितः ॥ [२३*] श्रीपु[ष्प]सेनमुनिरेव पदम्महिम्नो देवस्य यस्य स-
64 मभूत्समभवान् सधर्म्मा [।*] श्रीविभ्रमस्य भवनन्ननु पद्ममेव पु-
65 ष्पेषु मित्रमिह यस्य सहस्रधामा ॥ [२४*] विमलचंद्रमु-
66 नींद्रगुरोर्गुरु प्रशमिताखिलवादिमदं पद । यदि यथा-
67 वदवैष्यत पण्डितैर्न्ननु तदा[न्व]वदिष्यत वाग्विभोः [२५*] ◎ चूर्णि ◎
68 तथा हि । यस्यायमापादितपरवादिहृदयशोकः पत्राल-
69 बनश्लोकः ◎ पत्र शत्रुभयकरोरुभवनद्वारे सदा सचरन्नानारा-
70 [1]जकरीन्द्रबृंदतुरग[त्रा]ताकुले स्थापितं । शैवान् पाशुपतां-
71 स्तथागतसुतान् कापालिकान् कापिला[नु]द्दिश्योद्धतचेतसा विम-
72 लचद्राशांबरेणादरात् ॥ [२६*] दुरि[त]ग्रहनिग्रहाद्भय य[दि] वो
73 [2]भू[रि]नरेंद्रवन्दित [।*] ननु तेन हि भव्यदेहिनो [3]भज[त]श्श्रीसु-
74 निमिद्रनन्दिनं ॥ [२७*] घटवादघटाकोटिकोवि[द]: को विदां प्रवाक् । परवा-
75 दिमल्लदेवो देव एव न संशयः । [२८*] ◎ चूर्णि । ◎ ये[ने]य-मात्मना-
76 मधेयनिरुक्तिरुक्ता नाम पृष्टवन्त कृष्णर[ाज] प्रति ॥ ◎
77 गृहीतपक्षादितरः परस्यात्तद्वादिनस्ते परवादिनस्स्युः ।
78 तेषां हि मल्लः परवादिमल्लस्तन्नाम मन्नाम वदन्ति सन्तः ॥ [२९*] आ-
79 चा[र्य्य]वर्य्यो यतिरार्य्यदेवो रा[ज]न्तकर्त्ता [प्रि]यतां
80 स मूर्ध्नि [।*] यस्स्वर्गयानोत्सवसौम्नि कायोत्सर्गस्थितः
81 कायमुदुत्ससर्ज्ज ॥ [३०*]. श्रवणकृततृणौसौ संयमं
82 भ्रातुकामैः शयनविहितवेलासुप्तलुप्तावधानः [।*] श्रु-
83 तिमरभसवल्यो[न्मृ]ज्य[4] पिच्छेन शिश्ये किल मृदुपरि-
84 वृत्या[5] दत्ततत्कीटव[र्मा] ॥ [३१*] विश्व [य]श्श्रुतबिन्दुनावरुरुधे
85 भाव कुशाग्रीयया [6]बुध्येवातिमहीयसा प्रवच-
86 सा वद्य गणाधीश्वरैः [।*] शिष्यान् प्रत्यनुकपया [क्र]शमतीनै-
87 दयुगीनान् सुगीस्तं [व]चाचार्य्यत चंद्रकीर्त्तिगणिन चद्राभकीर्त्ति बु-
88 धाः ॥ [३२*] [7]सध्यर्म्मकर्म्मप्रकृति प्रणामाद्य[स्योग्र]कर्म्मप्रकृति-

[1] Read करीन्द्रवृन्द [2] [The MS reads भूति — F K] [3] Read भजत श्री°
[4] Read वृक्षीन्मृज्य [5] Read °वृत्या.
[6] Read बुद्धैवा° — [This is the reading of the MS — F K] [7] Read सुकर्म

89 प्रमोचः । [त]न्नाम्नि कर्म्मप्रकृतिन्न[मा]मो भट्टारक दृष्टक्ष-
90 तान्तपार ॥ [३३*] अपि स्ववा[ग्व्य]स्तसमस्तविद्यस्त्रैविद्यशब्देप्यनु-
91 मन्यमानः [।*] श्रीपालदेवः प्रतिपालनीयस्मृता यत-
92 स्तत्वविवेचनी धीः ॥ [३४*] तीर्थं श्रीमतिसागरो गुरुरिळाचक्र च[क्रा]-
93 र स्फुरज्ज्योति पीततम×पय प्रविततिः पूत प्र-
94 भूताशयः [।*] यस्माद्दूरिपराङ्मुखपावनगुणश्रीवर्द्धमा-
95 नोल्लसद्रत्नोत्पत्तिरिळातळाधिपशिरस्शृंगारका-
96 रिण्यभूत् ॥ [३५*] यत्राभियोक्तरि लघुर्लघुधामसौ-
97 मसौम्याङ्गभृत् स [च] भवत्यपि भूतिभूमिः [।*] विद्या-
98 धनजयपदं विशद दधानो [जि]णु[1] स एव हि महा-
99 मुनिहेमसेनः [३६*] ◎ चूर्णं ◎ यस्यायमवनिपति-
100 परिषदि निग्रहमहीनिपातभीतिदुस्थदुर्गर्व्वपर्व्व-
101 [2]तारुडप्रतिवादितोक. प्रतिज्ञाश्लोक ◎ तर्के व्याकरणे
102 कृतश्रमतया धीमत्तयाप्युडतो मध्यस्थेषु म-
103 नीषिषु चितिभृतामग्रे मया स्पर्द्धया [।*] य. कश्चित् प्रति-
104 वक्ति तस्य विदुषीवाग्मेयभग[3] पर कुर्व्वेवश्यमिति प्रतीहि नृ-
105 पते हे हैमसेनम्मत ॥ [३७*] हितैषिणा यस्य नृणामुदा-
106 त्तवाचा निवद्धा हितरूपसिद्धिः [।*] वयो दयापालमु-
107 निः स वाचा सिद्धस्मृताम्मूर्द्धनि य' प्रभावैः ॥ [३८*]
108 यस्य श्रीमतिसागरो गुरुरसौ चंचद्यशश्चद्र-
109 [स्त्र]: श्रीमान्यस्य स वादिराजगणभृत् सब्रह्मचारी वि-
110 भोः [।*] एकोतीव कृती स एव हि दयापालव्रती यन्मनस्या-
111 स्तामन्यपरिग्रहग्रहकथा स्वे विग्रहे विग्रहः ॥ [३९*] त्रैलोक्य-
112 दीपिका वाणी द्वाभ्यामेवोदगादिह [।*] जिनराजत एकस्मादेक-
113 स्माद्वादिराजतः ॥ [४०*] आरुढाऽवरमिदुविवरचितौत्सु-
114 क्य सदा यद्यशश्छत्र वाङ्गमरीजराजिरुचयोभ्यर्णं
115 च यत्कर्णयोः [।*] सेव्यः सिंहसमर्च्यपीठविभवः
116 सर्व्वप्रवादिप्रजादत्तोच्चैर्ज्जयकारसारमहिमा श्री-
117 वादिराजो विदा [४१*] ◎ चूर्णि ◎ यदीयगुणगोचरोय
118 वचनविलासप्रसरः कवीना ◎ [न]मोर्हते ◎

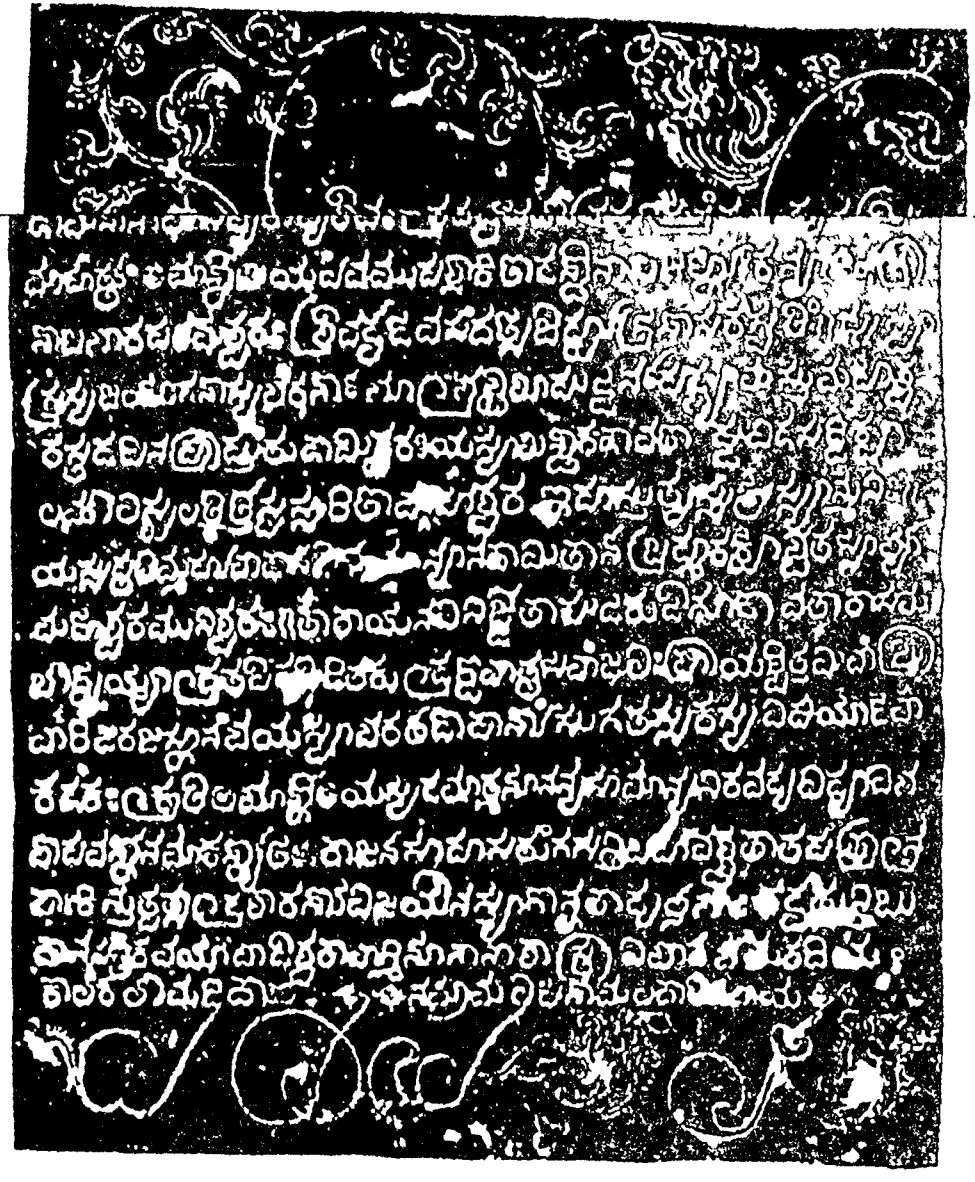
[1] The MS does read जिणु , see *Vienna Or J* Vol VII p 249 f
[2] Read °रूढ [3] The MS reads वाग्मेष , see *Vienna Or J* Vol. VII p 250

C — South Face

119 ◎ श्रीमच्चाळुक्यचक्रेश्वरजय-
120 कटके वाग्वधूजन्मभूमौ
121 निष्काण्डण्डिण्डिमः पर्य्यटति पटुरटो वादिराजस्य जिष्णोः [।*] जह्युद्यद्वा-
122 ददर्प्पो जहिहि गमकतागर्व्वभूमा जहाहि व्याहारेर्थो
123 [ज]हीहि स्फुटमृदुम[धु]रश्रव्यकाव्यावलेपः ॥ [४२*] पाताळे व्याळ-
124 राजो वसति सुविदित [य]स्य जिह्वासहस्रं निगन्ता स्वर्गतोसौ न
125 भवति धिषणो वज्रभृद्यस्य शिष्यः [।*] जीवेतान्तावदेतौ निळयबळवशा-
126 द्वादिनः केत्र नान्ये गर्व्वं निर्म्मुच्य सर्व्वं जयिनमिनसभे वादिराज नम-
न्ति ॥ [४३*]
127 वाग्देवी सुचिरप्रयोगसुदृढप्रेमाणमप्यादरादादत्ते[1] मम पा-
128 र्श्वतोयमधुना श्रीवादिराजो मुनिः [।*] भो भो[:*] पश्यत पश्यतैष
यिमि-[2]
129 नां कि धर्म्मं इत्युच्चकैरब्रह्मण्यपराः पुरातनमुनेर्व्वाग्व-
130 त्तयः पातु वः ॥ [४४*] गगावनीश्वरशिरोमणिवद्वसन्ध्यारागोल्लसच्च-
131 रणचारुनखेन्दुलक्ष्मीः [।*] श्रीशब्दपूर्व्वविजयान्तविनूतनामा धी-
132 मानमानुषगुणोस्ततमःप्रमांशुः [४५*] ◎ चूर्णि ◎ स्तुतो हि सभ-
133 वानेष श्रीवादिराजदेवेन ◎ यद्विद्यातपसोः प्रशस्त[मु]भ[य] श्रीहि[मसे]-
134 ने मुनौ प्रागासीत्सुचिराभियोगबलतो नीत परामुन्नति [।*] प्रा-
135 यः श्रीविजये तदेतदखिल तत्पीठिकायां स्थिते सक्रान्त कथमन्यथान-
136 तिचिराद्विद्येदृ[गी]दृक्तपः ॥ [४६*] विद्योदयोस्ति न मदोस्ति तपोस्ति
भास्वन्नो-
137 ग्रत्वमस्ति विभुतास्ति न चास्ति मानः [।*] यस्य [श्र]ये कमळभद्रमनीश्व-
138 रन्त यः ख्यातिमापदिह शाम्यदघैर्गुणौघैः ॥ [४७*] स्मरणमात्रपवि-
139 त्रत्वमस्मनो भवति यस्य सतामिह तीर्थिना [।*] तमतिनिर्म्मळ-
140 मात्मविशुद्धये कमळभद्रसरो[वर]माश्रये ॥ [४८*] सर्व्वागैर्य्यमिहालिलि-
141 ग सुमहाभागं कलौ भारती भास्व[न्तं] गुणरत्नभूषणगणैरप्यग्रि-
142 म योगिनां [।*] त सन्त स्तुवतामलक्षतदयापालाभिधान मह्ना-
143 सूरिं भूरिधियोत्र पण्डितपद यत्रैव युक्त स्मृताः ॥ [४९*] विजि-
144 तमदनदर्प्पः श्रीदयापालदेवो विदितसकळशास्त्रो निर्ज्जिताशेषवा-

[1] Read सुदृढप्रेमाणमत्या°
[2] Read यमिना — [The MS also reads यिमिना — F K]

North Face



West Face

E HULTZSCH

SCALE 24

W GRIGGS PHOTO-LITH

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145 दी [।*] विमलतरयशोभिर्व्याप्तदिक्चक्रवाळो जयति नतमहीभृन्मौलि-
146 रत्नारुणाङ्घ्रिः ॥ [५०*] यस्योपास्य पवित्रपादकमलद्वन्द्वं नृपः पो-
147 यसळो लक्ष्मीं[1] सन्निधिमानयत् स विनयादित्यः कृताज्ञा भुवः [।०] कस्तस्या-
148 र्हति शान्तिदेवयमिनस्तामर्थ्यमित्य तथेत्याख्यातु विरळाः खलु स्फु-
149 रदुरुज्योतिर्दृशास्तादृशाः ॥ [५१*] स्वामीति पाण्ड्यपृथिवीपतिना निस्तु-
150 ष्टनामाप्तदृष्टि[वि]भवेन निजप्रसादात् [।*] धन्यस्य येव[2] मुनिराहवम-
151 ल्लभूभुगास्थायिकाप्रथितशब्दचतुर्म्मुखाख्यः ॥ [५२*] श्रीमुळूरवि-
152 डूरसारवसुधारत्नं सनाथो गुणैनाचूणैन महीचितामुरु-
153 म[ह]:पिण्डशिरोमण्डनः [।*] आराध्यो गु[णसे]नपण्डितपतिस्स स्वास्थ्य-
कामैर्जना
154 यत्सूक्तागद्[द]गन्धतोपि[3] गळितग्लानी[4] गति लभिताः ॥ [५३*] वन्दे वन्दि-
तमादरादहर-
155 हस्याद्वादविद्याविदा स्वान्तध्वान्तवितानधूननविधौ भास्वन्तमन्य भुवि [।*]
156 भ[क्त्य]ा त्वाजितसेनमानतिलता यत्सन्नियोगान्मन.पद्म सद्म भवेद्विका-
157 स[वि]भवस्यो[न्मु]क्तनिद्राभर ॥ [५४*] मिथ्याभाषणभूषण परिहरेतौध्वत्य-[5]
158 [मुन्मु]चत[6] स्याद्वाद वदतानमेत विनयाद्वादीभकण्ठीरव [।*] नो चेत्तद्गु-
159 [रुग]र्ज्जितश्रुतिभ[य]भ्रान्ता स्थ यूय यतस्तूर्णं नियहजीर्णकूप-
160 [कुह]रे वादिद्विपाः पातिन. ॥ [५५*] गुणाः कुन्दस्यंदोड्डमरसमरा वा-
गमृतवाः
161 [प्र]वप्रायप्रेय.प्रसरसरसा कीर्त्तिरिव सा [।*] नखेन्दुज्यो[त्स्न]ाग्रेर्नृपच-
162 यचकोरप्रणयिनी न कासा श्लाघाना पदमजितसेनव्रति[पतिः] ॥ [५६*] सकळ-
163 [भुवन]पालानम्रमूर्द्धावबद्धस्फुरितमकुटचूडालीढपादारविन्द.[8] [।*] मद-
164 वदखिळवादीभेंद्रकुम्भप्रभेदी गणभृदजितसेनो भाति वादीभसिंह. ॥ [५७*]
165 ◎ चूर्णिः ◎ यस्य ससारवैराग्यवैभवमेवविधास्त्रवाचसूचयति ◎ प्रा-
166 प्तं [श्री]जिनशासन त्रिभुवने यद्दुर्लभं प्राणिनां यत्ससारसमुद्र-
167 मग्नजनताहस्ता[व]लवायित [।*] यत्प्राप्ताः परनि[र्व्यपे]क्षसकळज्ञान-

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[1] Read लक्ष्मीसनिधि°
[2] Read एव
[3] The MS does read सूक्तागद, see *Vienna Or J* Vol VII p 250
[4] Read °ग्लानि
[5] Read °तौद्धत्य°
[6] The MS does read °सुन्मुचत; see *Vienna Or J* Vol VII p 251
[7] The MS does read °रुगर्जित, see *Vienna Or J* Vol VII p 251
[8] Read °लीढपादा°

168 श्रियालङ्कृतास्तस्मात् किं गहन कुतो भयवशः का वात्र देहे रतिः ॥
[५८*]
169 आ[त्मै]श्वर्य्यं विदितमधुनानन्तबोध[ा]दिरूप तत्सम्प्राप्त्यै तदनु[स]म-
170 [य] वर्त्ततेत्रैव चेतः [।*] त्यक्तान्यस्मि[न् सु]रपतिसुखे चक्रिसौख्ये [च] तृ-
171 ष्णा तत्तुच्छार्थैर[ल]मलमधीलोभनैर्लोकवर्त्तैः ॥ [५९*] अजानन्नात्मान सक-
ळ[वि]ष-
172 यज्ञानवपुष सदा शान्त स्वान्तःकरणमपि [त]त्साधनतया [।*] व[ह्नी]राग-
द्वेषैः क-
173 लुषितमनाः कोपि यततां कथञ्चानन्नेनं [च]णमपि त[तो]न्यत्र यतते ◎
[६०*]

D —East Face

174 ◎ चूर्णिः ◎ यस्य च शिष्ययोः कविताकान्तवादिकोळाहळाप-
175 रनामधेययोः शान्तिनाथपद्मनाभपण्डितयोरखण्डपाण्डि-
176 त्यगुणोपवर्णनमिदमसपूर्णं ◎ त्वामासाध्य[1] महाधिय
177 परिगता या विश्वविद्वज्जनज्येष्ठाराध्यगुणा चिरेण सरसा वै-
178 दग्ध्यसपद्गिरा[म् ।*] कृत्स्नाशान्तनिरन्तरोदितयशः श्रीकान्तशा-
179 न्ते न तां वक्तुं सापि सरस्वती प्रभवति ब्रूमः कथन्तत्[2] वय ॥ [६१*]
180 [व्य]वृत्तभूरिमदसन्तति विस्मृतेर्य्यापारुष्यमात्तकरुणा-
181 रुति कान्दिशीकं [।*] धावन्ति हन्त परवादिगजास्त्रसन्तः श्रीपद्मना-
182 भबुधगन्धगजस्य गन्धात् ॥ [६२*] दीक्षा च शिक्षा च यतो यती-
183 नां जैन तपस्तापहरन्दधानात् [।*] कुमारसेनोवतु
184 यच्चरित्र श्रेयःपयोदाहरण पवित्र ॥ [६३*] जगद्गरि-
185 मघस्मरस्मरमदान्धगन्धद्विपद्विधाकरणकेसरी चरणभूष्य-
186 भूभृच्छिखः [।*] द्विषङ्गणवपुस्तपश्चरणचण्डधामोदयो
187 दयेत मम मल्लिषेणमलधारिदेवो गुरुः ॥ [६४*] वन्दे त मल्ल-
188 धारिण मुनिपति मोहद्विषद्ग्राहतिव्यापारव्यवसाय-
189 सारहृ[द]य सत्सयमोरुश्रियं [।*] यत्कायोपचयी-
190 भवन्मलमपि प्रव्यक्तभक्तिक्रमानम्राकम्रमनोमिळन्म-
191 ळमषिप्रक्षाळनैकक्षम ॥ [६५*] अतुच्छतिमिरच्छटाजटिलजन्मजो-
192 गर्णाटवीदवानळतुळाजुषा पृथुतपःप्रभावत्विषा [।*] पद
193 [प]दपयोरुहभ्रमितभव्यभृगावलिर्म्ममोल्लसतु म-

[1] Read °साद्य — [The MS also reads °साध्य — F K]

[2] Read कथ तद्वयम्

194 ल्लिषेण[मु]निराणमनोमन्दिरे ॥ [६६*] नैर्म्मल्याय मलाविलाग-
195 मखिलत्रैलोक्यराज्यश्रिये नैष्किचन्यमतुच्छताप-
196 हृदये[1] न्यक्षद्धुताशन्तपः [।*] यस्यासौ गुणरत्नरोह-
197 णगिरिश्रीमल्लिषेणो गुरुर्व्वद्यो येन विचित्रचारुचरि-
198 तैर्द्धात्री पवित्रीकृता ॥ [६७*] यस्मिन्नप्रतिमा क्षमाभिरम-
199 ते यस्मिदया निर्द्दयाश्लेषो[2] यत्र समत्वधी' प्रणयिनी
200 यत्रास्पृहा सस्पृहा [।*] कामन्निर्द्दतिकामुकस्स्वय-
201 मथाप्यग्रेसरो योगिनामाश्चर्य्याय कथन्न नाम च-
202 रितै श्रीमल्लिषेणो मुनिः ॥ [६८*] यः पूज्य [3]पृथुवीतले
203 यमनिश सन्त स्तुवन्त्यादरात्[4] येनानगधनुर्ज्जित मुनि-
204 जना यस्मै नमस्कुर्व्वते [।*] यस्मादागमनिर्णयो यम-
205 भृतां यस्यास्ति [जी]वे दया यस्मिन्[5] श्री[म]लधारिणि व्र-[6]
206 तिपतौ धर्म्मोस्ति तस्मै नमः ॥ [६९*] धवलसरसतीर्थे सैष स-[7]
207 न्यासधन्या परिणतिमनुतिष्ठनन्दिमानिष्ठितात्म [।*] व्य-
208 सृजदनिजमग भगमगोद्भवस्य ग्रथितुमिव समू-
209 ल भावयन् भावना[भिः] [७०*] ◎ चूर्णि ◎ तेन श्रीमदजितसे-
210 नपण्डितदेवदिव्यश्रीपादकमलमधुकरीभूतभा-
211 वेन महानुभावेन जैनागमप्रसिद्धसल्लेखना[वि]-
212 धिविसृज्यमानदेहेन समाधिविधिविलोक[नो]चित-
213 करणकुतूहलमिलितसकलसघसन्तोषनिमित्त-
214 मात्मातःकरणपरिणतिप्रकाशनाय निरवद्य
215 पद्यमिदमाशु विरचित ◎ आराध्य रत्नत्रयमा-
216 गमोक्त विधाय निश्शल्यमशेषजन्तोः [।*] क्षमा च कृ-
217 त्वा जिनपादमूले देह परित्यज्य दिव विशामः [७१*] ◎
218 ◎ शाके शून्यशरावरावनिमिते सवत्सरे कीलके मासे [फा]ल्गुनके [8]त्रितीयदिवसे वारेसिते भास्करे [।*] स्वाती श्वेतसरोव-
219 रे सुरपुर यातो यतीना पतिर्म्मध्याह्ने दिवसत्रया-
220 नशनतः श्रीमल्लिषेणो मुनिः [७२*] ◎
221

[1] Read हृतये — [The MS also reads हृदये — F K]
[2] Read °श्लेषा
[3] Read पृथिवी.
[4] Read स्तुवन्त्यादरादेना°
[5] Read यस्मिन्छो°
[6] Read व्रति°
[7] Read सन्यास
[8] Read तृतीय

E—At the Bottom of the East Face

222 ◎ श्रीमन्मलधारिदेवर गुड्डं विरुदलेखकमदनमहेश्वरं मल्लिना-
223 [थ] ब[रे]द । विरुदरूवारिमु[ख]तिळकं गगाचारि कडरिसिदं ◎

TRANSLATION.

(Verse 1) Let him be propitious to the flock of the good (*bhavya*),[1] as of *chakôras*,[2] the moon of the glorious **Nâtha** race,[3] the blessed **Jina Vardhamâna**, who is to be worshipped by the court of Indra, (*who is*) a great (*and*) excellent cluster of light which dispels darkness (*and*) purifies the world by the streams of nectar (*which consist of*) the glory of knowledge, (*and*) through whom, the protector of the good, the great splendour of the ocean of pure religion (*dharma*) is increasing.[4]

(V. 2) Let **Gautamasvâmin**, the head of a school (*gaṇin*), be victorious, whose well-known (*other*) name **Indrabhûti** (*i. e.* he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (*maharddhi*),[5] he placed the three worlds at (*his*) feet! The unimpeded Mandâkinî (Gangâ) of words, (*having risen*) from the throat of **Vîra**, as from the slope of the snowy mountain,[6] having entered the ocean of his (*viz.* Gautama's) intellect, (*and*) being absorbed by the wise, as by clouds, purifies the world.

(V. 3) Let the **Śrutakêvalins**, whose knowledge is confident (*as it possesses*) a thousand kinds of argumentation,[7] derived from the doctrine of the founder of the religion (*Tîrthêśa*), (*and*) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (*their*) thundering words,— just as Indra, whose body is safe (*as it possesses*) a thousand eyes, produced at the sight of (Gautama) the lord of saints,[8] (*and*) who is worshipped by the heads of the host of gods, cut the attributes (*i. e.* the wings) of the mountains by (*his*) roaring thunderbolt!

(V. 4) Say, how can the greatness be described of **Bhadrabâhu**, whose arms were engaged in subduing the pride of the great wrestler, delusion? Through the merit acquired by being his disciple, the well-known **Chandragupta** was served for a very long time by the nymphs of the forest.[9]

(V. 5) By whom on this earth is he not worthy to be worshipped, the pious lord **Kaundakunda**, who adorned (*all*) the quarters by (*his*) fame which possessed the splendour of

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[1] *i. e.* of the Jainas. See Mr. Rice's *Inscriptions at Śravana-Belgola*, pp. 59 and 63 of the Introduction.

[2] These birds are supposed to subsist on moon beams.

[3] The expression *Natha kul êndu* corresponds to *Naya kula chanda*, 'the moon of the Nâya race,' in the *Kalpasutra*, paragraph 110.— [I have not yet met with Nâtha as Mahâvîra's family name. The Śvetâmbaras use the form Jñâta, and the Digambaras Jñâtṛi, at least in the name of the sixth Anga *Jñâtṛidharmakathâ*, 'the sermon of Jñâtṛi'.— E. L.]

[4] The influence of the moon on the tide is alluded to.

[5] [The Svêtâmbaras distinguish more than seven *ṛiddhis*, compare the *Aupapâtikasutra*, paragraph 24, and Hêmachandra's remarks on his *Yôgaśastra*, i. 9.— E. L.]

[6] *Kuṭila*, 'a mountain,' is given as a Sanskṛit word in Sanderson's *Canarese Dictionary*. The *Trikâṇḍaśêsha* has the form *kuṭila*.

[7] [Seven kinds of argumentation (*naya*) are enumerated in the *Indische Studien*, Vol. XVII. p. 39 (=*Ind. Ant.* Vol. XXI. p. 308 f. where *nâê* is a misprint for *naê*). Professor Weber's translation of *naya*, 'method of conception, exegesis,' meets only those cases in which, as usual, the *nayas* are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the Śrutakêvalins defeat the followers of other religions by means of their 'kinds of argumentation'.— E. L.]— See also Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95 f.

[8] This is an allusion to the story of Ahalyâ.

[9] The same legend is alluded to in Mr. Rice's inscription No. 40.

the jasmine, (*and*) who, a bee on the beautiful lotus-hands of magicians,[1] firmly established sacred knowledge in India (Bharata)?

(V 6) Worthy of worship is he who was skilled in reducing to ashes morbid appetite,[2] on whom an exalted position was conferred by the goddess Padmâvatî; who summoned (*the Arhat*) Chandraprabha by the words of his spells, the head of a school, the teacher Samantabhadra, by whom in this Kali age the Jaina path was suddenly made *samantabhadra*, (*i e*) prosperous on all sides

(Line 18) NOTE (*chûrni*) — The following fine words (*sûkti*) manifest his display of eagerness to commence disputations —

METRE (*vritta*) — (V. 7) "At first the drum was beaten by me within the city of Pâtaliputra,[3] afterwards in the country of Mâlava, Sindhu, and Thakka, at Kâñchîpura, (*and*) at Vaidiśa I have (*now*) reached Karahâtaka, which is full of soldiers, rich in learning, (*and*) crowded (*with people*) Desirous of disputation, O king! I exhibit the sporting of a tiger

(V 8) "While Samantabhadra stands disputing in thy court, O king! even the tongue of Dhûrjati (Śiva), who talks distinctly and skilfully, quickly wanders (*back*) into (*its*) hole What hope (*of success is there*) for other (*opponents*)?"

(V 9) The sharp sword of the meditation on the blessed Arhat, which breaks, as a line of stone pillars, the hostile army of destructive sins,[4] was conferred as a boon on him,[5] though he was a (*mere*) disciple Otherwise, how could he, together with the sage Simhanandin, have broken by (*his*) sword[6] the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom?

(V 10) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakragrîva, who, respected by the Śâsanadêvatâ, while the necks of the devils, (*viz* all) the disputants in this (*world*), were bent with shame, briefly discussed the meaning of the word *atha*[7] during six months

(V 11) O lords of poets! your praises will not reach him in spite of all trouble, make a profound obeisance to the sage Nandin whose (*name*) begins with Vajra (*i e* Vajranandin), who composed the *Navastôtra*, which is pleasant as an excellent composition, containing the variety of the doctrines of all the Arhats!

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[1] [*Charana* probably means here 'a Jaina monk endowed with magical powers' In this sense the word occurs occasionally as an abbreviation of *vidya charana* I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of legerdemain like Khaputâchârya — E L]

[2] The learned Brahmasûri Śâstri informs me that the meaning of the word *bhasmaka* is thus explained in Vâdibhasimha's *Kshatrachudamani* — भस्मकाख्यो महारोगो भुक्तं यो भस्मवेत्त्वणात् Compare Mr Rice's Introduction, p 61

[3] मध्यनगरे appears to stand for नगरमध्ये

[4] Brahmasuri Śâstri gave me the following explanation of the expression *ghâti mala* — आत्मनो ज्ञानगुण हन्तीति घाति तदेव मल पापम् The four *ghatini karmani* are specified in Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 93, note 1

[5] At first sight this pronoun would appear to refer to Samantabhadra, whose name was mentioned in the preceding verse But, as noticed by Mr Rice, it is more probable that the pronoun points to the mythical Ganga king Kongani, see p 186 above

[6] The only possible way in which I can explain the second half of this difficult verse, is to assume that असि-खण्ड is meant for असिखण्डित

[7] अथ is generally the first word of Sanskrit books

(V 12) Great is the might of the preceptor **Pâtrakêsarin**, on account of whose devotion (*the goddess*) **Padmâvatî** became (*his*) helpmate in disproving (*the theory of*) the three qualities [1]

(V 13) Praise that **Su[matidêva]**, who, out of affection for you, composed the *Sumati-saptaka*, which displays crores of wise thoughts (*and*) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth!

(V 14) O wonder![2] Having brightly risen in the **southern region**, the sage **Kumârasêna** set (*i e* died) in the same (*region*), (*and*) the splendour (*of the fame*) of this unique sun of the world remains the same (*after his death*)

(V 15) How could not men, experiencing sweet pleasure, praise that noble chief of sages, **Chintâmani**, who composed (*for use*) in every house the *Chintâmani*, which contains fine thoughts on virtue, wealth, pleasure, and salvation?

(V 16) Only **Śrîvarddhadêva**, (*who was*) the crest-jewel of poets (*and*) the author of a poem, called *Chûlâmani*, which is worthy of study, has performed (*sufficient*) pious deeds (*in former births*) for earning fame

(Line 42) NOTE — He was thus praised in verse by **Dandin** —

(V. 17) "Paramêśvara (Śiva) bore Jahnu's daughter (Gangâ) on the top of (*his*) matted hair Thou, O **Śrîvarddhadêva**! bearest Sarasvatî (*the goddess of speech*) on the tip of (*thy*) tongue"

(V 18) Granted that, (*like the sage* Mahêśvara, *the god* Mahêśvara) has overcome Cupid, supports a troop (of demigods, *alias* disciples), (*and*) touches with (*his*) feet the crests of mountains (*alias*, of kings) But who in this (*world*) can (*sufficiently*) praise that sage **Mahêsvara**, whose standard (*the god*) Mahêśvara is not able to reach, as he knew all arts (*kalâ*), (while Śiva wears only the crescent (*kalâ*) of the moon on his head), (*and*) as the celestial river (Gangâ) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (*while from* Śiva's *head the* Gangâ *descends on earth*)?

(V 19) Worthy of worship is that lord of sages, **Mahêśvara**, who was victorious in seventy great disputations and in innumerable others, (*and*) who was worshipped (*even*) by the Brahmarakshas [3]

(V 20) Within whose reach is that pious saint[4] **Akalanka**, by whom (*the Buddhist goddess*) Târâ that had secretly descended into a pot[5] as dwelling-place, was overcome together with the Bauddhas, before whom the gods of the heretics,— who were burdened with (*his*) chair (*which they*) carried (*on their shoulders*),— folded the hands for worship, and in the dust of whose lotus-feet Sugata (*i e* Buddha) performed an ablution,[6] in order to atone, as it were, for (*his*) sins?

(Line 51) NOTE — The following is reported to be his own description of the unrivalled power of his blameless learning —

(V 21) "O king **Sâhasatunga**! There are many kings with white parasols, but (*kings*) who are as victorious in war, (*and*) as distinguished by liberality, as thou, are hard

[1] Brahmasûri Sâstrî informs me that the three qualities (*lakshana*) of existing matter (*sat*) are *utpada*, *vyaya* and *dhrauvya*, compare Dr Bhandarkar's *Report on Skt MSS* 1883-84, p 95 According to Mr Pathak (*Journ. Bo As Soc* Vol XVIII p 232), the *trilakshana hetu* is discussed and refuted in Pâtrakêsarin's *Ashṭa sahasrî* and *Pramânaparîkshâ*

[2] The "wonder" consists in Kumârasêna's rising, setting, and remaining in the South, whereby he differed from the sun, which rises in the East and sets in the West

[3] [By *brahmarakshas* I understand 'Brahmanas defeated in disputations'— E. L]

[4] Here and in verse 24 the word *dêva* appears to have this meaning

[5] The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor's *Catalogue*, Vol III p 424), and in certain Jaina works (*Inscriptions at Śravana Belgola*, p 45 f of the Introduction)

[6] According to verse 23, Akalanka kicked Buddha's image with his foot

to find Thus, there are (*many*) scholars in the Kali age, (*but*) none (*among them*) are such poets, such masters among disputants, so eloquent, (*and*) of minds equally skilled by the study of various sciences, as I"

(Line 55) Obeisance to Mallishêna-Maladhâridêva [1]

(V 22) "As thou, O king! art known here (*on earth*) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars If not, here I am, (*and*) here in thy court good (*and*) great men are always present Whose is the power to speak, let him dispute (*with me*), if he should know all sciences!

(V 23) "(*It was*) not because (*my*) mind was influenced by self-conceit (*or*) merely filled with hatred, (*but*) because (*I*) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king Himasitala, I overcame all the crowds of Bauddhas, most of whom had a shrewd mind, and broke (*the image of*) Sugata with (*my*) foot"

(V 24) The only abode of greatness (*is*) that holy sage, the saint Pushpasêna, whose colleague was that holy one [2] (*Is*) not among flowers the lotus, whose friend is the sun, the only site in this (*world*) of the sports of (*the goddess*) Śrî?

(V 25) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor Vimalachandra, the king of sages, would (*they*) not then be able to explain (*the style*) of (Brihaspati) the lord of speech?

(Line 67) NOTE — For, the following verse, which caused pain to the hearts of opponents, (*records that*) he hung up a letter (*in public*) [3]—

(V 26) "To the gate of the spacious palace of Śatrubhayamkara, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded Âsâmbara (*i e* Digambara) Vimalachandra eagerly affixed a letter (*addressed*) to the Śaivas, the Pâśupatas, the sons of Tathâgata (*i e* Buddha), the Kâpâlikas, (*and*) the Kapilas"

(V 27) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage Indranandin, who was worshipped by many kings!

(V 28) Who (*was*) skilled in crores of chains of arguments? [4] Doubtlessly the eloquent Paravâdimalladeva, the king of scholars,[5] alone

(Line 75) NOTE — He addressed the following etymological interpretation of his own name to Krishṇarâja, who had asked for (*his*) name —

(V 29) "That (*view*) which is different from the accepted view, is 'the other' (*para*), those who profess this, are 'the professors of the other (*view*)' (*paraiâdinah*), he who wrestles with these, (*is*) 'the wrestler with the professors of the other (*view*)' (Paravâdimalla) This name good men declare (*to be*) my name"

(V 30) Let him be carried on the head (*i e* worship him), the ascetic Âryadêva, the best of teachers, the establisher of the (Jaina) doctrine (*râddhânta*), who, being engaged in (*the*

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[1] These words have no connection with the context and are merely introduced in order to fill up the vacant space at the end of the last line of the north face of the pillar

[2] The word सभवान्, by which Akalanka (verse 20) appears to be meant here, occurs again in line 132 f Professor Kielhorn informs me that, according to the *Mahabhashya* on Pâṇini, v 3, 14, it is used like भवभवान् and तवभवान्

[3] [As here *alambana*, the verb *lambayati* denotes the 'hanging up in public' of a half *ślôka* in the story of Brahmadatta, Professor Jacobi's *Ausgewahlte Erzählungen in Maharashtri*, p 18, lines 21 and 24, and p 140 of the Glossary, where the word is erroneously translated by 'spreading'— E L]

[4] Literally, 'in statements about the pot' (*ghaṭa*), which is one of the favourite examples of the Naiyâyikas, and evidently of the Jainas as well, see Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 95

[5] With *vidâm dêvah* compare *pandita dêva* in line 210

observance of) abandoning the body,[1] abandoned the body for ever at the end of the festival of (*his*) going to heaven!

(V 31) It is reported that, if those who wanted to test (*his*) self-restraint, placed a straw on his ear, (*even*) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, made way for that (*imaginary*) insect by gently turning round, and lay down (*again*)

(V 32) O wise men! Worship aloud that head of a school (*gaṇin*), **Chandrakîrti**, whose fame resembled the moon in splendour, whose speech was sweet, (*and*) who, out of compassion towards the weak-minded disciples of this age, by means of (*his*) intellect alone, which was as sharp as the *kuśa* (grass), condensed into a minimum of doctrine[2] the whole meaning (*of the books*) which the chief disciples[3] had composed with too great verbosity!

(V 33) We worship the lord called **Karmaprakṛiti**,[4] who had completely mastered the (Jaina) doctrine (*kṛitânta*), who was disposed to deeds of pure merit, (*and*) by obeisance to whom emancipation from the (*eight*) terrible kinds of deeds[5] (*is obtained*)

(V 34) To be worshipped is **Śrîpâladêva**, from whom the good (*receive*) the knowledge which discerns the truth, (*and*) who was content with the simple title **Traividya** (*i e* versed in the three Vêdas), though he had by his own mouth explained all sciences

(V 35) The high-minded preceptor, the holy **Matisâgara** (*i e* the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (*viz*) many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (*and*) in whom the mass of the water of darkness (*or ignorance*) was drunk up by the glittering light (*of knowledge, or of the submarine fire*),— made the circle of the earth a pure holy place

(V 36) Alone victorious (*is*) that great sage **Hêmasêna**, bearing the pure title **Vidyâdhanamjaya**,[6] at whose attack, even (Śiva) the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless

(Line 99) NOTE — The following verse, (*which contains*) a vow (*made*) by him in the king's court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat —

(V 37) "Whoever, inflated by (*his*) practice in logic (*and*) grammar and by (*his*) wisdom, competes with me in disputation before learned umpires in the presence of kings, on that

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[1] A definition of the observance of *kâyôtsarga* is given in Dr Bhandarkar's *Report on Skt MSS* 1883-84, p 98, note 3

[2] *Srutabindu* may be the name of a work by Chandrakîrti — [According to Dr Klatt's *Jaina-Onomasticon*, Professor Peterson's *Report on Skt MSS* 1883, Appendix, p 32 f notices two works by Chandrakîrtigaṇi, the second of which bears the title *Siddhantôddhâra*, 'extracts from the canonical books,' and may be identical with the *Srutabindu*, though it appears to belong to the Śvêtâmbara literature — E L]

[3] [The Ganâdhîsvaras are the same as the Gaṇadharas or pupils of Mahâvîra For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the *Srutabindu* — E L]

[4] The metre appears to be responsible for the irregular use of the locative *nâmni* instead of the instrumental *namna* — [An ancient work, named *Karmaprakṛiti*, is already quoted by Sîlânka, unless he means *Prajñâpanâ*, chapter xxiii which is also entitled *Karmaprakṛiti*, but the author's name appears to be Śivaśarman There may have been other compendiums with the same title The following reference to the *Karmaprakṛiti* occurs in Jinasêna's *Harivamśapurana*, chapter lxvi verse 30 — दधार कर्मप्रकृति श्रुति च यो जिताक्षवृत्तिर्जयसेनसङ्गरः — E L]— Karmaprakṛiti may have been the name of both a book and its author, just as Chintâmani in verse 15

[5] [The eight kinds of *karman* are enumerated, *e g*, in Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 93, note, and p 97, note — E L]

[6] This surname is explained in the relative sentence which follows it As Arjuna, also called Dhanamjaya, fought with Śiva, who was disguised as a Kirâta, Hêmasêna defeated the Śaivas in disputation through his superior knowledge (*vidyâ*)

scholar I shall inevitably inflict a thorough defeat, which cannot be measured (*i e* described) by words Know, O king! that such is the belief of Hêmasêna!"

(V 38) To be praised aloud is that sage Dayâpâla, whose *Hitaiûpasiddhi* was composed in noble style for men desirous of (*their own*) welfare, (*and*) who, celebrated for (*his*) power, (*was carried*) on the head (*i e* worshipped) by the good

(V. 39) The only exceedingly virtuous person is the ascetic Dayâpâla, the lord whose preceptor was the holy Matisâgara, the producer of a moon of glittering fame,[1] whose fellow-student was the holy Vâdirâja, the head of a school, (*and*) in whose mind (*dwelt*) hatred of his own body,— we need hardly mention that (*he*) called the wives of others devils[2]

(V 40) A speech which illumined the three worlds (*trailôkyadîpikâ*), has issued only from two persons on this (*earth*),[3] one (*was*) the king of Jinas (Jinarâja), the other, Vâdirâja

(V 41) To be served by the wise is the holy Vâdirâja, whose fame, like a (*royal*) parasol, constantly covered the sky (*and*) desired (*to outshine*) the disc of the moon, near whose ears glittered masses of speeches, like rows of tails of female *chamaras*,[4] the might of whose chair was to be worshipped (*even*) by lions,[5] (*and*) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects

(Line 117) NOTE — To his virtues refers the following play of words of the poets —

(Line 118) Obeisance to the Arhat![6]

(V 42) "In the victorious capital of the glorious Châlukya emperor (*chakrêśvara*), (*which is*) the birth-place of the goddess of Speech, the sharp sounding drum of the victorious Vâdirâja suddenly[7] roams about (*The drum sounds*) "*jahi*" (*i e* strike!), (*as though*) its pride in disputation were rising, (*it sounds*) "*jahihi*" (*i e* give up!), (*as though*) it were filled with the conceit of being convincing, (*it sounds*) "*jahâhi*" (*i e* give up!), (*as though*) it were envious of the speech (*of others*), (*and it sounds*) "*jahîhi*" (*i e* give up!), (*as though*) it boasted of clear, soft, sweet and pleasant poetry!

(V 43) "The king of serpents, whose thousand tongues are well-known, lives in the lower world, (*and*) Dhishana (Brihaspati), whose pupil is (Indra) the bearer of the thunderbolt, will not leave heaven Let these two live on account of the strength (*i e* the inaccessibility) of their abode! What other disputants in this court of the lord[8] do not abandon all conceit and bow to the victorious Vâdirâja?

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[1] Matisâgara means 'the ocean of wisdom,' and the moon is supposed to have been produced from the ocean Compare verse 35

[2] I had originally taken *astam* as 3rd du imperf of *as* and as predicate of both *katha* and *vigrahah* Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing imper of *âs*

[3] In the case of Vâdirâja this may imply that he was the author of a book entitled *Trailôkyadîpikâ* A Jaina geographical work of this name is referred to by Wilson, *Mackenzie Collection*, p 169 — [A Digambara work entitled *Trailôkyadîpika* has Indravâmadêva for its author But the same title occurs elsewhere, also among the Śvêtâmbaras The author's name, as given in the inscription, *viz* Vâdirâja, is a frequent epithet which makes any final identification impossible — E L]

[4] This verse institutes a comparison between a king and Vâdirâja, whose name means 'the king of disputants' The subjects of the king are represented by the disputants, and his parasol by Vâdirâja's fame For the king's *chauris* the author discovered an equivalent in Vâdirâja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth As *chamarîja* for *chamara*, *vâgja* appears to be used for *vanmaya*

[5] This alludes to the lion throne (*simhâsana*) of kings

[6] Compare page 201 above, note 1.

[7] *Nishkandam* is the same as the usual *akândê*

[8] This appears to refer to the Châlukya emperor mentioned in the last verse Professor Kielhorn pointed out to me that *inasabha* is a neuter according to the *Kaśika* on Pâṇini, ii., 423

(V 44) "Let them protect you, these loud shouts for help[1] of the ancient sage (*i.e* Brahmâ) —'Now this holy sage **Vâdirâja** eagerly takes away from my side the goddess of Speech, whose affection (*has become*) very strong through (*his*) long familiarity (*with her*) Ah! Ah! Look! Look! Is this the way of ascetics?'"

(V 45) Wise, endowed with superhuman qualities, (*and*) dispelling darkness (*or ignorance*) by the rays of true knowledge (*was*) he whose famous name commenced with the word Śrî and ended with Vijaya. The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the Ganga king

(Line 132) NOTE — For, this holy one was praised by the holy **Vâdirâjadêva** (*as follows*) —

(V 46) "All that double excellence of learning and penance, which, before, in the holy sage **Hêmasêna** had been brought to the highest pitch through very long application, must have devolved on **Śrîvijaya** when he occupied his chair How else (*could he acquire*) such learning (*and*) such penance in a short time?"

(V 47) I worship that lord of sages, **Kamalabhadra**, who obtained fame on this (*earth*) by floods of sin-destroying virtues, (*and*) who possessed proficiency in learning (*but*) no conceit, brilliant penance (*but*) no fierceness, might (*but*) no pride

(V 48) I resort to him, in order to purify myself,— the extremely pure **Kamalabhadra**, (*who resembles*) an excellent lake, by the mere thought of which the mind of (*all*) good pilgrims (*or disciples*) on this (*earth*) becomes perfectly pure

(V 49) Let (*all those*) good men who are considered as learned on this (*earth*), praise that great scholar (*sûri*), who adorned (*i e* appropriately bore) the name **Dayâpâla**, to whom alone the title of *Pandita* was suitable, the extremely fortunate one who, though the foremost of ascetics,[2] was resplendent with numerous ornaments of jewels, (*viz*) virtues, (*and*) was embraced in this Kali (*age*) by the goddess of Speech with all (*her*) parts!

(V 50) Victorious is the holy **Dayâpâladêva**, who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (*all*) quarters, (*and*) whose feet were reddened by the jewels in the diadems of bowing kings

(V 51) Who is able to describe as "such and such" the ability of that ascetic **Śântidêva**, having worshipped whose pair of pure lotus-feet, the well-known **Poysala** king **Vinayâditya** brought to the presence of the goddess of (*his*) kingdom (*other*) countries, which fulfilled (*his*) commands? Rare indeed are (*men*) who possess such brilliant and great splendour

(V 52) Fortunate is that sage, on whom the **Pândya** king, who had received a wealth of knowledge through his favour,[3] conferred the title "Lord" (*Svâmin*), (*and*) whose name **Śabdachaturmukha** was celebrated in the court of king **Âhavamalla**

(V 53) To be worshipped by those who desire (*their own*) welfare, is that lord of *Panditas*, **Gunasêna**, the jewel of the beryl[4] (*producing*) country near **Śrî-Mullûra**,[5]

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[1] I had originally translated the adjective *abrahmanya-parâḥ* by 'impious' Professor Kielhorn pointed out to me that it refers to the exclamation '*abrahmanyam*!'

[2] A similar *virôdhabhâsa* occurs in verse 68, and gives rise to a joke at the expense of Brahmâ in verse 44

[3] *i e* who was converted to the Jaina religion

[4] *Vidûrasâra* is synonymous with *vaidûrya* (or *vaidurya*) and *vidûraja* (or *vidûraja*) The only locality in Southern India, where beryls are found, is Padiyûr or Pattiyâli in the Dhârâpuram tâlukâ of the Coimbatore district, see *Ind Ant* Vol V p 237 ff

[5] There is a village named Mullûr in the Udipi tâlukâ of the South Canara district, Mr Sewell's *Lists of Antiquities*, Vol I p 232

endowed with faultless[1] excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay

(V 54) I worship thee, O Ajitasêna! who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (*Syâdvâda*), (*and*) through whose contact the lotus of the mind of those who devoutly bow (*before thee*), shakes off the burden of sleep (*and*) becomes the abode of wide expansion (*or knowledge*).

(V 55) Avoid the ornament of false speech! Give up haughtiness! Profess Scepticism (*Syâdvâda*)! Modestly bow before Vâdibhakanthirava![2] If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (*viz*) the disputants, are quickly precipitated into the pit of the ruined well of refutation

(V 56) Of which praise is he not worthy, the lord of ascetics, Ajitasêna? (*His*) virtues successfully rival the glitter of the jasmine, (*his*) voice wafts nectar, (*his*) fame appears to be as charming in gracefully floating, as the *plava* (duck), (*and*) the splendour of the moon-like nails of (*his*) feet is desired by a crowd of kings, as by *chakôra* (birds)

(V 57) Resplendent is Ajitasêna, (*alias*) Vâdîbhasimha,[3] the head of a school (*ganabhrit*), who split the temples of all the *mast* mighty elephants, (*viz*) the disputants, (*and*) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings

(Line 165) NOTE — The following words of his own indicate the intensity of his indifference to the world —

(V 58) "(*I*) have entered the holy religion of Jina (*Jina-śâsana*), which is difficult to be obtained by (*all*) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (*and*) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (*knowledge*) Therefore, what is difficult (*for me*)? Of what (*should I be*) afraid? Or, what pleasure (*have I*) in this body?

(V 59) "Now (*I*) know that the sovereignty of the soul has the form of infinite knowledge, *etc* In order to obtain that (*sovereignty*), this (*my*) mind is intent on this (*knowledge*) alone in accordance with the doctrine (*I have*) given up the desire for other happiness, (*viz*) that of a lord of gods, and that of an emperor Therefore, enough, enough of the ways of the world, the purpose of which is idle, (*and*) which attract the ignorant!

(V 60) "Let one strive (*in vain*), whose mind is polluted by external love and hatred, (*and*) who does not know that the soul has for its body the knowledge of all objects, (*and*) that his own mind (*must be*) constantly tranquil, in order to become the instrument of that (*knowledge*)! How (*could*) one who knows this (*soul*), even for a moment strive for anything but that (*knowledge*)?"

(Line 174) NOTE — The following description of the eminence of the vast scholarship of his two disciples, the *Panditas* Śântinâtha and Padmanâbha, whose other names were Kavitâkânta and Vâdikôlâhala (*respectively*), is (*still*) incomplete —

(V 61) "O holy Kântaśânti, whose fame rose without interval in all directions! Even Sarasvatî is not able to describe that lovely abundance of skill in speech, which (*men*)

[The word *kshûna*, 'fault, defect,' is peculiar to the Jaina Sanskrit Its etymology is obscure The Prakrit form *khuna* occurs in Professor Jacobi's *Ausgewählte Erzählungen in Mahârâshṭrî*, p 105 of the Glossary — E L]

[2] *i e* 'the lion to the elephants, (*viz*) the disputants' This was a *biruda* of Ajitasena, see verse 57

[3] See the preceding note

experienced at last on approaching thee whose intellect was great, (*and*) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (*can*) we describe (*it*)?

(V. 62.) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (*and*) not knowing to which direction to turn,— the elephants, (*viz.*) the opponents in disputations, ah! run away trembling at the (*very*) smell of the *mast* elephant, (*viz.*) the holy scholar **Padmanâbha**."[1]

(V. 63.) Let him protect (*us*), **Kumârasêna**, who possessed Jaina penance which removes pain, from whom ascetics (*received*) both initiation and instruction, (*and*) whose pure life (*was*) an example of the path to bliss!

(V. 64.) Let him have mercy on me, the preceptor **Mallishêna-Maladhâridêva**, the lion who split in two the *mast* elephant, blind with fury, (*viz.*) Cupid, the destroyer of the dignity of people, by whose feet the crests of kings were to be adorned, (*and*) whose practice of the austerities which consist of twice six (*i. e.* twelve) kinds,[2] (*was as brilliant*) as the rising of the sun.[3]

(V. 65.) I worship that lord of sages, **Maladhârin**, whose heart was firmly resolved to be engaged in beating the enemy, delusion, (*and*) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (*was*) alone able to wash off the soot of the ugly impurity, which had gathered in the minds of those who bowed (*before him*) in the manner of manifest devotion.[4]

(V. 66.) Let him sport in the dwelling of my mind, the king of sages, **Mallishêna**, whose *lotus-feet attracted* a crowd of good men, (*as*) a bevy of bees, (*and who was*) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness!

(V. 67.) Worthy to be worshipped is that Rôhana mountain of gem-like virtues,[5] the holy preceptor **Mallishêna**, whose body was covered with dirt in order to remove the impurity (*of sin*), who was poor in order (*to obtain*) the glory of the kingdom of all the three worlds, (*who practised*) penance which surpassed fire (*in heat*), in order to remove the great pain (*of human life*), (*and*) who purified the earth by (*his*) wonderfully beautiful conduct.

(V. 68.) How should he not (*create*) wonder on account of (*his*) conduct, the holy sage **Mallishêna**, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (*and*) who, though himself a lover of final emancipation, yet (*is*) the foremost of ascetics?[6]

(V. 69.) Obeisance to that holy lord of ascetics, **Maladhârin**, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid's bow was conquered, to whom sages pay homage, from whom ascetics (*obtain*) decisions (*on doubtful points*) in the Âgamas, who has mercy on living beings, (*and*) in whom resides the religion (*dharma*)!

(V. 70.) At the *tîrtha* of **Dhavalasarasa**, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (*and*) exercising (*his body*) in the (*five*) methods (of

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[1] This verse illustrates Padmanâbha's surname Vâdikôlâhala, *i. e.* 'the tumult of disputants.'

[2] [The twice six kinds of austerities are the six external (*bahira tapas*) and the six internal (*abhyantara tapas*). Regarding their names and the whole classification of *tapas*, see the *Aupapatikasûtra*, paragraph 30.— E. L.]

[3] In comparing the twelve kinds of *austerities to* the sun, the author alludes to one of the names of the latter, *viz.* Dvâdaśâtman.

[4] This sentiment is suggested by the name of Maladhârin, which means 'the bearer of dirt.'

[5] The Rôhana mountain (Adam's Peak) is celebrated for its mines of precious stones.

[6] See page 204 above, note 2.

kâyôtsarga), abandoned (*his*) unstable body,[1] in order to produce, as it were, the complete destruction of (Cupid) who springs from the body

(Line 209) NOTE — When this noble disciple of[2] the holy Ajitasêna, the king of *Panditas*, was about to abandon his body by the rite of *sallêl hanâ*, which is celebrated in the Âgamas of the Jainas, he quickly composed the following faultless verse (*padya*), in order to illustrate the ripeness of his own mind, (*and*) in order to give delight to the whole Congregation (*Samgha*) that had assembled with the desire of witnessing the rite of *samâdhi*, and of performing (*the services*) usual (*on such occasions*) —

(V 71) "Having obtained the triad of jewels,[3] proclaimed in the Âgamas, having reached freedom from pain,[4] and having practised forbearance with all beings, we abandon the body at the feet of Jina and go to heaven "

(V 72) In the Śâka (*year*) measured by the sky (0), the arrows (5), the sky (0), and the earth (1), (*i e* 1050), in the (*cyclic*) year Kilaka, in the month of Phâlgunaka, on the third day, in the dark (*fortnight*), on a Sunday,[5] under (*the nakshatra*) Svâti, at noon, at Śvêtasarôvara,— the holy sage Mallishêna, the lord of ascetics, went to the city of the gods in consequence of three days' fasting

(Line 222) (*The above*) was written by Mallinâtha, (*who was*) a lay-disciple[6] of the holy Maladhâridêva, (*and who surpassed all*) writers of eulogies,[7] just as Mahêśvara (*burnt*) Cupid (*It*) was engraved by Gangâchâri, the head-ornament of engravers[8] of eulogies.

No 27 — KOLHAPUR INSCRIPTION OF THE SILAHARA VIJAYADITYA, SAKA-SAMVAT 1065

BY F KIELHORN, PH D, C I E , GOTTINGEN

This inscription is on a stone in front of the Jaina temple near the Śukravâra gate of the city of Kôlhâpur, in the Kôlhâpur State, Bombay Presidency An imperfect account of its contents, with a kind of facsimile of the text, will be found in Major Graham's *Statistical Report*

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[1] [The words (*angam*) *bhâvayan bhâvanabhih* correspond to the stereotyped expression *appanam bhâvanâhim bhâvêmanâ* (*atmanam bhavanabhir bhavayan*), and the words *vyasrijad angam* are a paraphrase of *kâyôtsargam akarôt*, 'he practised the *kayôtsarga*,' in the observance of which five methods (*bhâvanâ*) are distinguished The following two verses contain the names of the five *bhavanâs* or *tulanas*, and the places in which the five subdivisions of the second *bhâvanâ* are practised —

tavena 1 sattêna 2 suttêna 3 êgattêna 4 balêna ya 5 |
tulanâ pañchabâ vuttâ Jinakappam padivajjaô ||
padhamâ uvassayammi, bîyâ bâhi, taîyâ chaûkkammi |
sunnaharammi chaûtthî, aha pañchamiyâ masânammi ||

"The *tulana* (or *bhavanâ*) of one who follows the Jina kalpa, is declared (*to be*) fivefold, *viz* 1 *tapasâ*, 2 *sattvêna*, 3 *sûtrena*, 4 *êkatvena*, and 5 *balena*

" The first (*sattva bhavana*) (*is practised*) in a convent or other residence (*upaśraya*), the second, outside (*bahih*), the third, on a *chauk* (*chatushka*), the fourth, in a solitary house (*śûnya ghara*), and the fifth, on a cemetery (*śmaśâna*) "— E L]

[2] Literally, 'he whose mind had become a bee at the divine lotus feet of'

[3] The three *ratnas* are *jñâna*, *darśana*, and *chârîtra* or *dharma*, see Dr Bhandarkar's *Report on Skt MSS* 1883 84, p 100

[4] नि ग्रल्य appears to be incorrectly used in the sense of नि ग्रल्यल

[5] The words वारेसिते भास्करे appear to stand for असितपचे भास्करवारे

[6] On *gudda*, 'a disciple,' see *Ind Ant* Vol XVIII, p 36, note 4, and Mr Rice's *Inscriptions at Śravana Belgola*, pp 35 and 40 of the Introduction

[7] The word *biruda* appears to be used in the sense of *praśasti*

[8] *Rûdâri* is probably a *tadbhava* of *rupakârin*, compare *pûjâri* for *pûjakarin*

of the Principality of Kolhapoor, p 358 I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet

The inscription contains 31 lines of writing which covers a space of about 2′ 3″ broad by 2′ 1″ high, and is in a perfect state of preservation Above the writing are some sculptures in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger, and above these, on the right the moon, and on the left the sun — The average size of the letters is about ¼″ — The characters are Old-Kanarese — The language, up to the middle of l 28, is Sanskrit, the remaining lines consist of a verse in Old-Kanarese The Sanskrit portion is in prose, excepting that lines 1-3 contain two verses in the Anushtubh metre In respect of orthography, I need only state that the rules of *samdhi* have been frequently disregarded, and that the sign of the *upadhmânîya* (which does not differ from the sign for *r*) has been employed in *arhatah=Purudêvasya*, at the commencement of l 3 As regards the language of the Sanskrit part, l 18 contains the word *hadapavala* (denoting perhaps a dependent) which is not Sanskrit, and a few other terms which are not Sanskrit occur in the list of *birudas* in lines 10-12

The inscription records a grant of land by the *Mahâmandalêśvara* Vijayâdityadêva of the Śilâhâra family [1] Opening with two verses[2] which glorify the Jaina faith, it gives in lines 3-15 the following genealogy and description of the donor — In the Śilâhâra Kshatriya lineage was a prince Jatiga, who had four sons, Gonkala, Gûvala, Kirtirâja, and Chandrâditya Of these, the prince Gonkala had a son named Mârasimha His sons were Gûvala, Gangadêva, Ballâladêva, Bhôjadêva, and Gandarâdityadêva. And Gandarâdityadêva's son was the *Mahâmandalêśvara*, who had attained the five *mahâśabdas*, the illustrious Vijayâdityadêva, distinguished by such titles as 'the supreme lord of the excellent city of Tagara, the illustrious Śilâhâra prince, surpassing by his innate charms the lord of the gods, begotten in the lineage of Jîmûtavâhana, famous for his heroism, having a golden Garuda in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, *maruvanka-sarpa*,[3] *ayyana-singa*, prominent in all excellent qualities, terrific to hostile rulers of districts, to those whom he hates what the lion is to elephants, *iduvarâditya*, a Vikramâditya of the Kali age, in beauty of form Nârâyana, by his policy surpassing Chârâyana,[4] a conqueror of mountain fortresses, a vituperator of his adversaries, *samvâra-siddhi*,[5] whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess Mahâlakshmî, and who by nature owns the fragrancy of musk'

According to lines 15-26, this Vijayâdityadêva, ruling in comfort at his residence of Valavâda,— on the occasion of a lunar eclipse on Monday, the full-moon tithi of the month Mâgha of the Dundubhi year, when 1065 Śaka years had elapsed,— granted a field, which by the measure of the Kûndi[6] country measured one quarter of a *nivartana*, and a dwelling-house measuring 12 *hastas*, both belonging to the village of Hâvina-Hêrilage in the

[1] See Dr Fleet's *Dynasties of the Kanarese Districts*, p 98 ff, Dr Bhandarkar's *Early History of the Dekkan*, p 92 ff, and Dr Bhagvanlal Indraji in *Jour Bo As Soc.* Vol XIII p 15

[2] The first of these verses occurs frequently at the commencement of Jaina inscriptions, the second speaks of the Jaina doctrine as the doctrine of the Arhat Purudêva, a name which I have not met with elsewhere

[3] According to Dr Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter,' see *Archæological Survey of Western India, Cave Temple Inscriptions*, p 103, note

[4] I do not know of any Chârâyana who was famous for his politic conduct The name has been used here simply because it rhymes best with Nârâyana An inscription in which the same arrangement of the *birudas* has been carried to excess, will be found in Mr Rice's *Inscriptions at Śravana-Belgola*, pp 36 37 (No 53)

[5] This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays,' see *Ind Ant* Vol II p 303, *Jour Bo As Soc* Vol XIII p 6, Mr Rice, *loc cit* p 91 A deity called Śamvârasiddhidêva is mentioned several times in a fragmentary inscription at Kôlhâpur of Saka-Samvat 1161

[6] See *Ind Ant* Vol XIV p 16, l 4, Vol XVI p 20, Vol XIX. p 244

district of **Âjiragekholla**, for the eightfold worship[1] of Pârśvanâthadêva at a shrine which had been established at the said village by a certain Vâsudêva, a dependent (? *haḍapavala*) of the *Sâmanta* Kâmadêva and disciple of Mâghanandisiddhântadêva, the head of the Pustaka *gachchha* of the Dêśîya *gana* of the Mûla *samgha* and priest of the Jaina temple of the holy Rûpanârâyana at **Kshullakapura**, and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Mânikyanandipandita (apparently the superintendent of the shrine) who was another disciple of Mâghanandisiddhantadeva, and exempting the grant from all taxes and molestations Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own And the inscription ends with the verse[2] (in Old-Kanarese) —

'The lord Jina, himself the abode of the sentiment of quietism, (*is*) his god, the austere Mâghanandin, the *saiddhântika*, the *yôgin*, himself the abode of the virtue of unweariedness, (*is* or *was*) his preceptor, the lord Kâmadêva, the *Sâmanta*, (*is*) his ruler (*or* master),— this (*is*) the excellence,— this (*is*) the religious merit,— this (*is*) the advancement of Vâsudêva!'

As regards the date of this grant, the year Dundubhi is Śaka-Samvat 1065 as a *current* (not, as stated erroneously in the text, as an expired) year, and for Śaka-Samvat 1065 current the given day corresponds to **Monday, the 1st February, A D 1143**, when there was a total lunar eclipse 17 h 23 m after mean sunrise, which of course was visible in India

Of the localities mentioned, **Valavâda**, the place of residence of Vijayâdityadêva, had been suggested by Sir W Elliot to be probably the modern Wâlwa, about sixteen miles to the south of Kôlhâpur, but Dr Fleet now suggests that it may be in reality the village of Wâlwa (Vâlavêm) on the Krishnâ, about twenty-four miles north by east from Kôlhâpur, which gave the name to the Wâlwa tâlukâ of the Satârâ district The village of **Hâvina-Hêrilage** and the place **Âjirage**, which gave the name to the district in which the village was situated, I am unable to identify[3] Lastly, **Kshullakapura** clearly is another name of the town of Kôlhâpur (or Kollâpura) itself, where, as we know from an inscription at Têrdâl and from another inscription at Śravana-Belgola, there was a temple of the holy Rûpanârâyana, the priest of which was the same Mâghanandisiddhântadêva who is mentioned in this inscription as well as in the next[4]

TEXT.[5]

1 [6] Śrîmat=parama-gambhîra-syâdvâd-âmogha-lâmchhanam [|*] jîyâ[t=*] trailokya-nâthasya śâsanam Jina-śâsanam || ◎ || ◎

2 Svasti śrîr=jjayaś=ch=âbhyudayaś=cha || [6] Jayaty=amala-nânarttha-pratipatti-pradarśakam [|*] arhata-

3 h=Purudêvasya śâsanam môha-śâsanam || Svasti [|*] Śrî Śilâhâra-mahâkshatriy-ânvayê vitra-

4 st-âśêsha-ripu-pratatir=Jjatigô nâma narêmdrô=bhût | tasya sûnavô Gomkalô Gûvalah

5 Kirttirâjaś=Chandrâdityas=ch=êti chatvârah | tatra Gomkala-bhûtalapater=Mmârasimhô nâma nandanah | tasya tanujâh[7] Gûvalô

6 Gamgadêvah Ballâladêvah Bhôjadêvah Gandarâdityadê[va]ś=ch=êti pamcha | têshu dhârmmika-Dharmmajasya vairi-kâ-

[1] See *Ind Ant* Vol XIV p 24, note 27 [2] I owe the translation of this verse to Dr Fleet

[3] Major Graham has suggested that the village may probably be the 'Heirleh' of the maps, about eight miles north east of the city of Kôlhâpur I myself have felt inclined to identify Âjirage with Ajurikâ (the modern Ajare), where Sômadêva wrote his *Sabdarnavachandrikâ*, see *Ind Ant* Vol X pp 75 76

[4] See *Ind Ant* Vol XIV p 18, l 48, and Mr Rice's *Inscriptions at Śravana*-Belgola pp 9 10 (No 40), where we find the *Samanta* Kâmadêva of the present inscription mentioned as a lay disciple of Mâghanandip

[5] From an impression, supplied to me by Dr Fleet [6] Metre: Ślôka (Anushtubh)

[7] Here and in other places below, the rules of *samdhi* have not been observed

7 ntâ-vaidhavya-dîkshâ-guroh sakala-darśana chakshushah śrîmad-Gaṇḍarâdityadêvasya priya-tanayah |[1]
8 svasti samadhigatapamchamahâśabda-mahâmandalêśvarah | Tagara-puravar-âdhîśvarah | śrî-Śilâ-
9 hâra-narêndrah nija-vilâsa-vijita-dêvêndrah Jîmûtavâhan-ânvaya-prasûtah | śauryya-vikhyâtah |
10 suvarnna-garuda-dhvajah yuvatîjana-Makaradhvajah nirddalita-ripu-mandalika-darppah | maruvamka-sarppah |
11 ayyana simgah | sakala-guna-tumgah | ripu-mandalî(li)ka-bhairavah | vidvishta-gaja-kanthîravah |
12 iduvarâdityah | kaliyuga-Vikramâdityah | rûpa-Nârâyanah | nîti-vijita-Châ-
13 râyanah | giri-durgga-lamghanah | vihita-virôdhi-vamghanah | śanivâra-siddhih | dharmma-aika-buddhih | Mahâ-
14 lakshmîdêvî-labdha-varaprasâdah | sahaja-kastûrik-âmôdah | êvamâdi-nâmâvalî-
15 virâjamâna śrîmad-Vijayâdityadêvah | Valavâda-sthira-śibirê sukha-samkathâ-vinôdêna râjyam ku-
16 rvvânah | Śaka-varshêshu pamchashashty-uttara-sahasra-pramitêshv=atîtêshu pravarttamâna-Dum-
17 dubhi-samvatsara-Mâgha-mâsa-paurnnamâsyâm Sôma-vârê | sômagrahana-parvva-nimi-
18 ttam=Âjiragekholl-ânugata-Hâvina-Hêṇilage-grâmê | sâmanta-Kâmadêvasya hadapa-
19 vaḷêna śrî-Mûlasamgha-Dêśîyagana-Pustakagachchh-âdhipatêh Kshullakapura-śrî-Rûpanârâyana-ji-
20 nâlay-âchâryyasya śrîman-Mâghanandisiddhântadêvasya priya-chchhâ[t*]trêna | sakala-gunaratna-pâtrêna |
21 Jina-padapadma-bhrimgêna | viprakula-samuttumga-ramgêna | svîkrita-sadbhâvêna | Vâsudêvêna |
22 kâritâyâh vasatêh śrî-Pârśvanâthadêvasy=âshtavidh-ârchchan-ârttham | tach-chaityâlaya-khanda-
23 sphutita-jîrnn ôddhâr-ârttham | tatratya-yatînâmm=âhâra-dân-ârttham[2] cha | tatr=aiva grâmê
24 Kûndi-dandêna nivarttana-chaturttha-bhâga-pramitam kshêtram | dvâdaśa-hasta-sammitam griha-nivêśanam
25 cha | tan=Mâghanandisiddhântadêva-śishyânâm Mânikyanandipanditadêvânâm | pâdau prakshâlya dhârâ-pû-
26 rvvakam sarvva-namasyam sarvva-bâdhâ-parihâram=â-chandr-ârkka-târam sa-śâsanam dattavân ||
27 Tad=âgâmibhi-|i=asmad-vamśyai-|r=anyais=cha | râjabhi-|r=âtma-sukha-punya-yaśas-santati-vriddhim=abhilipsubhih |[3] sva-
28 datti-nirvvisêsham pratipâdanîyam=iti || Śânta-rasakke[4] tâne neley=âda
29 Jina-prabhu tanna [5]daiva-|m=aśrânta-gunakke tâne neley=âda tapônidhi Mâghanandi-saiddhântika-
30 yôgi tanna guru |[6] tann=adhipam vibhu Kâmadêva-sâmamtan=id=uttamatvam=idu
31 punyam=id=unnati Vâsudêvana ||

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[1] This sign of punctuation and all the others which occur in lines 8 25 are superfluous, because the words from *tasha* in l 6 up to *dattavân* in l 26 form a single sentence The word *svasti* at the commencement of l 8 is put in parenthetically to mark, as it were, the proper beginning of the grant

[2] Read *yatînam=âhara* [3] All the signs of punctuation in this line are superfluous

[4] Metre Utpalamâlika [5] Read *daivam=* [6] This sign of punctuation is superfluous

No 28 — BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA, SAKA SAMVAT 1073

By F Kielhorn, Ph D, C I E, Gottingen

This inscription is on a stone which stands by the door of a Jaina temple at the village of Bâmanî, five miles south-west of Kâgal, the chief town of the Kâgal State in the Kôlhâpur Territory An account of its contents and a kind of transcript of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p 381 I edit it now from a good impression, supplied to me by Dr Fleet

The inscription contains 44 lines of writing which covers a space of about 2′ 10½″ high by 1′ 4″ broad. At the end of each of the lines 1-3 and 13 one *akshara*, which in each case can be easily supplied, is effaced, and one or two *aksharas*, which cannot be restored, are broken away at the end of each of the lines 14 and 15, otherwise the writing is well preserved At the top of the stone are some sculptures immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods, to the proper left of this figure, a crooked sword or dagger and a cow with a calf, and above these, again, on the right the sun, and on the left the moon.—The average size of the letters is about ⅜″ — The characters are Old-Kanarese — The language is Sanskrit, excepting part of line 43 and line 44 which are in Old-Kanarese The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43 As regards orthography, the sign of the *upadhmânîya* (which is like the sign for *r*) has been employed before the word *Purudêvasya* in l 1, and before *patyâ* in l 16 and *pitrâ* in l 17, and instead of the conjunct *ddh* we find *dhdh* in the words *sidhdhi* in l 10 and *udhdhâra* in l. 19

This inscription records another grant of land by the *Mahâmandalêśvara* Vijayâdityadêva of the Śilâhâra family Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it gives in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (Kîrtiraja, Chandrâditya, Gûvala II, Gangadêva, Ballâladêva and Bhojadêva) and nine of his less important *birudas*[1] Lines 11-34 then record that Vijayâdityadêva, ruling at his residence of Valavâda, at the request of his maternal uncle, the *Sâmanta* Lakshmana, and for the spiritual benefit of his family,[2] — on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month Bhâdrapada of the Pramôda year, when 1073 Saka years had elapsed,— granted a field which by the measure of the Kûndi country measured one quarter of a *nivartana*, a flower-garden measuring 30 *stambhas*, and a dwelling-house measuring 12 *hastas*, all belonging to the village of Mada[l]ûra in the district of navu[ka]gegolla, for the eightfold worship of Pârśvanâthadêva at a shrine which had been established at the village by Chôdhore-Kâmagâvunda[3] (the son of Sanagamayya and Cham[dha]-vvâ, husband of Punnakabbâ, and father of Jentagâvunda and Hemmagâvunda), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,— having washed the feet of Arhanandisiddhântadêva (probably the superintendent of the shrine), a disciple of Mâghanandisiddhântadêva who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of Kulachandramuni and as 'a sun of the

[1] The *biruda* which in the preceding inscription is spelt *maṟuvamka sarppah*, is here in l 7 spelt *maṟuvakka-sarppah*

[2] Literally (in l 24) 'in order that it might be a gift of his family'

[3] The first part of this name is not clear to me In l 16 of a fragmentary inscription at Kôlhâpur of Śaka-Samvat 1161 I find the name *Chaudhuri Kamagaumda* [*Gâvunda* is the same as the Kanarese *gauda*, 'the headman of a village'— E H]

Kundakunda lineage',[1] and exempting the grant from all taxes and molestations Lines 34-41 contain five imprecatory verses, these are followed in lines 42-43 by another well known verse in praise of the Jaina doctrine, and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Gôvyôja, the son of the goldsmith Bammyôja,[2] and lay-disciple[3] of Abhinandadêva

As regards the date of this grant, the year Pramôda is Śaka-Samvat 1073, here too as a *current* (not, as stated erroneously in the text, as an expired) year, and for Śaka-Samvat 1073 current the given day corresponds to Friday, the 8th September, A D. 1150, when there was a total lunar eclipse 20 h 6 m after mean sunrise, which of course was visible in India

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of Mada[l]ûra, and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, . ṇavu[ka]-gegolla, may perhaps survive in the name of the town of Kâgal, in the neighbourhood of which the inscription is still preserved

TEXT[4]

1 Svasti || [5]Jayaty=amala-nânârttha-pratipatti-pradarśakam | arhataḥ=Pur[u]dê[va]-[6]
2 sya śâsanam môha-śâsanam || Śrî-Śilâhâra-vamśê Jatigô nâma [kshi]-
3 tîśaṣ=samjâtas=tat-putrau Gomkala-Gûvalau | tatra Gomkalasya sû[nu]-
4 r=Mmârasimhadêvas=tad-apatyam Gandarâdityadêvas=tasya nandanah |[7] samadhiga-
5 tapamchamahâśabda-mahâmanda[lê]śvarah | Tagara-pura-
6 var-âdhîśvarah | śrî-Śilâhâra-vamśa-sa(na)rêndrah | Jîmûtavâhan-â-
7 nvaya-prasûtah | suvarṇṇa-garuda-dhvajah | maruvakka-sarppah | ayyana-sim-
8 gah | ripu-mandalika-bhairavah | vidvishta-[ga]ja-kanthîravah | iduvarâdityah |
9 kaliyuga-Vikramâdityah | rûpa-Nârâyanah | giri-durgga-lamghanah | śa-
10 nivâra-sidhdhi(ddhi)h | śrî-Mahâlakshmî-labdha-varaprasâda ityâdi-nâmâvali-virâjamânah |
11 śrîmad-Vijayâdityadêvah | Valavâda-sthira-śibirê sukha-samkathâ-vi-
12 nodêna vijaya-râjyam kurvvan | Śaka-varshêshu trisaptaty-uttara-saha-
13 sra-pramitêshv=atîtêshu[8] amkatô=pi 1073 pravarttamâna-Pramôda-samva[tsa]-[9]
14 ra-Bhâdrapada-paurnnamâsî-Śukravârê sômagrahana-parvva-nimitta[m] .[10]
15 navu[ka]gegoll-ânugata-Mada[l]ûra-grâmê Sanagamayya-Cham[dha] . .[11]
16 vvayôh putrêna | Punnakabbâyâḥ=patyâ Jentagâvunda-Hemma-
17 gâvundayôḥ=pitrâ Chôdhore-Kâmagâvundêna kâritâyâh |
18 śrî-Parśvanâtha-vasatêr=ddêvânâm=ashtavi[dh]-ârchchana-nimittam[12] | vasatêh kha-
19 nda-sphutita-jîrnn-ôdhdhâ(ddhâ)r-ârttham | tatrasthita-yatînâm=âhâ-
20 ra-dân-ârttham cha tasminn=êva grâmê Kûmdidêśa-dandêna niva-
21 rttana-chaturttha-bhâga-pramita-kshêtram | tên=aiva dandêna trim-

[1] See Mr Rice's *Inscriptions at Śravana-Belgoḷa*, p 9

[2] [The second portion of these two names is the Kanarese *oja*, 'a stone cutter' (Sanderson) The two first components appear to be *Gôpî* and *Brahmî* — E. H]

[3] On *gudda* see *Ind Ant* Vol XII p 99 ff and page 207 above, note 6

[4] From an impression, supplied to me by Dr Fleet

[5] Metre Slôka (Anushtubh)

[6] The *aksharas* in brackets at the end of lines 1-3 are almost entirely effaced

[7] This sign of punctuation and all the others in lines 5 25 are superfluous

[8] Here and in other places which it is unnecessary to point out separately, the rules of *samdhi* have not been observed

[9] This *akshara* is effaced [10] Here two *aksharas* are broken away

[11] Here one or two *aksharas* are broken away [12] Originally °*chchana-* was engraved

22 śat-stambha-pramâna-pushpâvâtîm | dvâdaśa-hasta-pramâṇa-
23 gṛiha-nivêśanam cha sa râjâ nija-mâtula-Lakshmana-sâmanta-vijñâ-
24 panêna tasy=aiva gotra-dân-ârtham śrî-Mûlasamgha-Dêśîyaga-
25 na-Pustakagachchha-Kshullakapura-śrî-Rûpanârâyana-chaityâla-
26 yasy=âchâryyah || [1]Śrî-Mâghanandisiddhântadêvô viśva-mahî-
27 stutah | Kulachamdramunêh śishyah Kundakund-ânvay-âm-
28 śumân || Api cha || [2]Rôdo-mandalam=anga kim sva-vapushâ[3]
29 vyâpnôti Śakra-dvipah kim kshîr-âmbudhir=âvrinôti bhuvanam Gamg-âmbu
30 kim vêshtatê | styânô=yam priya-susthirah samaruchat=kim sâmdra-chamdr-âta-
31 pô yat-kîrtty=êttham=abhûd=vitarkkanam=asau śrî-Mâghanandî jayet || Ta-
32 n-munîmdrasy=âmtêvâsinâm=Arhanandisiddhântadêvânâm pâdau
33 prakshâlya dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-parihâram=â-cham-
34 dr-ârkka-târam sa-śâ[sa*]nam dattavân || ◎ || Sva-dattâm[4] para-dattâm vâ yô
harêta vasu-
35 ndharâm | shashtim varsha-sahasrâni vishthâyâm jâyatê krimih || Na visham
visham=i-
36 ty=âhur=ddêvasvam visham=uchyatê | visham=êkâkinam hanti dêvasvam pu-
37 tra-pautrakam || Api cha || Sa-vatsâm kapilâm śastryâ hatv=âsyâ
38 mâmsa-śônitê | Gamgâyâm sô=tti yo grihnâty=amûm dharmm-ôrvvarâm
39 narah || [5]Tat-pâtaka-phalên=âsau yâvach=chandra-divâkaram | tâvad=ghôrataram
duhkha-
40 m=aśnutê narak-âvanau || Anyach=cha || ◎ || Mâtus=sârddra-kapâlêna sô=tti
mâ-
41 tamga-vêśmasu [|*] śva-mâmsam bhikshayâ labdham gayê(?)[6] yô
dharmmabhû-harah || ◎ ||
42 [7]Bhadram=astu Jina-śâsanâya ||[8] sampadyatâm pratividhâna-hêtavê | anya-
43 vâdi-madahasti-mastaka-sphâtanâya ghatanê patîyasê || ◎ || Akkasâle Bam-
44 mmyôjana putra |[8] Abhinamdadêvara gudda Gôvyôjana khadarane || ◎ ◎ ◎

No 29 — KOLHAPUR INSCRIPTION OF THE SILAHARA BHOJA II, SAKA-SAMVAT 1112-1115

By F Kielhorn, Ph D, C I E, Gottingen

The stone which contains this inscription, was found built into the wall of the house of Annâchârya Pandit, in the enclosure of the temple of Ambâbâî, and is now deposited in the town-hall, of the city of Kôlhâpur An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p 398 I now edit it from a good impression, supplied to me by Dr Fleet

The inscription contains 23 lines of writing which covers a space of about 2′ 3½″ broad by 2′ 2½″ high. Down to line 14 the writing is on the whole well preserved, but the lower lines

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[1] Metre Slôka (Anushtubh) [2] Metre Sârdûlavikrîdita
[3] Originally *-vapnusha* was engraved
[4] Metre Slôka (Anushtubh), and of the next four verses
[5] The *akshara ta* of *pâtaka* was originally omitted, and is engraved above the line
[6] The second *akshara* (*yê*) is slightly damaged, but I have no doubt that the actual reading of the original is *gayê* I am unable to explain this word
[7] Metre Rathôddhatâ. [8] These two signs of punctuation are superfluous

have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text[1] At the top of the stone are some sculptures immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger, and above these, again, on the right the moon, and on the left the sun — The average size of the letters is about $\frac{7}{8}''$ — The characters are Nâgarî — The language is Sanskrit, and the whole inscription is in prose Both the style and the language are very simple, but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand In respect of orthography, it need only be stated that the rules of *samdhi* are frequently disregarded

The inscription divides itself into three parts The first part, from line 1 to the beginning of line 13, records that the *Mahâmandalêśvara* **Vîra-Bhôjadêva**, ruling at his residence of the fort of **Pranâlaka**,— on the occasion of the sun's entrance upon his northern course, on **Tuesday, the twelfth lunar day of the dark half of Pushya (or Pausha) of the Sâdhârana year, when 1112 years had elapsed since the time of the Śaka king**,— granted a *śâlikhalla*[2] field, which by the **Edenâda** measure measured 550 *vapyakas*,[3] and in connection with it a dwelling-house measuring 12 *hastas*, and connected with this again a *khadavalaka*,[4] all belonging to, and the field lying on the eastern side of, the village of **Kopparavâda** in **Edenâda**, to the four Brâhmanas Âdityabhatta, Lakshmîdharabhatta, Prabhâkaraghaisâsa of Karahâta,[5] and Vâsiyanaghaisâsa, who were settled at a *maṭha* (*i e* a temple or other religious establishment) founded by the *Nâyaka* Lôkana,— for performing the fivefold worship of the god Umâmahêsvara, a form of Amritêśvara (Śiva), and for the purposes of feeding the Brâhmanas dwelling at the *maṭha*, of offering eatables three times a day to the goddess Mahâlakshmî, and of keeping the *maṭha* in proper repair And the inscription adds that the land so granted lay to the east of a *karada*[6] field which was to the east of the road from **Tiravâdabîda** to the fort of **Pannâle**, to the north of the edge of an empty tank marked by a field-deity, to the west of a *karañja*[7] field (or wood), and to the south of two other fields belonging to Dêsilêya and Chendikêya (?).

On the *Mahâmandalêśvara* **Vîra-Bhôjadêva**, otherwise known to us as Bhôja II of the Śilâhâra family, it will suffice to refer the reader to Dr Fleet's *Dynasties of the Kanarese Districts*, p 105, and Dr Bhandarkar's *Early History of the Dekkan*, p 95 **The date of this grant of his corresponds, for Śaka Samvat 1112 expired which was the Jovian year Sâdhârana, to Tuesday, the 25th December, A D. 1190**, when the uttarayana-samkrânti took place 14 h 2 m after mean sunrise, during the 12th *tithi* of the dark half of Pausha which ended 19 h 7 m after mean sunrise of the same day — Of the localities mentioned, **Pranâlaka-durga or Pannâle-durga**, the residence of Vîra-Bhôjadêva, is the well-known fort of Pannâla (or Panhâla), about 11 miles north-west of Kôlhâpur The village of **Kopparavâda** I am unable to identify with confidence The district of **Edenâda**, to which that village belonged, is mentioned also in a copper-plate grant of the Śilahâra Gandarâdityadêva[8] of Śaka-Samvat 1032, and in an unpublished stone inscription of Śaka-Samvat 1161, and the former of these inscriptions states

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[1] From the rough facsimile in Major Graham's *Report* it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now

[2] *Śali* is 'rice,' and *khalla* denotes, in addition to other things, 'a canal, cut, trench, deep hole,' *etc*, but the meaning of the whole term I do not know

[3] This measure I have not found elsewhere [Perhaps the word is connected with *vapa*, on which see *Ep Ind* Vol I p 161, note 19 — E H]

[4] This word occurs several times (in the phrase *grihamekam khadavalakam cha*) in an inscription of Śaka Samvat 1161

[5] Dr Bhandarkar, *Early History of the Dekkan*, p 95, joins the word *Karahaṭaka* of the text with the two names preceding it On the names ending in *ghaisasa* see *ibid* and *Ind Ant* Vol XIV p 74

[6] The only meaning of this word I know to me is 'tax paying'

[7] This is the name of a plant or tree

[8] See *Jour Bo As Soc* Vol XIII p 3

that Tiravâda in Edenâda, which most probably is the Tiravâdabida of this inscription,[1] was the residence of Gandarâdityadêva

The second part of our inscription (lines 13-19) records that,—on Friday, the first of the bright half of Âśvija (or Âśvina) of the Paridhâvin year, when 1114 years had elapsed since the time of the Śaka king,—the *Nâyaka* Kâliyana, a son of the above-mentioned *Nâyaka* Lokana, gave to the same four Brahmanas some land and other property at the *agrahâra* village of Pauva, situated in Tâluragekholla, for the purpose of feeding the Brâhmanas at a *sattra* or alms-house established by [his mother Pômâkauvâ ?] The property so granted is described as 'one largest (*uttama*) *nivarttana* (and) one smallest (*kanishtha*) *nivarttana*, making thus half a *vritti* (of land), connected with it, half of a first rate (*uttama*) house and one middle-sized (*madhyama*) house, and a *khadaivalaka* connected with them,' and, so far as I can make out from the text, this property had[4] originally belonged to one Lakhumanaghaisâsa,[2] who had sold it to the traders of the village, of whom it was afterwards purchased by Kâliyana

The date of this donation does not work out satisfactorily, for the first of the bright half of Âśvina of Śaka-Samvat 1114, which was the year Paridhavin, corresponds to the 9th September,[3] A.D 1192, which was a Wednesday, not a Friday The localities I am unable to identify.

Finally, our inscription (in lines 19-23) records that, on Friday, the fifth lunar day of the bright half of Phâlguna of the Pramâdin year, the same *Nâyaka* Kâliyana gave to the same four Brâhmanas some land, which he had purchased of Mâyimkauvâ, the daughter's daughter of Someśvarabhatta, a student of the Samavêda, for the purpose of feeding the pupils at a school[5] established for the study of the Vêdas

The year Pramâdin of this date should be Śaka-Samvat 1115 expired, and for this year the given date corresponds to Friday, the 28th February, A.D 1194, when the 5th *tithi* of the bright half ended 21 h 44 m after mean sunrise

TEXT[5]

1 Svasti [|*] Śrîman mahamandalêśvarô Vira-Bhôjadevah[6] Pranâlaka-durgga śibire sukha-samkathâ-vinôdê-
2 na râjyam kurvanah Śakanripa-kâlâd=ârabhya varshêshu dvâdaśôttara-śatâdhika-sahasrêshu nivrittêshu varttamâna-Sâ-
3 dhârana-samvatsar-ântarggata-Pushya-bahula-dvâdaśyâm Bhauma-vare bhânôr=uttarâyana-samkramana-parvvani nija-râjy-â-
4 bhivriddhayê sahavâsi-Lokana-nâyakêna kâritasya mathasya[7] Amritêśvaramûrty-Umâmahêśvaradêvasya pamchopachâ-
5 ra-pûj ârtham sahavâsi-brâhmana-bhôjan-artham śrî-Mahâlakshmi(kshmi)dêvyas=trikâla-naivedya-pari[ch]âl ârtham[8] tan-matha-khamda-sphuti-
6 ta-jirna-ôddhâr-ârtham [9]Edenâd-âmntarggata Kopparavâda-grâma-sim-abhyamntarê[10] pûrvva-digbhâgê Tiravâdabidât Pannâle-durgga gâmi-

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[1] A place 'Bir' or 'Beed' lies 7½ miles south west of Kôlhâpur, and, in case this were the Tiravadanida of our inscription, I would identify Kopparavâda with the village 'Kopurda' of the maps, which is about 2 miles north by west of 'Bir'

[2] The word *khaddiya*[*m* ?], which in line 16 precedes this name, I do not understand

[3] The first *tithi* of the bright half ended about 11 h 12 m after mean sunrise of this day

[4] The original, in line 21, has the word [*kho* ?]*daka* which I do not understand

[5] From an impression, supplied to me by Dr Fleet [6] Originally °*devô* was engraved

[7] Here and in other places below, the rules of *samdhi* have not been observed

[8] It is difficult to say whether the last but one word of this compound should be read *parichala* or *parivala* I take it to be *parichâla*, employed in the sense of *parichara*, i.e *puja*, compare the use of the word *puja* in l 5

[9] Read *antarggati* [10] Read *abhyantare*

7 nô mârggât pûrvvatah karada-kshê[tram][1] tat-pûrvvatah |[2] kshêtrapâladêvên=
ôpalakshitâyâh rikta-tatâka-pâlyâh uttaratah
8 [3][karam]ja-mâlât=paschimatah |[4] Dêsilêya-Chemdikêya-vritti-kshêtra-[5][karam]ja-
kshetrayôr=ddakshinatah |[6] êvam chatuh-sîm-âbhyantarê E-
9 [7][de]nâda-damda-mânêna vapyakânâm pamchâśad-adhikam pamcha-śatam śâlikhalla-
kshêtram tat-pratibaddham tad-grâm-âbhyantarê dvâdaśa-
10 [ha]sta-pramânam nivêśanam tat-pratibaddham khadavalakam cha ||[8] êtat=
sarvvam tan-matha-nivishta-sahavâsy-Âdityabha-
11 tta-Lakshmîdharabhatta-Karahâtaka-Prabhâkaraghaisâsa-Vâsiyanaghaisâs-êty=êvam ni-
vishta-brâhmana-chatushtaya-hastê śâ-
12 sana-sahitam dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-parihâram sarvv-âya-
viśuddham râjakîyânâm=anamguliprêkshanîya-[9]
13 m=â-chamdr-ârkka-sthiram dattavân || Anyach=cha || Śakanripa-kâlâd-ârabhya
varshêshu chaturddaśôttara-śatâdhika-sahasrêshu nivrittê-
14 shu varttamâna-Paridhâvi-samvatsar-âmtarggata-Âśvija-śuddha-pratipadi Śukra-
vârê tasy=aiva sahavâsi-Lôkana-nâya-
15 kasya putrah Kâliyana-nâyakah [sva?][10] . . [h] [kauvâ?] . h sa[trê[11]
brâhma]na-bhôjan-ârtham Tâluragêkholl-âmntarggata-a-[12]
16 grahâra-Pauvagrâma-sîm-âbhyamntarê[13] pûrva-digbhâgê tad-grâma-[ma]hâjanair=
ddâna-krayêna grihîta[m?] khaddiya[m?] Lakhumanaghai-
17 sâsasya vritti-madhyê uttama-nivartta[nam=êkam kanishtha-ni]varttanam=êka[m
êvam=a]rddhâ [vri]ttih tat-pratibaddham u[ttama]-grihasy=ârddham madhyama-
gri-
18 ham=êkam tat-pratibaddham khadavalakam ê[14] . . . . jana .
stâ . [dâ]na-krayêna grihîtvâ pû[rvvô]kta-nivishta-brâhmana-chatu-
19 shtaya-hastê dhârâ-pûrvvakam sarvva-bâdhâ-pa[rihâram sarvv-âya-vi]śuddham [â-
cham]dr-ârkka-sthiram dattavân || Anyach=cha || Pramâdi-samvatsar-ânta-
20 rggata-Phâlguna-śuddha-pamchamyâm Śukra-vârê [15] . . . . . .
. . [grâ]ma-sîm-âbhyamntarê[16] pûrvva-digbhâgê chhamdôga-Sômêśvarabhattasya
21 d[au]hitryâ Mâyimkauvâyâh vrittê[17] . . . . . .
[sa ê]va Kâliyana-nâyakah vêdâdhyayana-[khô?]dakâ-
22 chchhâ[t*]tra-bhôjan-ârtham tasyâs=sakâ[śâd=dâna-krayêna] grihîtvâ pû[rvvôkta-ni]-
vishta-brâhmana-chatushtaya-hastê dhârâ-pûrvvakam sarvva-bâ-
23 dhâ-parihâram sarvv-âya-viśuddham=â chamdr-ârkka-sthiram dattavân || chha ||

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[1] Here a sign of punctuation was originally engraved, but it appears to have been struck out again

[2] This sign of punctuation is superfluous

[3] The first *akshara* in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read *ram* or *rum* or *re*

[4] This sign of punctuation is superfluous

[5] Of the *aksharas* in these brackets, again, only the two consonants *k* and *r* are certain I believe that originally *kamra* was engraved, and that this has been altered to *karam*

[6] This sign of punctuation is superfluous [7] This *akshara* is quite broken away

[8] This sign of punctuation is superfluous

[9] It is just possible that the two *aksharas prêksha* may have been altered to *prakshê* and that the *akshara pa* (giving *prakshêpa*) may have been added between the lines, above the *akshara ni* But *anamgulipreksha*nîya also occurs in other inscriptions

[10] The facsimile in Major Graham's *Report* has *sva mâtuh Pômakôvâyah*

[11] Read *sattrê* [12] Read *-ântargat â* [13] Read *-âbhyantare*

[14] The facsimile in Major Graham's *Report* has *êtat=sarvam tad-grâma makâjana hastât*

[15] Here the facsimile has *tasminn=êva agrahara Pôva* [16] Read *abhyantarê*

[17] Here the facsimile apparently has *vritter=uttama bhûmêh nivarttanasy=ôttar arddham*

No. 30 — GADAG INSCRIPTION OF THE YADAVA BHILLAMA, SAKA-SAMVAT 1113

By F Kielhorn, Ph D, C I E, Gottingen

This inscription is on a stone at the temple of Trikûteśvara (Śiva) at Gadag, the chief town of the Gadag tâlukâ in the Dhârwâr district of the Bombay Presidency Its existence was indicated, twenty years ago, by Dr Fleet in the *Indian Antiquary*, Vol. II p 298, and I now edit it from an excellent impression, supplied to me by the same scholar

The inscription contains 21 lines of writing which covers a space of about 1′ 7″ broad by 1′ 11″ high Excepting that in line 12 three *aksharas* have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout, but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription,— probably one or two more lines, of no particular importance At the top of the stone are, in the centre, a *linga* and a priest, to the right, a cow and calf with the sun or moon above them, and to the left, a bull with the moon or sun above it — The size of the letters is between $\frac{5}{8}$″ and $\frac{3}{4}$″ — The characters are Nâgarî.— The language is Sanskrit Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose, and the inscription apparently ended with other (benedictive and imprecatory) verses — The orthography calls for no remarks.

The inscription records a grant of land by the Yâdava king Bhillamadeva (of Dêvagiri) Opening with a verse which invokes the protection of 'Kamsa's foe' (Vishnu), it gives in seven verses the following genealogy of the donor — In Yadu's family there was a king named Sêvanadêva His son was the prince Mallugidêva His son, again, was the prince Amaraganga After him his younger brother Karnadêva became king And his son was the king Bhillamadêva, an incarnation as it were of Krishna, who, conquering many countries and acquiring much wealth, rendered the rule of the family of king Sêvana (or of the Sevana kings) highly prosperous — After this, the inscription in another verse (in line 9) states that Bhillamadêva had a minister, named Jaitasimha, who was endowed with the three constituent elements[1] of regal power, whose prowess was surpassing thought, and who was a very scorpion to rulers of districts

Lines 10-19 then record that, at the representation of this Jaitasimha, His Majesty Bhillamadêva, adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahârâjâdhirâja, Paramêśvara, Paramabhaṭṭâra*[1]*a*, the ornament of Yadu's family, born in the holy Vishnu's lineage,' while his camp of victory was located at Hêrûrâ,— at a solar eclipse on Sunday, the new-moon tithi of Jyaishtha of the Virôdhakrit year, when 1113 years had elapsed of the era of the Śaka king,— after having washed the feet of the holy chief of ascetics Siddhântichandrabhûshanapanditadêva, also called Satyavakya, the disciple of Vidyabharanadêva who in turn was a disciple of Somêśvaradeva, and superintendent (or chief priest) of the shrine of the god Svayambhû-Trikûteśvara at Kratuka, granted the village of Hiriya-Handigôla in the Beluvola Three-hundred, free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king's officials, and together with the *tribhôga*,[2] making it a *sarva-namasya* grant and dividing it into two parts, one of which, according to line 19, was destined for the god Trikutêśvara.— From here the text becomes mutilated or is entirely broken away, and what remains of lines 20 and 21, only shows that the

[1] viz. *prabhutva, mantra*, and *utsâha*

[2] See *Ind Ant* Vol. XIX p 271, I do not feel sure that the explanation, there given of *tribhôga*, is correct, but am unable to explain the term myself

inscription ended with an appeal to future rulers to respect this grant, and with one or more of the customary benedictive and imprecatory verses

According to the above, the genealogy, furnished by this record of Bhillama,[1] is this —

1 Sêvanadêva.

2 Mallugidêva, son of 1.

3 Amaraganga, son of 2 — 4 Karnadeva, younger brother of 3

5 Bhillamadêva, son of 4

Of these princes or kings, Sêvanadêva clearly is the Sêuna or Sêunachandra of whom we possess two inscriptions of Śaka-Samvat 991,[2] and Amaraganga is the Amaragângeya who in Hêmâdri's *Vratakhanda*[3] also is stated to have been born from Mallugi, while in the Haralahalli copper-plates[4] of Singhana II of Śaka-Samvat 1160 his name is given before that of Mallugi, his exact relationship to this prince being left undefined Quite new to us are the name of Karnadeva and the statement that he was Bhillama's father The Paithan copper-plates[5] of Râmachandra of Śaka-Samvat 1193 only record in a general way that Bhillama came after Mallugi, but the Haralahalli plates distinctly assert that Bhillama was born from Mallugi, and this, too, is the conclusion which Professor Bhandarkar has drawn from the account of the Yadava family given by Hêmâdri — To reconcile these different statements is impossible, and, obliged to choose between them, I would unhesitatingly adopt the account given by the present inscription, because I do not believe that its author could have made a mistake about the name of the father of the sovereign whose grant he was recording

The name of the minister at whose representation this grant was made, according to our text, was Jaitasimha He of course is the Jaitrasimha who, in line 30 of the Gadag inscription[6] of the Hoysala Vîra-Ballâla of Śaka-Samvat 1114, is described as the right arm of Bhillama, and whose defeat by Vîra-Ballâla is spoken of in that inscription With great probability it has been suggested that this Jaitasimha or Jaitrasimha must be identical with Bhillama's son and successor, Jaitugi or Jaitrapâla, but it is somewhat strange that our inscription should be silent about the close relationship of both

The prose part of this inscription has much in common with the corresponding portion of the inscription of Vîra-Ballâla which has just been mentioned It records a grant made in favour of the same temple, and mentions the same ascetic as the personage whose feet are supposed to have been washed by the donor The date of our inscription corresponds, for Śaka-Samvat 1113 expired which was the Virôdhakrit year, to Sunday, the 23rd June, A D 1191, when there was a solar eclipse which was visible in India, 10 h 29 m after mean sunrise, and the date of Vîra-Ballâla's inscription is Saturday, the 21st November, A D 1192 Between these two dates, therefore, Jaitasimha must have been defeated by Vîra-Ballâla, and must the country about Gadag have passed from the possession of Bhillama into that of the Hoysala prince, a circumstance which undoubtedly caused somebody to efface Bhillama's name in line 12 of this record

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[1] Compare Dr Fleet's *Dynasties of the Kanarese Districts*, p 72, and Dr Bhandarkar's *Early History of the Dekkan*, p 81

[2] See *Ep Ind* Vol II, p 224 [3] See Dr Bhandarkar, *l c* p 112, v 35

[4] See *Jour Bo As Soc* Vol XV p 386 [5] See *Ind Ant* Vol XIV p 315

[6] See *ib* Vol II p 300

Of the localities mentioned in this inscription, Kratuka is Gadag itself, and Hiriya-Handigôla probably is the village of 'Hundeegol,' about six miles west by north of Gadag, the place Hêrûrâ mentioned in line 12 I am unable to identify

TEXT [1]

1 [Ôm] | Ôm svasti || Avatu[2] sa vah Kamsârih kumuda ruchir=bhâti yat-karê śamkhah | kshîrabdhi-mathana-sambhrama samkrântah
2 phena-punja iva || [1 ||*] Asti[3] kshattriya-simhasya Yadu-nâmnah kulam bhuvi | lîlâ-krit-âvatârêna Harinâ
3 yad=alamkritam || [2 ||*] Tatra Sêvanadêv-âkhyah prathitah prithivî-patih | âsîd=aśesha-bhûpâla-mauli-lâlita-sâ-
4 sanah || [3 ||*] Tasya Mallugidêv-âkhyô babhûva nripatih sutah | yasya na pratimallô çbhûn=nripêshu kshiti-mamdalê || [4 ||*] Tasy=â-
5 py=Amaragamg-âkhyas=tanayô çbhûn=mahîpatih | pratâpa-pâvaka-plushta-pratyarthi-nripa-kananah || [5 ||*] Tatas=tad anujah
6 śrîmân=Karnnadêvô nripô çbhavat | śaradimdu-prabhâ śubhra-yaśô-dhavalit-âkhilah || [6 ||*] Tasya cha ||
7 Jâto Vrimdâvana-kridâ-kautukî śamkha-lâmchchha(chha)nah | râjâ Bhillamadêv-âkhyah sutah Kri-
8 shna iv=âparah || [7 ||*] Âkramya vividhân=dêsân=arjayitvâ dhanam bahu | yêna Sêvana-bhûpala-
9 kula-râjyam vivarddhitam || [8 ||*] Tasy=âsti Jaitasimh-âkhyah śakti-traya-samanvitah | atarkya-vikramô mam-
10 trî mamdalêśvara-vriśchikah || [9 ||*] Tasya vijñapanêna ||[4] têna cha samastabhuvanâśraya-śrîprithvîvallabha-mahârâ-
11 jâdhirâja-paramêśvara-paramabhattâraka-Yadukulatilaka-śrîVishnuvamśodbhav-êtyâdi-samasta-nâmâ-
12 valî-virâjamânêna śrîmat pratâpachakravarttin[â] . . [5] dêvêna Hêrûrâ-samâvâsita-vijayaskamdhâ-
13 vârêna Śakanripakâl-âtita-samvatsara-śatêshu trayôdaś-âdhikêshv=êkâdaśasu varttamana-Virôdhakrit-samvatsa-
14 r-âmtargata-Jyêshth-âmâvâsyâyâm=Âditya-vârê sûrya-grahanê śrîmat-Kratuka-Svayambhû-Trikûtêśvaradêva-sthânâchâ-
15 ryasya Somêśvaradêva-sishya-Vidyâbharanadêva śishyasya Satyavâky-âpara-nâmadhêyasya srîmat-parama-
16 tapasâchârya-Siddhâmtichamdrabhûshanapamditadêvasya pâda-prakshâlanam kritvâ Beluvolatrisat-âmtargata-
17 Hiriya-Hamdigôla-nâma grâmah sa śulka kara-bâdhâ parihârah samast âdêya-sahitah pûrva-prasiddha-
18 sîmâ-samanvitô râjakîyânâm=anamgulipriêkshanîyas=tribhog-yuktah sarva-namasyîkritya dvêdhâ
19 vibhajya dhârâ-pûrvakam sa-śâsanô dattah || Tati=aiko bhâgas=tasy=aiva bhagavatas=Trikûtêśvaradêvasy=â-

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[1] From an impression, supplied to me by Dr Fleet
[2] Metre Âryâ [3] Metre of verses 2 9 Śloka (Anushtubh)
[4] This sign of punctuation is superfluous
[5] Here about three *akshara*s are intentionally effaced, but these *akshara*s must have been *Bhillama*, and I believe that the traces which remain of them, fully justify this reading

20 [1] . . . . . dharmas=tad-vamśyair=anyais=cha
bhûmipâlaih pâlanîyah || Uktam cha pâlanê
21 [2] . . . . . [râ*]ja-
bhih Sagar-âdibhih | yasya yasya [yadâ]
. . . . . .

No 31 — PARLA-KIMEDI PLATES OF THE TIME OF VAJRAHASTA

By F Kielhorn, Ph D, C I E, Gottingen

These plates were first brought to Dr Hultzsch's notice by Mr G V Ramamurti of Parlâ-Kimedi, the chief town of the Parlâ-Kimedi Zamîndârî in the Gañjâm district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjâm They have now been presented to the Madras Museum by Sri Padmanabha Deo, brother of the Zamîndâr of Parlâ-Kimedi I edit the inscription which they contain from excellent impressions, supplied to me by Dr Hultzsch.

These are three well preserved copper-plates, each of which measures 9″ long by from $2\frac{3}{4}$′ to $2\frac{7}{8}$″ broad About $1\frac{5}{16}$″ from the proper right margin, each plate has a round hole, about $\frac{11}{16}$″ in diameter The ring which passes through these holes had not been cut when the plates were received by Dr Hultzsch It is $3\frac{1}{2}$″ in diameter and $\frac{3}{8}$″ thick, and has its ends secured in a slightly oval seal which measures about $1\frac{1}{4}$″ by $1\frac{3}{8}$″ in diameter This seal bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower Between this flower and the pedestal is the Nagarî legend *śrî-D[â*]raparanô* — Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four *aksharas*, all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate Of the writing within these limits the average size of the letters is about $\frac{1}{4}$″ The characters, perhaps the most interesting feature of this inscription, present a curious mixture[3] of the Nâgarî alphabet, as written in Southern India, and of several southern alphabets, properly so called Speaking generally, of about 730 *aksharas* which the inscription contains, 320 are written in Nâgarî and 410 in southern characters, and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters To show this, it will suffice to draw attention to the manner in which he has written, *e g*, the word *paramamâhêśvaro* in l 7, and the same word in l 9, *Gangâmalakulatilakô* in l 8, and *Gamgâmalakulatilakah* in l 9, *sûtradhâra* in l 3, and the same word in l 28, *guna* and *gana* in lines 10 and 11, *bahubhir* in l 25, and *bahubhis* in lines 25-26, *yasya yasya* and *tasya tasya* in l 26, *etc* As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chêra copper-plates of which a photo-lithograph is published in the *Indian Antiquary*, Vol V p 138, but some of the characters employed also are peculiar to what Dr Burnell has called the Western Chalukya alphabet of A D 608, the Eastern (Kalinga) Châlukya alphabets, and even the Chola-Grantha alphabet It thus happens that, excepting the letters *ṛ* (in *Eṛayamarâja* in l 13), *ḷ* (in *Chôla* in l 10), *ḻ* (in *Śêḻuśêḻâgaḍdî* in l 18, and *ḻomka* in l 20), and a few others which would not be expected to occur frequently, every letter

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[1] At the commencement of this line, about twelve *aksharas* are almost entirely broken away.

[2] More than half of this line is broken away

[3] A similar mixture of different alphabets we find in the Chicacole plates of the Ganga *Maharaja* Satyavarman, *Ind Ant* Vol XIV p 10

appears in at least two forms, and that for some we have no less than four (or even more) different forms To give a few examples, we have two forms for the initial *a*, e g in *an[ê*]ka*, l 13, and *asya*, l 16, for *l*, in *Kalingâ*, l. 2, and *ilakô*, l 8, for *kh*, in *sukha*, l 1, and *likhitam*, l 28, for *g*, in *grâme* l 15, and *grâmasya*, l 16, for *ch*, in *achala*, l 2, and *âchâryya*, l 28, for *d* in *chûdâmanêr*, l 3, and *chûdâmani*, l 6,— three forms for *dh*, in *dharmasya*, l 27, *sûtradhârasya*, l 3, and *adhirâja*, l 8, for *m*, in *amara*, l 1, *mahârâja*, l 8, and *parama*, l 9, for *v*, in *dêvah*, l 9, *bhuvana*, l 3, and *vara*, l 6, for *s*, in *svasty*, l 1, *sarva*, l 1, and *sakala*, l 10,— four or even more forms for *j*, in *râja*, l 13, *janita*, l 5, *râja*, l 8, *râjô*, l 11, and *mañjari*, l 6, for *n*, in *anukârinah*, l 1, *ramanîya*, l 1, *guna*, l 10, *dakshinatah*, l 17, and *gana*, l 11, for *t*, in *vijayavatah*, l 1, *pratishthitasya*, l 2, *tasya*, l 9, *adhipatih*, l 10, and *ittham*, l 12, for *h*, in *Mahêndra*, l 2, *âhava*, l 5, *mahârâja*, l 8, and *parihâram*, l 15 And equally great is the variety of the signs for the medial vowels, especially in the case of *u*, *û*, *ê*, and *o*, which are written in four, five, or even six different ways — The language of the inscription is Sanskrit, and, excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the *dûtaka* (here called *âjñapti*) in lines 27-28, the whole is in prose — In respect of orthography I have only to state that the consonant *b* is four times denoted by the sign for *v* (by the Nagari sign for this letter in *lavdha*, l 13, *Kadamva*, l 22, and *tahubhir*, l 25, and by a southern sign in *savdah*, l 5), and twice by its own proper sign (in *kutumbinah*, l 11, and *bahubhis*, ll 25-26, where both times the same southern sign has been employed)

The inscription is of the reign of a Ganga king Vajrahasta, and it begins, similarly to the grants of the Ganga *Mahârajas* Indravarman, Dêvendravarman, and Satyavarman,[1] just as if it were meant to record a grant by that king himself, thus —

"Om! Hail! From his victorious residence of Kalingânagara which, charming with the delights of all seasons, resembles the town of the immortals,— the devout worshipper of Maheśvara (Śiva), who meditates on the feet of his parents, the ornament of the spotless family of the Gangas, the *Mahârajâdhirâja Paramêśvara*, the illustrious Vajrahastadêva, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gokarnasvâmin, the parent of the movable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of mount Mahendra, who by his onslaught in many battles has roused the shouts of victory, whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess, and whose fame is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters" Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that "in the reign of this (Vajrahastadêva), the devout worshipper of Mahêśvara, the ornament of the spotless family of the Gangas, the regent of five districts (*pañcha-vishaya*), the illustrious Daraparaja, a dear son of the illustrious Chôla-Kâmadirâja and a home of all excellent qualities, issued the following command to all cultivators or householders (*kutumbin*) inhabiting Lankâkôna — Be it known to you that, on the occasion of giving (our?) daughter (to him) in marriage, we have given the village named Hossandi, exempting it from all taxes, to the ornament of the Naggari-Salukî[2] family, the son of the illustrious Erayamarâja, the *Râjaputra* marked with the name of (i e, probably, named after) the illustrious Kâmadi, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles"

Lines 16-21 then give an account of the boundaries of the village of Hossandi, which clearly contains the names of a fairly large number of other villages, but which,— owing partly to

[1] See *Ind Ant* Vol XIII pp 120, 123 275, Vol XIV p 11, Vol. XVI p 134, and Vol XVIII p 144

[2] [This appears to be a corruption of the word *Chalukya* — E H]

my inability of identifying any of the localities mentioned,— I do not fully understand To the east of Hossandi was Gûladda, and to the south-east Kuravâgadda, apparently two villages To the south and south-west were a water-pond and the triangular (?) boundary-line of (the villages?) Vapavâta, Chitragummî, and Hommandi To the west lay (the village?) Sêḷusêḷâgaddi, the Palunga hill, and two boulders described as *aramgam-patthara* and *bhaduvalâ-patthara*[1] On the north-western corner was the Kaurâ river and a *sulyâ* (?) rock as far as (the village?) Asuravâli To the north lay the village of Nanûnichaddâ, and a rock in the middle of a valley,[2] and to the north-east (the village?) Khandaddâ as far as Guladdâ, which must be the Gûladda previously mentioned —This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (? *pâlaka*) of the village, so granted, (at the time) was the illustrious Ugrakhêdirâja,[3] born in the Nidusanti clan, and called 'the ornament of the spotless family of the Kadambas'

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyâsa Line 27 records, in another verse, that the *Âjñaptri*[4] (or *dûtaka*) of this grant (*dharma*) was Vachchhapayya of the Kâyastha family, a minister of Dâraparâja And the inscription ends with the statement that it was written by the *Mahâsamdhivigrahin* Drônâchârya, and engraved by the artizan Namkañchyêmâchari

The inscription contains no date, but it would in my opinion, on mere palæographical grounds, have to be assigned to about the 11th century A D Now the Vizagapatam copper-plate grants of Anantavarma-Chôdagangadêva[5] mention five Ganga kings named Vajrahasta, and since the latest of them, Vajrahastadêva V, the grandfather of Anantavarma-Chôdaganga who was anointed king on the 17th February, A D 1078, must have ruled about A D 1035-1070, it does not seem to me at all improbable that he may be the Vajrahastadêva in whose reign was made the donation which is recorded in our inscription

Of the localities mentioned in this inscription, the town Kalingânagara (or Kalinganagara)[6] and the mountain Mahêndra are often spoken of in other inscriptions of the same family, and well known to us The other localities referred to I have not been able to identify

I have already stated that these copper-plates contain some additional writing, apparently of a later date, on the first side of the first plate and on the second side of the third plate On the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nâgarî characters, which evidently have not been written by the writer of the inscription described above The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village Homandi (called Hommandî in l 17 of the preceding inscription) by a *Rânaka* Udayakhêdin A transcript of the four lines would be as follows —

Rânaka-śrî-Udaya(?)khêdi kêm[â ?]k[ô ?]-
mandi yâ(?)vad(?)vadâ grâma Homandi
pravêsa tâmvra-sâsana(?) datah chatur-â-
ghatâ-simâsandhi-prayântah

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskrit and that, in line 3, it refers to Homandi

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[1] *Patthara* would of course be the Sanskrit *prastara*, 'a stone, rock'

[2] [According to Brown's *Telugu Dictionary*, *lonka* means 'a dell'— E H]

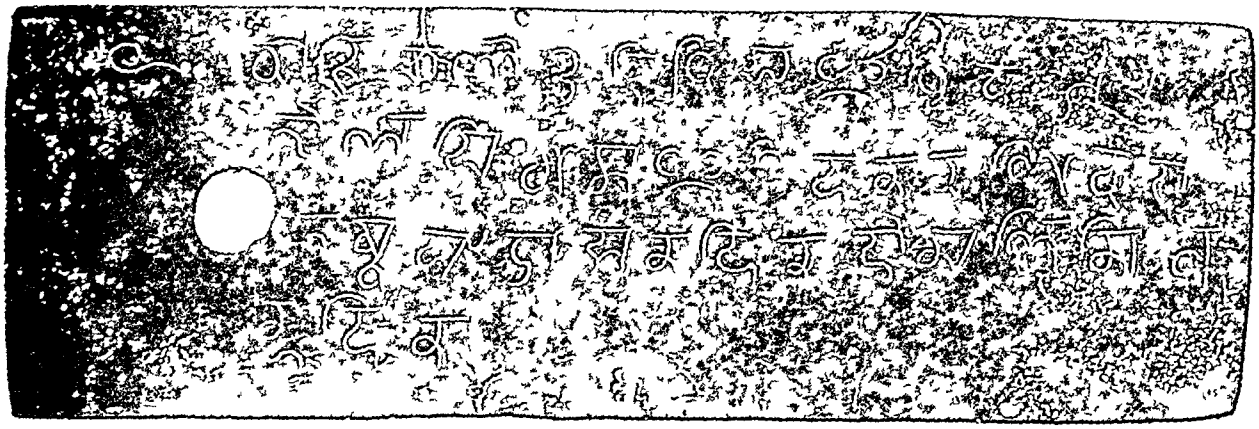
[3] Compare the name *Dharmakhêdin* in *Ind Ant* Vol. XVIII p 145, l 12

[4] For the employment of this term compare *Ind Ant* Vol VII p 17, l 63, XII p 93, l 60, XIII. p 56, l 25, p 138, l 28, p 250, l 35, XIV p 55, l 113, XIX p 433, l 114, XX p. 17, l 20; p 106, l 28, p 471, l 51

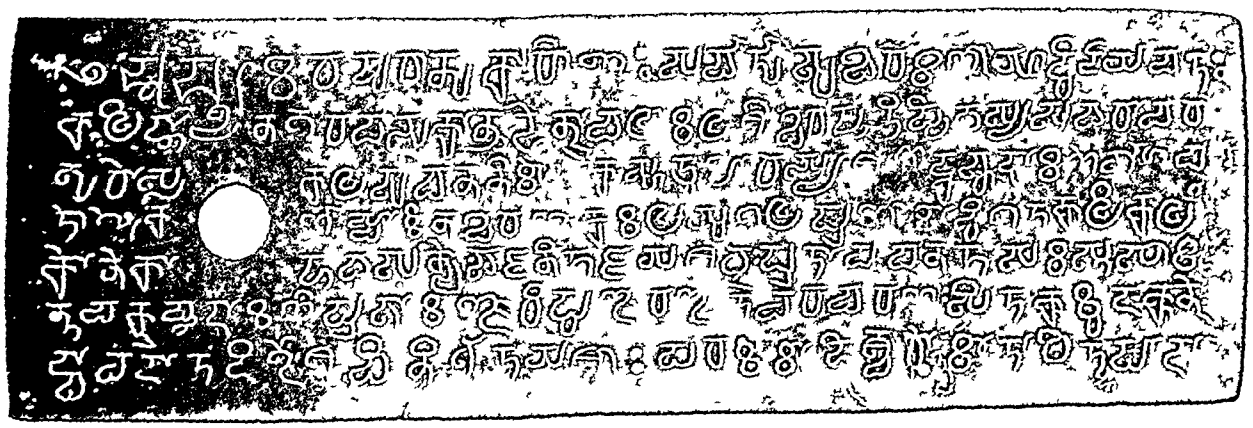
[5] See *Ind Ant* Vol XVIII pp 164, 170-171, and 175

[6] See page 131 above, note 1

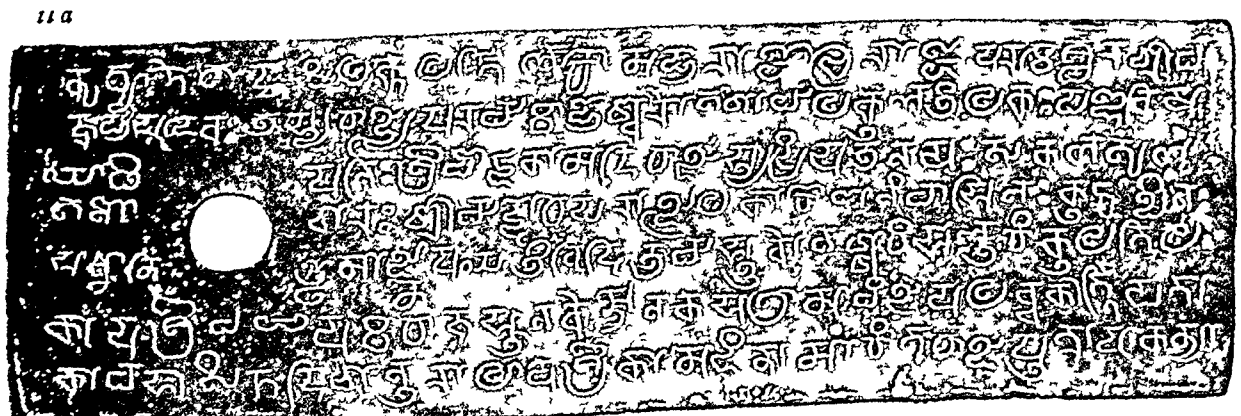
1a



1b

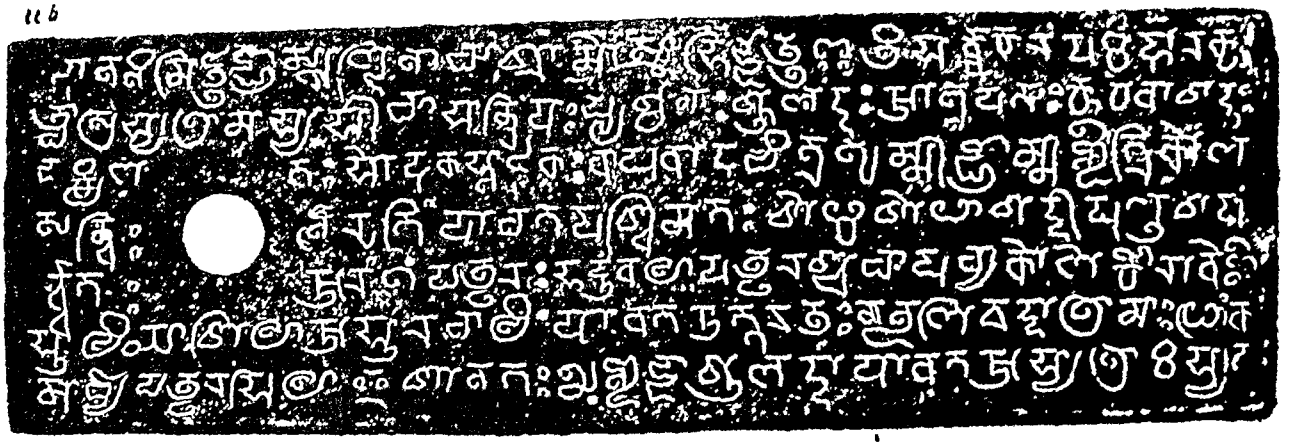


11a

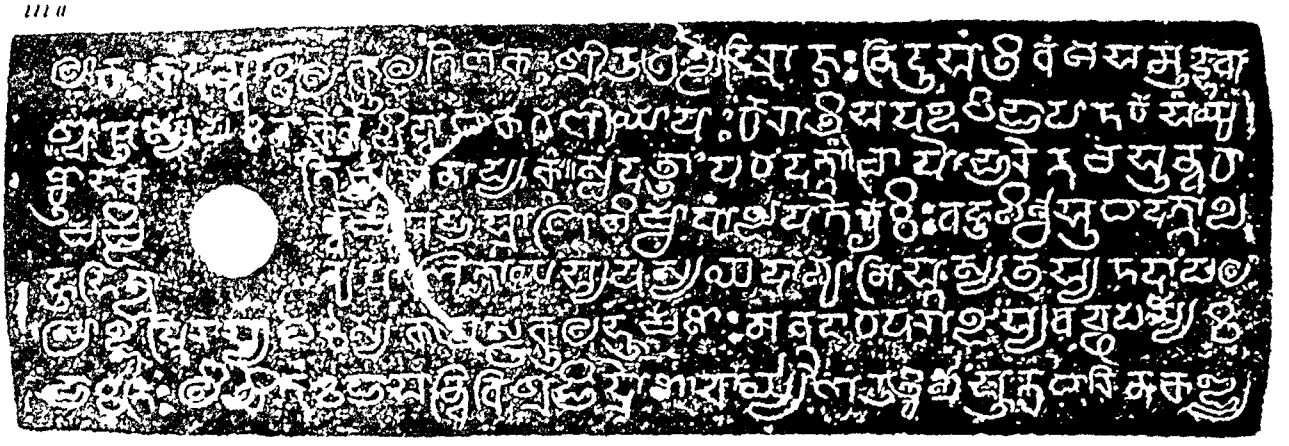


E HULTZSCH SCALE 1 W GRIGGS PHOTO-LITH

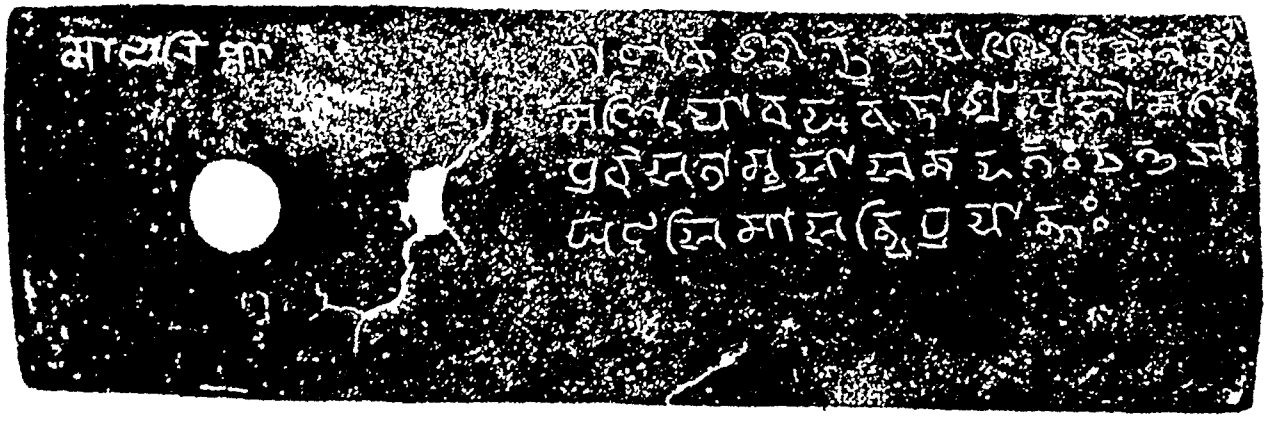
ii b



iii a



iii b



TEXT[1]

First Plate, Second Side

1 Ôm[2] svasty=Amarapur-ânukârinah[3] sarvartu-sukha ramanîyâd=vijayavatah
2 Kalingânagara-vâsakân=Mahêndrâchal-âmala-śikhara-pratishthitasya sacharâchara-
3 gurôs=sakala-bhuvana-nirmân-aika-sûtradhârasya śaśânka-chûdâmanêr=bhagava-
4 tô Gôkarnasvâminakha(ś=cha)ranakamala-yugala-pranamâd=vigata-kalikalam-
5 ko=nêk-âhava-samkshôbha-janita-jayaśavda(bda)h pratâp-âvanata-samasta-sâma-
6 nta-chakra-chûdâmani-prabhâ-mañjari-puñja-rañj[i]ta-vara-charanah[4] sita-kumuda-
kund-ê[m*]-
7 dv-â(a)vadâta-digdêśa-vinirgata-yaśâh paramamâhêśvarô mâtâpitri-pâdâ-

Second Plate, First Side

8 nudhyâtô Gang-âmala-kula-tilakô mahârâj[â]dhirâja-paramêśvara-śrî-Va-
9 jrahastadêvah[5] tasya râjyê paramamâhêśvarô Gamg-âmala-kula-tilakah pañchavisha-
10 y-âdh.patih śrî-Chôla-Kâmadirâjasya priya-tanayah sakala guna-
11 gan-âg[â*]rah śrîmad-Dâraparâjô Lamkâkôna-nivâsinah kutumbinah
12 sarvvân=ittham=âjñâpayati [i*] Viditam=astu vô Naggari-Salukî-kula-tila-
13 kâya [6]śrî-Eṛayamarâja-sûnavê[7] an[ê*]ka-samgrâma-vijaya-[illegible]dha(bdha)-kîrtti-patâ-
14 k-âvabhâsita-digantarâlaya śrî-Kâmadi-nâm-âmkita-râjaputrâya kanyâ-

Second Plate, Second Side

15 dâna-nimittê Hossandi-nâmâ grâmô=smâbhir=ddatta iti[8] sarvva-kara-pama(ri)hâram kri-
16 tvâ [i*] Asya grâmasya sîmâ-sandhayah[9] pûrvvatah[10] Gûleddah[11] âgnêyatah
Kuravâgaddah
17 dakshinatah sôdakas=tatâkah Vapavâta-Chitragummî-Hommandî-trikola(na ?)-
18 sandhih nairriti(tî)m yâvata(t) paśchimatah Śêḷuśêḷâgaddi Palumga-pa-
19 rvvatah aramgam-pattharah bhaduvalâ-pattharaś=cha vâyavya-konê Kaurâ-vêni
20 sulyâ-śilâ Asuravâlim yâvata(t) uttaratah Nanûnichaddâ-grâmah ḷomka-
21 madhyê patthara-śilâ îśânatah Khandaddâ Guladdâm yâvata(t) [i*] Asya
grâmasya pa-

Third Plate, First Side

22 lâkah[12] Kadamv(mb)-âmala-kula-tilakah [13]śrî-Ugrakhê[d]irâjah[14] Nidusamti-vamśa-
samudbhava-[15]

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[1] From impressions, supplied to me by Dr Hultzsch
[2] Expressed by a symbol.
[3] Read *svasti* | *Amara°* Originally *°kârânah* was engraved
[4] The sign of the vowel *i* of *rañjita* is extremely faint in the impression
[5] I would not join this word with the following by the rules of *samdhi*
[6] Read *śry-Era°* [7] Read *-sûnavê=nêka-*
[8] This *iti*, if used at all, should have been placed after the following *kritvâ*
[9] Originally *sandhiyah* was engraved, but the sign for *i* has been struck out
[10] In the original this word looks rather like *purgvanah* Here and below, the rules of *samdhi* have not been observed.
[11] Here and in the following, the consonants which I have transcribed by *dd*, may possibly be *dd*
[12] Read *palakah* [13] Read *śry Ugra°* [14] Read *°rajô*
[15] This last *akshara* originally was either *va* or *vô*, but it appears to have been altered to *va*

23 ś=cha [||*] Asy=ôpama(ṛi) na kênachid=vâdhâ karaṇîyâ [|*] yah karâ(rô)ti sa pañcha-mahâpâtaka-samyu-
24 ktô bhavati [||*] Vy[â*]sên=âpy=uktam || Sva-dattâm[1] para-dattâm vâ yô harêta vasundharâ[m |*]
25 [2]shashtir=vvarsha-sahasrâni vishthâyâm jâyatê krimih [||*] Va(ba)hubhir=vvasudhâ dattâ ba-
26 hubhis=ch=ânupâlitâ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam [||*]
27 Âjñaptir=asya dharmasya Kâyastha-kula-bhûshanah [|*] mantra[3] Dâraparâjasya Vachchhapayyô ma-
28 hâmatih [||*] Likhitam mahâsandhivigrahi-Drônâchâryy[ê]na [|*] utkîrṇṇam sûtradhâra-Namkañchyê-[4]

Third Plate, Second Side

29 mâcharinâ [||*]

No 32 — ALAMPUNDI PLATE OF VIRUPAKSHA, SAKA-SAMVAT 1305

By V VENKAYYA, M A

A tentative English translation of the subjoined inscription was published in 1878 in the *Manual of the South Arcot District* (page 2, note *), and Mr Sewell has drawn attention to this translation in his *Lists of Antiquities*, Volume I page 207 The original consists of a single plate which is now in the possession of Nârâyana Śâstrî of Âlampûṇḍi,[5] a village in the Śeñji (Gingee) division of the Tindivanam tâlukâ of the South Arcot district, and was obtained by Dr Hultzsch on loan through the kind offices of the Collector of the district The plate measures about $11\frac{1}{4}''$ in height and $6\frac{7}{8}''$ in breadth, and is rounded at the top Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation There is a hole at the top of the plate, but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon *Śrî-Harihara*, which is in Kanarese characters, the alphabet employed in the inscription is Grantha, which differs very little from its modern form As in other Grantha and Tamiḻ inscriptions,—if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the second element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line Thus, of *dê* of *dêvyâm* (l 9 f), the *ê* is at the end of line 9 and the *d* at the beginning of line 10 Similar instances occur in *sau* (l 12 f) and *bhyô* (l. 20 f) Again, of *mayâ* (l 21 f.) the *y* is found in line 21 and the *â* in the following line Another instance of the same peculiarity occurs in *kkô* (l 15 f) Such a separation is impossible in the Telugu or Kanarese alphabets, because the secondary form of a vowel is there attached to the consonant itself and constitutes along with it a single complex symbol In the Grantha, Tamiḻ, and Malayâlam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant Irregularities similar to those pointed out above are thus

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[1] Metre Ślôka (Anushtubh), and of the following verses
[2] Read *shashṭim varsha* [3] Read *mantrî*
[4] Originally *sûtradhâri-* was engraved, but the sign for *i* has been struck out
[5] No 85 on the *Tindivanam Taluk Map*

rendered possible in these alphabets, and are of frequent occurrence in Grantha and Tamiḻ inscriptions[1] Another graphical peculiarity of the Âlampûndi plate deserves to be noted The consonant group *nr* of the Tamiḻ names *Palakunṟa* (l. 15) and *tâṉṟi* (l 23) is, in the absence of Grantha letters to represent it, denoted by the group *nr*, as it would be vulgarly pronounced even now The language of the subjoined inscription is incorrect Sanskrit, verse (ll 1 to 22, and 26 to 33) and prose (ll 1, 22 to 26, and 34)

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishnu and to the goddess of the Earth, respectively The third verse refers to **Bukkarâja (I)**, who belonged to the race of the Moon, and who was the son of Samgama (I) by **Kâmâkshî**. Bukka's son was king **Harihara (II)** who, as in other inscriptions,[2] is said to have performed "the sixteen great gifts" (verse 4) Harihara (II) married **Mallâdêvi**, who belonged to the family of **Râmadêva**, and their son was **Virûpâksha** (v 5), who conquered the kings of **Tundîra**,[3] **Chôla** and **Pândya**, and the Simhalas, and presented the booty of his wars to his father (v 6) On the day of the **Pushya-samkrânti** of the year **Raktâkshin** (v 8), which corresponded to the **Śaka year 1305**,[4] king **Virûpâksha** (v 7) granted to certain unnamed Brâhmanas of various *gôtras* the village of **Âlampûndi** (v 9) This village had been the object of a previous grant by **Harihara (II)** (v 9) and had then received the surname **Jannâmbikâbdhi** (v 10) The pronouns *mama* and *mayâ* in lines 17 and 21 show that both Harihara's previous grant and the present donation of Virûpâksha were made at the instance of a princess who was the sister of Harihara (II) (v 9) and, consequently, the paternal aunt of Virûpâksha, and whose name must have been **Jannâmbikâ**, because the village of Âlampûndi received the surname Jannâmbikâbdhi (*i.e* **Jannâmbikâ-samudram**)[5] after her own name The description of the boundaries of the granted village is contained in lines 22 to 26 Then follow three of the customary imprecatory verses The inscription ends with the name *Śrî-Harihara*

The Âlampûndi plate would add considerably to our knowledge of the history of the first **Vijayanagara dynasty**, if we could be quite sure of the genuineness of the plate As in other inscriptions of this dynasty, the first historical person is said to have been **Samgama (I)**. The Âlampûndi plate is the only inscription which informs us of the name of Samgama's queen, *viz* **Kâmâkshî**. According to the same plate the queen of Harihara II was **Mallâdevi** The Satyamangalam plates of Dêvarâya II give the name of Harihara's queen as **Malâmbikâ**[6] As the two names Mallâdêvî and Malâmbikâ are very similar, we may, for the present, consider them as identical The Âlampûndi plate adds that Mallâdêvî belonged to the family of Râmadêva It is not impossible that Mallâdêvî was related to the Yâdava king Râmachandra, who was also called **Râmadêva**, and who reigned from Śaka-Samvat 1193 to 1230[7] It is from the present inscription that we first learn that Harihara II had a sister called **Jannâmbikâ** and a son called **Virûpâksha**. who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the South Arcot district The date of the grant of Virûpâksha (Śaka-Samvat 1305 for 1307, the Raktâkshi *samvatsara*) is a few years later than the accession of Harihara II[8] In referring to a previous grant of the village of Âlampûndi by **Harihara II** himself, the inscription implies that the latter was ruling over a portion of the modern South Arcot district even before Śaka Samvat

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[1] In the Tamiḻ inscriptions contained in Volume I of Dr Hultzsch's *South Indian Inscriptions*, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page, see, *e g*, page 72, where there are no less than nine cases

[2] *ante*, p 116 [3] On this name see *ante*, p 119, note 6

[4] The Raktâkshin year does not correspond to Śaka Samvat 1305, but to 1307 current

[5] *Abdhi* is a more poetical synonym of *samudra*, a frequent ending of village names, hence the actual surname was probably Jannâmbikâsamudram

[6] *ante*, p 37, verse 9. [7] Dr Fleet's *Kanarese Dynasties*, p 71

[8] Harihara II must have ascended the throne between Śaka Samvat 1293 and 1301, *ante*, p 115, note 11

1307. We do not know from other sources that, at this time, he had already extended his dominions to that part of the country. The earliest inscriptions of Harihara II. that have hitherto been discovered in the south, are dated in Śaka-Samvat 1315.[1] Consequently, it is at least doubtful if the date of the Âlampundi plate can be looked upon as genuine. If the week-day were mentioned in the date, it could be verified by an expert, and the result of such verification would help considerably in deciding whether the grant is genuine or not. The omission of the week-day and of the names of the donees may also be urged against the genuineness of the document. The orthographical as well as calligraphical mistakes in which this small inscription abounds, and the uncouth language and construction which, to a casual reader, render it difficult to say who the actual donor was,—Harihara, Virupâksha, or Jammbaka,—are other facts which may be urged against the genuineness of the plate. On the other hand, we cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Samvat 1005 (for 1307), actually falls into the reign of Harihara II., who, in verse 5, is spoken of as if he was living at the time of the grant.[2] In spite of the doubts which may thus be reasonably entertained as to its genuineness, the grant is interesting as the first known copper-plate inscription in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, Âlampundi, is identical with the village in which the plate is still preserved. Âlampûndi was situated in the district of Chonchi, which formed part of the country of Palakunrakkôttam, which was also called after Chimkapura (v. 9). According to Mr. Crole's *Chingleput Manual*, page 138, Palakunrakkottam was situated in the North Arcot district. But the present inscription shows that a portion of the South Arcot district was also included in this *kottam*. Chimkapura is probably the same as Śrîgavaram near Gingee in the Tindivanam tâlukâ (No. 146 of the *Taluk Map*), and Chonchi is a Sanskritised form of Senji, *vulgo* Gingee, the site of a well-known hill-fort. The boundaries of Âlampundi were:—In the east, Tânrientala; in the north, the Veganadi (river); in the west, Śaktimangala; and in the south, Mâbhuvilliênatala. Of these, Śaktimangala has to be identified with Sattiyamangalam (No. 84 on the *Taluk Map*), which is situated to the south-west of Âlampundi. The northern boundary, the Vêganadi, does not retain its old name. On the *Tindivanam Taluk Map* there is a river marked as flowing to the north of Âlampûndi, but its name is given as Varahanadi. The same river is mentioned in the *Manual of the South Arcot District*, where another name of the river is also given, *viz.* the Gingee, which is evidently derived from the town of Gingee, close to which the river flows in its lower course. Consequently, the Veganadi of the inscription has to be identified with the Varâhanadi of the *Taluk Map*. Tânrientala is a Sanskritised form of the Tamil name Tânri-êndal, which means 'a hill on which *tâṇri* trees grow.' The last portion of the name of the southern boundary, *ênatala*, is also a corruption of the Tamil word *êndal*, 'a hill.' But neither Tânri-êndal nor Mâbhuvilli-êndal can be traced on the *Taluk Map*.

In the *Manual of the South Arcot District*, the colophon *Śrî-Harihara* is explained as the signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the name of some god as *Virûpâksha*, *Vemkaṭêśa* or *Râma*, it is preferable to explain the colophon *Śrî-Harihara* as denoting the tutelar deity of king Virûpâksha, who made the grant.

TEXT.[3]

First Side.

1 शुभमस्तु [॥*] श्रींकार[।*]कारदंष्ट्राय क्रीडते श्रुतिपक्ष-
2 ले [।*] स्थिरान्धारयते शक्तिम्[4] नमः प्रथमपोत्रिणे [॥ १*]

[1] *ante*, p. 116.

[2] The earliest date hitherto discovered for Harihara II. is Śaka-Samvat 1301, and the latest 1321, *ante* pp. 115 and 117.

[3] From ink impressions, received from the Editor.

[4] Read शक्तिं.

3 शस्वत्[1] विश्वभरां वन्दे वि[श्वा*] हरकु[टु*]विनीम्[2] । [3]मूर्त्तिमुग्धेन्दु-
4 चूडस्य सप्तसागरमेखलाम् । [२*] आसीन्नि[:सीम+]महिमां[4] हि-
5 माशुकुलशेखरः । वुक्कराज इति क्ष्माप[:*] कामा-
6 चीसगमात्मजः । [३*] पुत्रस्तस्यास्ति सुत्रामतेजो[5] ह-
7 रिहरो न्द्रपः[6] । यः षोडशमहादानदीक्षितः क-
8 लिमक्षिणोत् । [४*] रामदेवकुलाम्भोधिकमला-
9 यां स की[र्त्ति]मान् । विरूपाक्षमहीपाल[म्*] मल्ला-
10 [7]देव्यामजीजनत् । [५*] [8]तुण्डीरिचोळपाण्ड्य[ानां*] क्ष्मापा-
11 न्निर्जित्य सिंहळान्[9] । स(:) शकर[स]खादीनि पित्रे र-
12 त्नानि दत्तवान् । [६*] पुण्य[श्लो]काग्रगण्यो-
13 [10]सौ विरूपाक्षमहीपतिः । शकवर्षसहस्रा-
14 धिपञ्चोत्तरशतत्रये । [७*] [11]रक्षाक्षीपुण्यसक्रा-
15 न्तौ पुण्यकाले शुभे दिने [।*] पलकु[ण्ड्र]को-[12]
16 ट्टविख्यातदेशे[13] चिकपुराभिधे [८*] चेच्चिनीवृति
17 सुग्राममालम्पूण्डीतिनामकम् [।*] पूर्व्वं दत्तम् मम
18 भ्रात्रा नाम्ना हरिहरेण च [९*] [14]तत्ग्रामभूसुरश्रे-
19 ष्ठैरर्थित[15] ग्र[।*]ममुत्तमम् [।*] [16]जन्नाविकाख्यिविख्यात-
20 म्[17] चतुस्सीमासमन्वितम् । [१०*] नानागोत्रेभ्य[18] विप्रे-
21 भ्यो[19] तेभ्यो भोक्तुमदात् सुधी[:*] । सर्व्वमान्य[20] मया[21]
22 दत्तम्[22] ग्राममाचन्द्रतारकम् । [११*] एतत्ग्रामस्य[23] पूर्व्व-
23 सीमै[24] ताग्रिएन्तलपय्यन्तम्[25] । उत्तरसीमै[26]

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1 Read शस्वद्विश्वभरा 2 Read हरिकुटुम्बिनीम् 3 Read मूर्ति
4 Read महिमा हिमाग्र 5 Read तेजा 6 Read नृप
7 The *d* of *dé* is at the end of the previous line
8 Read तुण्डीर 9 Read सिंहलान्.
10 The *é* of *sau* is at the end of the previous line 11 Read रक्षाक्षि
12 The *á* of *ko* is at the beginning of the next line
13 Read विख्याते देशे 14 Read तद्ग्राम
15 Read °रर्थित
16 Read जन्नाम्बिका° The *a* of *nná* is engraved below the line
17 Read विख्यात 18 Read गोत्रेभ्यो
19 The *é* of *bhyó* is at the end of the previous line Read विप्रेभ्यस्तेभ्यो
20 Read सर्वमान्य
21 The *a* of *maya* is at the beginning of the next line
22 Read दत्त 23 Read एतद्ग्रामस्य
24 Read सीमा , the composer has here used the Tamil *tadbhava* of the Sanskrit word
25 Read पर्यन्तम् 26 Read सीमा and see note 24 above

24 वेगनदीपर्य्यन्तम् । पश्चिम्[1] शक्तिमङ्गलसी-
25 मापर्य्यन्तम् [।*] दक्षिणम्[2] माभुविक्षिएनतल-[3]

Second Side.

26 सीमापर्य्यन्तम् । स्वदत्तां परदत्तां वा यो
27 हरे[त*] वसुन्धराम् [।*] षष्ठिर्व्वर्षसहस्राणि[4] विष्ठा-
28 याञ्जाय[तें][5] क्रिमिः । [१२*] स्वदत्ता[द्*]द्विगुणम् पुण्य-
29 म् परदत्तानुपालनम् [।*] [6]परदतापहा-
30 रेण स्वदताम्[7] निष्फल भवेत् । [१३*] सामान्यो[य]-
31 न्धर्म्मसेतुन्नृपाणम्[8] काले काले पाल-
32 नीयो भवत्भिः[9] [।*] सर्व्वानेतान् भाविनः पा-
33 र्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [॥ १४*]
34 श्रीहरिहर[10] [॥*]

TRANSLATION.

(Line 1) Let there be prosperity !

(Verse 1) Adoration to the primeval Boar, whose (*pair of*) tusks have the shape of the syllable *Ôm*, who is sporting in the pond (*which is*) the Śruti (Vêda), (*and*) who possesses firm power (*or*, who carries the constant goddess of Fortune) !

(V 2.) I perpetually bow to (*the goddess of*) the whole Earth, who is the consort of Hari (Vishnu), who is one of the (*eight*) bodies of (Śiva) who bears the lovely moon on his crest, (*and*) who has the seven oceans for her girdle !

(V 3) There was a king called Bukkarâja, whose might was unbounded, who was an ornament of the race of the Moon, (*and*) who was the son of Kâmâkshî and Samgama.

(V 4) His son is king Harihara, who equals Sutrâman (Indra) in power (*and*) who, being devoted to (*the performance of*) the sixteen great gifts, has destroyed (*the sins of*) the Kali (*age*)

(V 5) This famous (*king*) begat prince Virûpâksha on Mallâdêvî, (*who arose*) from the race of Râmadêva, as Kamalâ (Lakshmî) from the ocean.

(V 6) Having conquered the kings of Tundîra, Chôla and Pândya, (*and*) the Simhalas, he (*i e* Virûpâksha) presented crystals[11] and other jewels to (*his*) father

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[1] Read पचिमसीमा शक्तिमङ्गल [2] Read दक्षिणसीमा

[3] In the original the space between क्षि and ए is larger than usual, this is probably due to an erasure Close to the left of ए and below the line there seems to be an indistinct symbol which may be read as द or भी

[4] Read षष्टि वर्षसहस्राणि

[5] The engraver has entered only the *é* of *té* and omitted the symbol *t*.

[6] Read परदत्तापं, the engraver has, by mistake, written an *d* instead of the second *t* of the group *tta*, and the symbol should, strictly speaking, be transcribed as ता

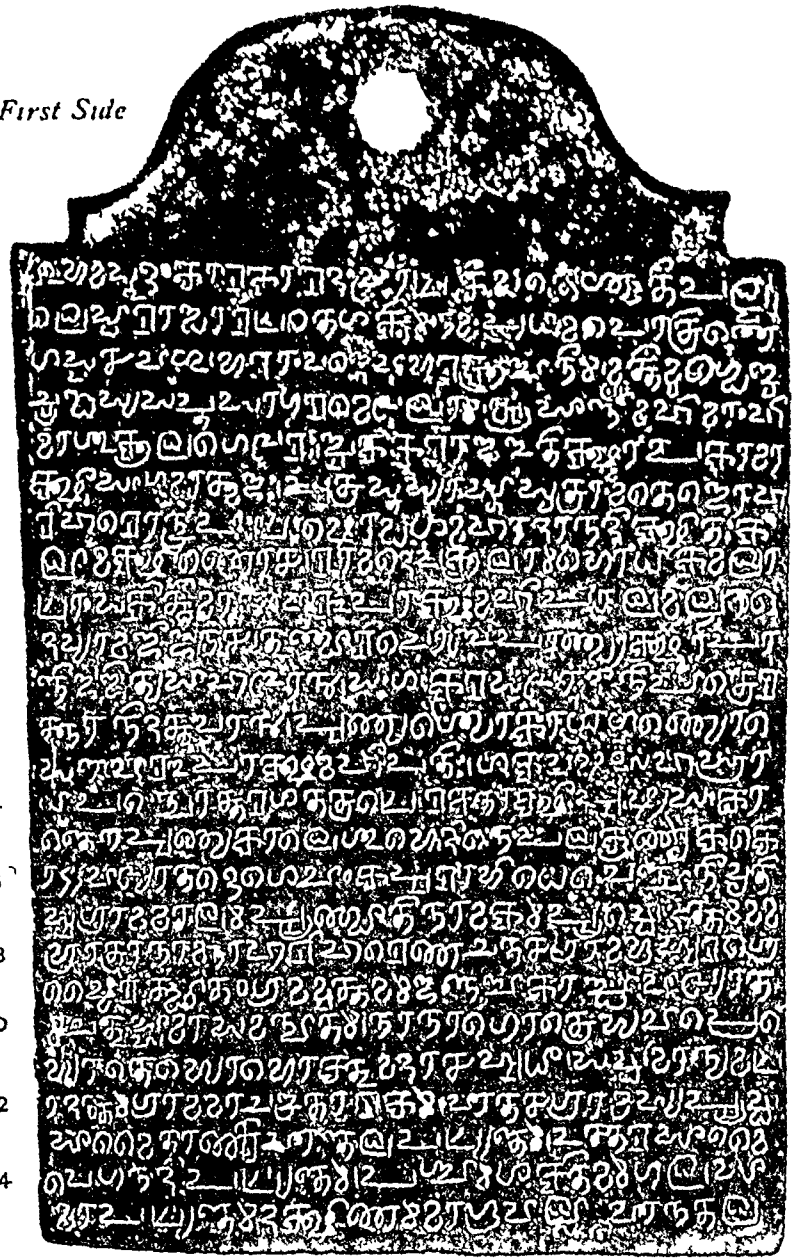
[7] Read स्वदत्त, the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant *dattam*, has put down *datâm*

[8] Read सेतुर्नृपाणा [9] Read भवद्भि [10] In Kanarese characters

[11] *Samkarasakha* is synonymous with *śivapriya*, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, *śivan* is used in the sense of 'cat's-eye'

Alampundi Plate of Virupaksha—Saka-Samvat 1305

First Side



Second Side

E HULTZSCH

SCALE FIVE-NINTHS

W GRIGGS PHOTO-LITH

(V 7) This prince Virûpaksha,[1] who was regarded as the foremost of the virtuous,—in the Śaka year one thousand three hundred and five,—

(V 8) On the lucky day of the auspicious time of the Pushya-samkrânti in the Raktâkshin (*year*),—in the country (*dêśa*) called Palakunrakkôtta, which is (*also*) called (*after*) Chimkapura;—

(V 9) In the district (*vishaya*) of Cheñchi,—the excellent village called Âlampûndi, which had been previously granted by (*my*) brother Harihara (*and called*) after my (*i e* Jannâmbikâ's ?) name,—

(V 10) The excellent village,—which was claimed by the best of the Brâhmanas of that village (*and*) which was (*also*) called Jannâmbikabdhi,—up to the four boundaries,—

(V 11) The wise (Virûpaksha) gave, for the enjoyment of those Brâhmanas of various *gotras*, (*the above*) village, which had been given by me (*i e* Jannâmbikâ ?), free of taxes, for as long as the moon and the sun (*shall endure*)

(Line 22) The eastern boundary of this village (*extends*) as far as Tânrîêntala; the northern boundary as far as the Veganadi; the western [boundary] as far as the boundary of Śaktimangala, the southern [boundary] as far as the boundary of Mâbhuvilliênatala.

[Lines 26 to 33 contain three imprecatory verses]

(L 34) Śrî-Harihara

POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of Harihara II in Grantha characters, which is engraved at the entrance into the inner *prâkâra* of the Kâmâkshi temple at Kâñchipuram, and which is dated in Śaka-Samvat 1315 expired, the Śrimukha *samvatsara*.[2] It consists of a single Sanskrit verse, which records that king Harihara (II) provided a copper-door for the central shrine of the Kâmâkshî temple

TEXT[3]

1 शक्त्यालोके शकाब्दे परिणम[ति] शुभे [4]श्रीमुखा-
2 षा[ढ]मासे शुद्धे पक्षे दशम्या रविसुतदिवसे मित्र-
3 भे जैत्रतेजाः ॥ काञ्चीं कल्याणशोभी हरिहर-
4 नृपतिः प्राणवन्धुः प्रजाना कामाक्ष्याश्चीविमान [व्य]तनुत
5 सु[ह]तामम्भोनिधिस्ताम्रबन्धम् ॥

TRANSLATION.

On (*the day of*) the star Mitra (*i e* the *nakshatra* Anurâdhâ), on the day of the son of the sun (*i e* on Saturday), on the tenth *tithi* of the bright fortnight of the month of Âshâdha of the Śrîmukha (*samvatsara*), (*which was current*) after the auspicious Śaka year (*expressed by the chronogram*) śaktyâlôka (*i e.* 1315) had expired,[5]—king Harihara, whose might was

[1] The verb follows in verse 11

[2] Dr Hultzsch's *Progress Report* for February to April 1890, p. 4, No 29 of 1890, see *ante*, p 116, where reference is made to this inscription.

[3] From an inked estampage, received from the Editor

[4] Read श्री°

[5] Instead of परिणमति one would expect परिणते

victorious, who was resplendent with good fortune, who was a relative (*as dear as*) life to (*his*) subjects, (*and*) who was an ocean of good deeds, provided the sacred shrine (*vimâna*) of (*the goddess*) Kâmâkshî at Kâñchî with a copper-door

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No 33 — A STONE INSCRIPTION OF THE SINDA FAMILY AT BHAIRANMATTI

By J F Fleet, I C S, Ph D., C I E

Bhairanmatti[1] is a village ten miles east of Bâgalkôt, the chief town of the Bâgalkôt talukâ in the Bijâpur district, Bombay Presidency The inscription is on a stone tablet, 7′ 11½″ high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south

The writing covers a space of about 2′ 0½″ broad by 5′ 6″ high near the top of the tablet, and, except towards the end, is in an excellent state of preservation — The sculptures above it, at the top of the tablet, are— in the centre, a *linga*, on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun, and on the proper left, the bull Nandi, and, above it, a cow and calf, a crooked sword or dagger, and the moon — The characters are Old-Kanarese, and, as may be seen from the photograph of this record, from an estampage, published in my *Pâli, Sanskrit, and Old-Canarese Inscriptions*, No 86, they furnish a fine specimen of rather ornate writing of the eleventh century A D The average size of the letters ranges from ½″ to ⅝″ — The language is Old-Kanarese There are two invocatory verses in the first two lines, and an imprecatory verse in line 56-57, and the record itself is in verse from line 10 to line 29 — In respect of orthography, the following points may be noticed (1) the vowel *ri* is represented by *ri* almost throughout, (2) the *visarga* has become *sh*, by *samdhi*, in *sirash-kariamnḍan*, line 27-28, and *âmtashkarana*, line 32, (3) *bh* is wrongly doubled, after *r*, by *bh*, instead of by *b*, in *garbhbham*, line 11, and (4) there is much confusion between the sibilants,— *s* is constantly used for *s*, *s* occurs for *sh* in *visay-âdhirâja* l 35, and *sh* occurs for *s* in *shambhavê*, line 1, and in two other words in lines 8, 13

The inscription is a record of a branch of the feudatory Sinda family, the members of which are called in it the Sindas of Bâgadage, *i e* of Bâgalkôt,[2] evidently, just before the time of the Sinda *Mahâmandalêśvaras* of Erambarage, *i e* Yelburga, some of whose records have already been published,[3] they held the subordinate government of much the same tract of country The inscription was plainly written all at one and the same time But it divides itself naturally into two parts

As regards historical names, the first part, lines 1 to 50, tells us that in the time of the Western Châlukya king Taila II,[4] and in the Vikrita *samvatsara*, = A D 990-91, coupled with

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[1] *Indian Atlas*, Sheet No 58,— 'Byrunmuttee'

[2] For this identification, see *Ep Ind* Vol II p 170

[3] *Jour Bo Br R As Soc* Vol XI p 219 ff

[4] I take this opportunity of publishing a revised table of the Western Châlukya dynasty of Kalyânapura, *i e* of the modern Kalyâni in the Nizâm's Dominions The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other

Śaka-Samvat 911 by mistake for 912 (expired),[1] there was a Sinda prince named Pulikâla,[2] son of Kammara or Kammayyarasa and Sagarabbarasi, to Pulikala and Rêvakabbe there was born the *Mahâsâmanta* Nâgaditya, Nâgâtya, or Nâgâtiyarasa, to Nâgaditya and Poleyabbarasi there was born Polasinda, and to Polasinda and Bijjaladevî, daughter of the Khandava *Mandaléśvara*,[3] there was born the *Mahâmandaléśvara* Sêvyarasa This latter person is mentioned as a vassal of the Western Châlukya king Sômêśvara II And this fixes the period A.D 1069 to 1076 as the time when the inscription was put on the stone But the antique expression *râjyam-geyye*, in line 4, shews that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II and Pulikâla This part of the record registers the fact that in some unspecified year, on a Sunday combining the *uttarâyana-samkrânti* or winter solstice with the Vyatîpâta *yoga*, the *Mahâsâmanta* Nâgaditya had granted to a priest named Paratraya-Simharâsibhatta a field, measuring one thousand *mattars* by the measuring-rod of Pattiya-Mattaura,[4] at the village of Kiriya-Sirûra,[5] and that the *ayutana*, or tax on the field, was twelve *gadyânas*

The second part of the inscription, from line 50 to the end, registers a grant, at a village named Puradakêri,[6] which the same *Mahâsâmanta* Nâgâditya had made to a priest named Tôjorâśipandita in the time of the Western Châlukya king Jayasimha II, when the latter was reigning at Kollipâke, in the Śrîmukha *samvatsara*, Śaka-Samvat 955 (expired), = A.D. 1033-34,[7] and it adds that this priest, who was the *Âchârya* of the god Sindêśvara, effected some repairs to the temple of that god

A special point of interest in this record is the legendary account as to the origin of the Sinda family, and of its name These Sindas claimed to belong to the Nâgavamśa or race of hooded serpents,— to carry the *nâga-dhvaja* or *phani-patâkâ*, *i e* the banner which line 41 of the text explains as bearing representations of the Nâga kings Ananta, Vâsugi (more properly Vâsuki), and Takshaka,— to use the *vyâghra-lâñchhana* or tiger-crest,— and to have the hereditary title of "lord of Bhôgâvati, the best of towns," which place, in Hindu mythology, was the capital of the Nâga king Vasuki in Rasâtala, one of the seven divisions of Patâla or the subterranean regions And, by way of accounting for all these attributes, and for the family-name, the record tells us that the eponymous founder of the family was a certain "long-armed" Sinda, a human son of the serpent-king Dharanêndra, born at Ahichchhatra in the region of the river Sindhu, *i e* the Indus, and reared by a tiger This Sinda is said to have married the daughter of a Kadamba prince,[8] and to have had by her three sons, who established the family of the kings of the Sinda race They appear to have been the first of a line of thirty-one successive rulers And after them, at unspecified intervals, there came another prince named Sinda, and then Kammara or Kammayyarasa, the father of Pulikâla

The eponymous "long-armed Sinda" figures in records of also another branch of the Sinda family, for instance, in an inscription of about A D 1165 at Harihar (*Pâli*, *Sanskrit*, and *Old-*

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[1] By the mean sign system of the cycle, the Vikrita or Vikriti *samvatsara* began on the 18th April, A D 988, in Śaka Samvat 912 current (= 911 expired) But that system had then gone out of use in the part of the country to which this record belongs, and had been superseded by the southern luni solar system, according to which the *samvatsara* in question coincided with Śaka-Samvat 913 current (= 912 expired) — Further details of the date,— the month, etc — are not given

[2] This name seems to represent the Kanarese *huli*, 'tiger,' and *kalu*, 'foot or leg'

[3] This seems to be a family or territorial designation, rather than a personal name And, in fact, the dictionaries give the word *khandava* as the name of a region

[4] This must be the modern Hattî Mattûr in the Karajgi tâlukâ, Dharwâr district

[5] This must have been a village, now non existent, somewhere in the neighbourhood of Bhairanmatti,— possibly a hamlet of, or offshoot from, the modern Sirûr, which is about seven miles to the south west

[6] The maps do not shew any village of this name anywhere in the neighbourhood of Bhairanmatti

[7] In this date, again, no further details are given.

[8] The passage gives one of the few instances of the word *kadamba* being written with the lingual *d*

Canarese Inscriptions, No 119, and *Mysore Inscriptions*, p 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahâta, the modern Karâd in the Sâtârâ district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahâta Four-thousand province

TEXT [1]

1 Ôm[2] [||*] Namas[3]=tumga-śiraś-chumbi-chandra-châmara châravê trailôkya-nagar-ârambha-mûla-stambhâya Sha(śa)mbhavê || Jayamty[4]=â-

2 vishkṛitam Vishnôr=vvârâham kshôbhit-ârnnavam dakshin-ônnata-damshtr-âgra-visrâ(śrâ)nta-bhuvanam vapu[h*] || Ôm

3 Ôm Śrîpri(pri)thvivallabha mahârâjâdhirâja paramêsva(śva)ra para[5]mabhattârakam uttarôttaram-âge Tailapa-

4 yyam râjyam-geyye [|*] Sa(śa)ka-varsha 911 Vikri(kri)tam=emba samvatsara pravarttise [|*] Ari-nri(nri)pati-kari-

5 kumbhi-kumbhasthala-vinirggata-karavâla-vimukti(kta)-muktâphal-ôchchhi(chchi)ta-samara-samghattana-labdha-vîra-vi-

6 jaya-râjya-lakshmî-vaksha[h*]sthala di(dri)shtivisha-kula-tilaka phanâ-maṇi-kirana-vibhâsura-Nâgavams(ś)-ôdbha-

7 va nâgadhvaja-pratâpa vijaya-paṛeghôshaṇa vyâghra-lâñcha(ñchha)na Bhôgâvatipura-paramêsva(śva)ra nanni-

8 g-âshra(śra)ya ranaramga-kêsari viśishta-jana-priya âśrita-jana-kalpavri(vṛi)ksha pusig=enippa sara-kri(kri)ta-

9 maṛimâtam=anyaja-Manôja Sinda-Nârâyana nallargge-nalla dâmara-malla êkâmja-Śûdruka[6] śrî-

10 Pulikâla || Ôm [||*] Dharanêmdr[7]-êhiśvaram[8] mânavabhava-nuta-bhûlôkamam nôrppen=end=âdaradim ta-

11 t-sainyamam pintirisi vanîteyum tânum=âd=akkaṛimdam bare garbhbha(rbbha)m tôṛe tad-vallabhege paded=Ahichchha-

12 tradolu puttidam bhâsura-têj-ôdbhâsi Simdhû-nadiya kuṛuvadolu Simdan=emba[m*] kumâra ||

13 Padedu[9] vimôhamam pulig=ahîśvaran=î śishu(śu)vam surakshitam nadap=ene panne(nna)g-âdhipatiyolu besa-ve-

14 ttu mahâ-mahîśanam nadap=ene kumârakam[10] baled=il-âdhika-sau(śau)ryyada dîrggha-bâhuvam pade-

15 dano sanda Sinda-vishay-âdhipan=unnata-vîra-sâ(śâ)sana || Bharadindan[11]=nidu-dô(dô)la Sinda-vibhu kay[y*]am

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[1] From the original stone — There is a transcription of this record in Sir Walter Elliot's *Carnaṭaka-Dêśa Inscriptions*, Vol I p 25

[2] Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol, elsewhere, by a plain symbol — At the end of line 2, in the photograph, the symbol has been spoilt, in mistakenly trying to make the estampage clearer for reproduction

[3] Metre Ślôka (Anushṭubh), and in the next verse

[4] Read *jayaty*

[5] This *akshara*, *ra*, was at first omitted, and then was inserted above the line

[6] Read *êkanga Śûdraka*

[7] Metre Mahâsragdharâ

[8] Read *°dhîśvaram*

[9] Metre Champakamâlâ

[10] In *nadap=ene kumârakam* the metre is faulty, there is one short syllable too many

[11] Metre Mattêbhavikrîdita

16 muchche kannam Kadambar=adhîśa priyadim tanûbhaveyan=îyalu komdu tân=â manô-
17 hari(re)yolu kridisutt(t)-ippinam tane(na)yar=âdar=mûvar=â mûvarim pared=at[y*]unna-
18 ta-Sindavamśa-mahibhri(bhri)t-samjatai=î lokadolu || Ant[1]=â mûvatt onda nischintade Bâga-
19 dage-nîdan=alalu sêvyam Kantu-samânam puttid=ananta gunam negardda Sindan=e[m*]ba kuma-
20 [ra] || Nidu-dola Sindanim tan=edev-ariyade bamda Sindar=ânvâyam[2] Bâgadageya
21 Simdarin=esedadu podaviyol=ene negarddan=alte Kammaran=emba || Dhare pogale nega-
22 lda Kammayy-arasamgam=anûna-vidita guna-gana-sî(si)l-âbharana-[â*]bhûshita-Sagarabb-arasiga-
23 [m=a]sam-esey e puttidam Pulikâla || Pulikâla-nri(nri)patiga[m*] Śrî-lalanege dorey-enipa
24 Rêvakabbegam=adam [sale*] sad-gunade su-putra[m*] kula-dîpakan=enisi puttida[3] Nâgâtya-nri(nri)pa ||
25 Kali-Nagâditya[4]-nri(nri)pamgam Poleyabbarasigam=anûna-guna gana-nilayam kulam=ese-
26 e(ye) puttidam sri-Polasimda[m*] Simdavamsa(śa)-tilakam dhareyolu || Khandava[5]-mandalêsva(śva)ra-tanû-
27 bhave Bijjaladêvi tayi jagan[6]-manda[na*]n=âdi-râja-charitam phani-ketana[n=a*]nya-raja-vedanda-si(si)rash-ka-
28 ramndan[7]=avamuktaka-bhupane tamde Simda-mârttamdan=enalk=idanbhaya[8]-paksha-visu(śu)dhdhane Sê-
29 vya-bhubhuja || Svasti Samadhigatapamchamahâśabda-mahâmamdalêsvara Bhôgâ-vati-puravar-â-
30 dhisvaran=Ahichchhatrapura-dhaiamara-raksha daksha-dakshina-bhujâdamda Simda-marttamdan=ane-
31 ka-sastraśastra-parâvâra-parayanam mûrtti-Nara[ya*]na Hara charana-smarana-pari
32 nat-amtashkarana parama-mahêśvaram phanipatâk-êśvaram ripu-mamdalika-daitya-vilaya-kara-
33 na parinat-Ôpêmdra nara-svarûpa-nâgêmdra sakala-kalâ-kalita-vâ lanâ-lîlâ-lala-
34 ma bhuja-bala-bhima Bhuva[naika]malladêva-charana-kêlî-durllalita-kalahamsa Simdavams-ottam-
35 sa sahitya-vidyâ-vivêka-Virimchana vyâghra-lâmchhana Simda-viśa(sha)y-âdhirâja sahaja-rûpa-
36 Manoja trailôkya-varttita-kîrtti Pâtala-chakravartti vidha(da)gdha-vibudha-jana-stutyan=abhinava-Vi-
37 kramâditya karavâla-vidya-Sahadêva katakada-gôvam śrîman-mahâmamdalêśvara prabhu-Sevy-a-
38 rasaru || Svasti Samadhigatapa[m*]chamahâsabda-mahâsâmamta ripu-nri(nri)pati-kari-kumbhi-kum-

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[1] Metre Kanda, and in the next four verses
[2] In the second syllable, the short *a* has been lengthened for the sake of the metre
[3] Here, again, the metre is faulty, this word, or the preceding one, introduces one short syllable too many
[4] The metre requires *Nâgatya*, as in the preceding line
[5] Metre Utpalamâlikâ
[6] The metre requires *tay=jagan*
[7] Read °*karandan*
[8] Read °*id=ên=ubhaya*

39 kumbhasthala[1]-vidâru(ra)n-ârunita-karavâla-sô(śô)bhita-dakshina-dôrddamda n =u b h a y a-bala-gam-
40 da ari-nri(nri)pa-samhâra-kârana-Kulika dri(dri)shtivisha-kula-tilaka suvarnna-chchhatra-traya-bhû-
41 shana vijaya-pareghôshana Bhôgâvatî-puravar-êsva(śva)[ra]n=A[na*]nta-Vâ[su*]gi-Takshaka-phani-patâk-êsva(śva)ra vyâ-
42 ghra-lâmchhana-Manôja Simdhu-vishay-âdhirâja sakala-bhuvana-bhavana-pa[ra]-nri(nri)pa-vanitâjana-kamda-
43 n=akalamka-Simda Simda-kula-tilaka śrî-Nâgâditya || Svasti Yama-niyama-svâdhyâya-mo(mau)n âdhyân-ânu-
44 shthâna(na)-parâyanar=appa Paratraya-Simharâsi(śi)bhattarargge[2] uttarâyana-samkrânti-ya(vya)tîpâta-
45 Âdityavârad-amdu Pattiya-Mattaurada damdinolu Kiriya-Siriurada sâyira mattar=ppola-
46 na[m*] Simdêsva(śva)ra-dêvargge Nâgâtiyarasa Paratraya-Simharâsi(śi)-gala kâla[m*] karchchi kotta [|*] ant=â sâyi-
47 ra mattarimg[e*] aruvana gadyâna hanneradu [b]rahmach[â*]ryyam-ullavaru sthânaman=âlvaru [||*] Î dha-
48 rmmamam kâdâtamge Gamge Gaye Varanâsiy[olu sâ]yira kavileya kôdum kolagumam pom-
49 nol=kattisi sâsirvva[r*]=ttapôdhanar[ggam] chat[urvvêda-pârâya]narigam kotta phala [|*] î dharmmamam pûnd=alidavamge sa-
50 hasra-kavileyumam [ta]pôdha[nar]umam [vadhi]sida pañcha-mahâpâtaka [||*] Svasti Samastabhuvanâsra(śra)yam
51 śrî[pri*]thvîvallabham mahârâjâdhirâjam [paramêśvaram paramabhattâ]raka[m] Châluky-âbharanam śrîmaj-Jagadêka-
52 malladêvaru Kollipâkeya bîd[i]nol[u su]kha-samka[thâ-vinô]dadim râjyam-gey-ye [|*] Sa(śa)ka-varsha 955[ne*]ya
53 Śrimukha-samvatsara pravarttise [|*] Śrîman-mahâsâma[m*]ta-Nâgâtiy-a[ra]sam srî[ma]t-Têjôrâsi(śi)-pamditara
54 kalam kachchi Puradakêriya pogede . . . . . vargge bitta parisûtradol=âda damda-dô-
55 śamu dêvargge [||*] Î dharmmaman=aruvar=ggâv[umdugalu pratipâlis]uvaru [|*] idan=alidavamge kapileyum ta-
56 pôdhanarumam vadhisi[da pâtakam=akku] [||*] [Sva[3]-dattâm para-dattâm vâ yô] harêti(ta) vasundharâm sashtir-vvarsha[4]-sahasrâni
57 vishthayâm jâyatê krimih || Śrî-Simdêśvara-dêvar=âchâryya [Têjôrâśi-pa]nditaru jîran(rnn)-o-
58 dhdhâ(ddha)iava[m] puna[h*]-pratishthe-mâdidaru [||*] Mamgala-mahâ-śrî śrî-sri [||*]

ABSTRACT OF CONTENTS

After a standard invocation of Śiva under the name of Śambhu, and another of Vishnu as the Boar, the inscription commences — While the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, Tailapayya (II) (line 3-4) was reigning, and when the Vikrita samvatsara, which was the Śaka year 911, was current (l. 4), (*there was*) the illustrious Pulikâla (l. 10), who was the ornament of the family of the

[1] In his word, the syllable *kum* has been repeated by mistake in passing from line 38 to line 39
[2] Read °*bhattargge* [3] Metre Slôka (Anushṭubh) [4] Read *shashṭim varsha*

serpents (*lit* 'the family of those who have poison in their glances,'—*drishtivisha-kula*, l. 6), who was born in the Nâgavamśa, which is resplendent with the rays of the jewels in the hoods of the members of it, who had the dignity of the nâga-banner (l 7), who had the crest of a tiger, who was the supreme lord of the town Bhôgâvati, who was a very Nârâyana among the Sindas (l 9), and who, even unaided, was a very Śûdraka

There is then introduced Pulikâla's genealogy — Saying "I will behold the region of the earth which is so belauded by the sons of men," there came (*from the lower regions*) Dharanêndra, the serpent-king (l 10), leaving his army behind him out of respect,— both he and his wife, through the affection that existed between them, and then, on her becoming pregnant, there was born to his lady, at Ahichchhatra (l 11-12) in the region of the river Sindhû, a prince named Sinda (l 12), resplendent with lustrous glory Being much perplexed (*at the birth of a son in human form*), the serpent-king said to a tiger — "Carefully preserve this child in safety" (l 13) Thereupon the tiger, preferring in turn his own request to the lord of snakes, said — 'Cause him to become a great lord of the earth" (l 14) And so the boy was nourished and, becoming the lord of the Sinda country (l 15) and practising exalted and brave precepts, developed long arms of prowess which surpassed everything else on the earth When the long-armed lord Sinda joined his hands and closed his eyes (*in respectful request*), the lord of the Kadambas (l 16) through affection gave him his daughter, and, he having taken her, during the time that he lived in dalliance with that charming woman, there were born three sons (l 17), from whom there sprang those who were born as kings in the most exalted race of the Sindas (l 18)

While they, thirty-one (*in succession*),[1] were governing the Bâgadage district with freedom from anxiety, there was born (*another*) prince named Sinda (l 19)

Glorious on the earth, through the Sindas of Bâgadage (l 20), is the lineage of the Sindas, which came without a break from the long-armed Sinda, and famous was he who was named Kammara (l 21) Amidst the praises of the world, to Kammayyarasa and to his wife Sagarabbarasi (l 22) there was born Pulikala (l 23) To the king Pulikâla and to Revakabbe (l 24) there was born king Nâgâtya (l 24) To the brave king Nagâtya and to Poleyabbarasi (l 25) there was born Polasinda (l 26), an ornament of the Sinda race (*And his son is*) king Sêvya (l 28-29), pure by both lines of descent, for, his mother was Bijjaladevi (l 27), daughter of the Khândava Mandalêśvara (l 26), and his father was that sun of the Sindas, who had the banner of the hooded serpents

Hail! A *Mahâmandalêśvara* who has attained the *pañchamahâsabda*, the supreme lord of Bhôgavati, the best of towns (l 29), he whose right arm is skilful in protecting the Brahmanas of the town of Ahichchhatra (l 30), the sun of the Sindas, a most devout worshipper of the god Mahêśvara (l 32), the lord of the banner of hooded serpents, a very king of Nagas in human form (l 33), a *kalahamsa*-bird whose feathers are ruffled by the play of the feet of Bhuvanaikamalladêva-(Sômêśvara II) (l 34), the ornament of the Sindavamśa, the owner of the tiger-banner (l 35), the king of the Sinda country, the emperor of Pâtala (l 36), a very Vikramâditya in a new form, a very Sahadêva in the art of using the sword,— (*such is*) the illustrious *Mahâmandalêśvara*, the lord Sêvyarasa (l 37)

Hail! A *Mahâsâmanta* who had attained the *pañchamahâśabda* (l 38), a very Kulika in effecting the destruction of hostile kings (l. 40), an ornament of the family of the serpents (*drishṭivisha-kula*), decorated with three golden umbrellas, the lord of Bhôgâvati, the best of towns (l 41), the lord of the banner of the hooded serpents Ananta and Vâsugi and

[1] This seems to be the meaning of the text But it is not clear why the neuter form of the numeral is used, instead of the masculine

Takshaka, a very Kâmadêva with his tiger-crest, the king of the Sindhu country (l 42),[1] the spotless Sinda (l 43), the ornament of the Sindakula,—(*such was*) the illustrious Nâgâdityа

Hail! To Paratraya-Simharâśibhatta (l 44), on a Sunday which combined the Uttarâyana-samkrânti and the Vyatîpâta (yôga), having washed the feet of Paratraya-Simharâśi, Nâgâtiyarasa gave, for the god Sindêśvara, a field, of the measure of one thousand *mattars* by the staff of Pattiya-Mattaura (l 45), of (the village of) Kiṛiya-Siriura The *aṛuvana* on these thousand *mattars* is twelve *gadyânas* And those who are in the state of being *Brahmachârins* shall manage the property

Hail! While the asylum of the universe (l 50), the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the ornament of the Châlukyas, the glorious Jagadêkamalladêva-(Jayasimha II) (l 51-52) was ruling, with the delight of pleasing conversations, at the camp[2] of Kollipâke; and when the Śrimukha samvatsara (l 53), which was the 955th Śaka year, was current, the illustrious *Mahâsâmanta* Nâgâtiyarasa, having washed the feet of the holy Têjôrâśipandita, allotted to the god . . . . . of Puradakêri (l 54) The six *Gâvundus* shall protect this act of piety

Têjôrâśipandita (l 57), the *Âchârya* of the god Sindêśvara, restored such (*parts of the temple*) as had fallen into ruin

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No 34—KUNIYUR PLATES OF THE TIME OF VENKATA II, SAKA-SAMVAT 1556

By H Krishna Sastri, Bangalore

The copper-plates which bear this inscription, belong to a Brâhmana resident of the village of Kûniyûr in the Ambâsamudram tâlukâ of the Tinnevelly district, and were sent to Dr Hultzsch for examination by Mr T Varada Rao, Acting Head Assistant Collector of Tinnevelly, in December 1890 I edit the inscription from two sets of ink-impressions, which were kindly made over to me by Dr Hultzsch, who has already noticed it briefly in his *Progress Report* for October 1890 to March 1891[3]

The original consists of seven plates, measuring $8\frac{3}{4}$ inches in height from the middle of the bottom to the middle of the semi-circular top, and $6\frac{1}{2}$ inches in breadth between the two parallel sides, the height of which approaches to $5\frac{1}{2}$ inches The ring-hole, which is a little more than $\frac{1}{2}''$ in diameter, is bored just $\frac{3}{4}''$ below the rounded top "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend *Śrî-Vemkatêśa*, and representations of the sun and the moon" (*loc cit*) The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

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[1] 'Sindhu' is possibly a mistake for 'Sinda'

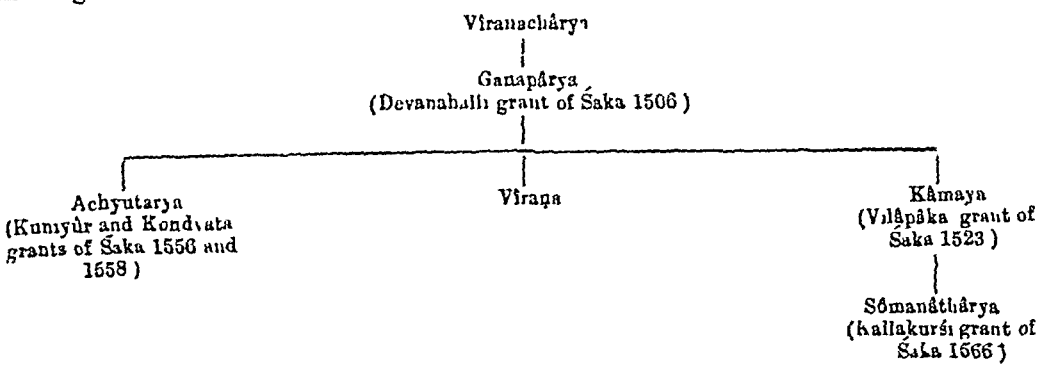
[2] Here we have *îdu*, 'a temporary residence, a halting place' It seems to have not so strong a meaning as *nelevîdu*, of which of course it is a component

[3] Madras G. O dated 10th June 1891, No 452, Public, p 6

As other grants of the third Vijayanagara dynasty, the present grant is written in the Nandinâgarî alphabet The writer has been very careless and quick, so much so, that the letters *ya*, *ca*, *da* and *ta* assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable Several erasures and insertions are made, the most important of which are pointed out in the foot-notes The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space A graphical peculiarity which I have noticed in this and in the Vilâpâka grant of Venkata I,[1] an impression of which Dr Hultzsch has kindly given me, is that the group *rya* is expressed by combining the full form of *r* with the secondary form of *ya*, but in four cases (in lines 9 and 15, and twice in line 255), the *r* is, as usual, written over the line Other consonants following *r* are written in the usual style, with the exception of *rma* in line 170, where the secondary form of *m* is affixed to the full form of *r*. The vowel *ṛi* is never used at the beginning of words, but is then expressed by *ri*, *ru*, and even *r*[2] (lines 176, 182, 184 and 241) *Jña* is written as *gjña* in two cases (lines 11 and 143) The prefixing of *y* and *v* to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous *anusvâras*, *visargas* and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty Comparatively speaking, the present inscription is on the whole correct

The language is Sanskrit verse in various metres The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics Line 249, which is in Telugu prose, is engraved on the upper margin of plate vii and was evidently inserted after the engraving of the whole grant had been finished

The composer of this inscription and of the Vilâpâka, Kondyâta,[3] and Kallakursi[4] grants of Venkata I, Venkata II, and Ranga VI is stated to have been one and the same person, *viz* Rama, the son of Kâmakôti and grandson of Sabhâpati, while the engravers of these four grants were Kamayâchârya (the son of Ganapaya and younger brother of Vîrana), Achyutârya (the son of Ganapârya and grandson of Viranacharya), and Somanâtharya (the son of Kâmaya and grandson of Ganapayarya) It thus appears that Achyutârya, Vîrana and Kamayâchârya were brothers The engraver of the Devanahalli grant of Ranga II[5] was Ganaparya, the son of Virana Evidently the descendants of Vîranâchârya were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table



The inscription may be divided into four parts —I a genealogy of king Venkata II of the third Vijayanagara dynasty (vv 1-37), II the date of the grant and the description of the granted village (vv 38-48), III a genealogy of Tirumala of the Nâyaka dynasty (of

[1] See *Ind Ant* Vol XIII p 125, note 4
[2] In line 205 the same symbol is used for the final *r*
[3] *Ind Ant* Vol XIII p 125 ff
[4] *ibid* p 153 ff
[5] *Mysore Inscriptions*, p 252 ff

Madhurâ) (vv 49 to 54), and IV the information that the previously mentioned village was granted by Venkata II at the request of Tirumala to a number of Brâhmaṇas, and a list of their names, *etc.* (vv 55-118) The inscription ends with some additional clauses regarding the grant, three verses (124-126) referring to Venkata II, the composer and the engraver, five of the usual imprecatory verses, and the name of the god *Śrî-Vemkaṭêśa.*[1]

The first part of the inscription opens with invocations of the god Venkatêśa (line 1), the feet of Râma (verse 1), and the god Vishvaksêna (verse 2) The genealogy begins with the Moon (verse 3) and some of his mythical descendants (verse 4) The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties Thus Nanda is the representative of the dynasty which was subverted by the Mauryas, Chalukka and Râjanarêndra, of the Chalukyas, and Bijjaḷendra, of the Kalachuris Vira-Hemmâlirâya, the lord of Mâyâpurî, is probably identical with the Kalachuri king Permâdi (Śaka-Samvat 1050) [2] The fourth after Hemmâli is reported to have been Tâta-Pinnama (verse 6), with whom the regular genealogy begins The only difficult point in this long list of kings is the relation of Ranga, the father of Venkata II., to his predecessors Dr Hultzsch has conclusively shown[3] that the word *pûrvam*, 'formerly,' in verse 24 of the subjoined inscription refers to Râma II, and that Dr Oppert's arrangement of the third Vijayanagara dynasty[4] is opposed to facts One alteration has to be made in Dr Hultzsch's table,[5] as recognised by Dr. Oppert,[6] Ranga VI was not the son of Gôpala, but the son of China- or Pina-Venkata, and the adopted son of Gôpâla[7] In the annexed genealogical table, the Arabic figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, Sômidêva, is said to have taken seven forts in a single day from an unnamed enemy (verse 6) Pinnama II is styled the "lord of the city of Âravîti" (verse 7) His son, Bukka, is said to have "firmly established even the kingdom of Sâluva-Nrisimha." From this statement we may conclude that he was the minister of the third king of the second Vijayanagara dynasty, Nrisimha or Narasimha, whose inscriptions are dated in Śaka-Samvat 1404 and 1418,[8] and who bore the surname Sâluva[9] Regarding Bukka's son, Râma I, we learn from two other grants[10] that he took the fort of Avanigiri from Sapâda or Sapâta, whose army consisted of seventy thousand horse, drove away Kâsappodaya or Kâsapudaya, and captured the fort of Kandanavôli Both Muhammadan historians and European travellers inform us that Râma II was the powerful minister of the puppet king Sadâśiva, the last representative of the second Vijayanagara dynasty, whose sister he took in marriage as we learn from an inscription of Sadâśiva[11] Râma II and his youngest brother Venkatâdri lost their lives in the famous battle of Tâlikôta on the 23rd January, A D. 1565 The second brother, Tirumala I, continues to acknowledge the nominal authority of Sadâśiva in four inscriptions near Vêlûr in the North Arcot district, which are dated on the 5th February, A D 1567[12] He is said to have transferred the seat of government to Pennakonda in that very

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[1] This is the name of the image of Vishnu on the hill of Tirumalai near Tirupati in the Chandragiri tâluka of the North Arcot district

[2] See Dr Fleet's *Kanarese Dynasties*, p 58 f

[3] *Ind Ant* Vol XIII p 153, and Vol XV p 147 f

[4] *Madras Journal of Literature and Science* for the year 1881, p 277, and *Ne Sutor Ultra Crepidam*, pp 28 and 81

[5] *Ind Ant* Vol XIII p 155 [6] See the two first quotations in note 4.

[7] The words धरणीमवापमधुना in *Ind Ant* Vol XIII p 158, plate iii b, line 10 f must be written as *one*

[8] *Ep Ind* Vol I p 362, note 5

[9] *South Indian Inscriptions*, Vol I Nos 116 and 119

[10] *Ind Ant* Vol XIII p 129, verses 10 and 11, and foot-notes

[11] *Ind Ant* Vol XIII p 154 f

[12] *South Indian Inscriptions*, Vol I p 69 ff and *Ind. Ant* Vol XXII p 136

year[1] His second son, Ranga II, is actually called king of Penugonda (verse 19) The same town was the residence of Venkata II, to whose time the subjoined inscription belongs (verse 32)

The description of the reign of Venkata II and the list of his *birudas* (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors Thus, verse 33 of the Kûniyur grant (= verse 36 of the Kondyâta grant), which records that Venkata II was anointed by his family preceptor Tâtayârya and that he destroyed the Yavanas (i e the Muhammadans), is already applied to Venkata I in the Vilâpaka grant

The third part of the inscription (verses 49-54) supplies the following genealogy of Tirumala Nâyaka (of Madhurâ), who is well-known on account of the magnificient buildings with which he adorned his capital

The Nâyakas of Madhurâ

Naga of the Kasyapa (*gôtra*)

Viśvanatha

Krishnapa Nayaka

Vîrapa

Visvapa Nayaka

Muddukrishna

Mudduvira — Tirumala

"This pedigree agrees almost completely with that of the Nâyakas of Madhurâ given by Mr Sewell,[2] with the only difference that the present inscription makes Muddukrishna the son of Visvapa, while, according to Mr Sewell, he was the son of Visvapa's elder brother"[3] A copper coin of Muddukrishna, the father of Tirumala, and three copper coins of Visvanâtha, the second in the pedigree, have been published by Dr Hultzsch[4] The two first Nâyakas of Madhura were originally generals of the king of Vijayanagara Having been despatched by their sovereign against the king of Tañjavur, they seized Madhurâ and founded an independent dynasty[5] The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns

The second and fourth parts of the inscription (verses 38-48, and verse 55 to the end) contain the grant itself The date of the grant was the full-moon *tithi* of Vaisâkha in Śaka-Samvat 1556 (expired), the Bhâva *samvatsara* (A.D 1634) (verse 38 f) Venkata II issued the grant in the presence of the god Venkateśa (verse 39), who is also invoked at the beginning and end of the inscription (lines 1 and 266) The object of the grant was the

[1] Dr Burnell's *South Indian Palæography*, p 55, note
[2] *Lists of Antiquities*, Vol II p 200
[3] See page 236 above, note 3
[4] *Ind Ant* Vol XX p 308, No 38, and Vol XXI p 325, Nos 14 to 16
[5] Mr Sewell's *Lists of Antiquities*, Vol II p 200 f

village of **Kûniyûr** (verse 46), which was surnamed **Muddukrishṇâpuram** (verse 45) evidently after Muddukrishna, the father of the donor, Tirumala. The village was situated in the **Viravanallûru-mâghâni**, in **Mulli-nâdu**, in **Tirvadi-râjya** (verse 41), to the south of the **Tâmraparnî** river and of **Bhrântamangala**, to the east of **Kârukurchi**, and to the west of **Śêravanmahâdêvi** (verse 42 f.). According to verse 119, it was situated on the bank of the Kurnâtaka (*i.e.* Karnâtaka) canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the *Tinnevelly Manual*, shows two of the boundaries of Kûniyûr, *viz.* **Shêrmâdêvi** (Śêravanmahâdêvi) and, to the west of it, **Karaikurichi** (? Kârukurchi), both situated in the Ambâsamudram tâlukâ and to the south of the **Tâmraparnî** river. The *mâghâni* in which Kûniyûr is stated to have been situated, was evidently named after **Viravanallûr**, a village to the west of Karaikurichi. The term Tirvadi-râjya is perhaps derived from the Tamiḻ *tiruvadi*, "the sacred feet" (of the king). The Karnâtaka canal on which Kûniyûr was situated, reminds of the "Kannadiyan channel,"[1] but the two can hardly be identical as the "Kannadiyan channel" does not appear to extend as far east as Karaikurichi and Shêrmâdêvi.

In the list of donees occur many names of Tamiḻ origin. Most of these are derived from the designations of certain temples of Vishnu and Śiva in Southern India. Thus, Alagâdri is called after the sacred hill of Aḻagar in the Madura district, Venkatâdri,[2] Venkatapati, Vêngadatt-appa, Timm-arasu, Tirumala, Tiruvêngada, Vadamala and Śêshâdri are derived from different names of the temple on the hill at Tirupati in the North Arcot district, Varadabhatta owes his name to the Varadarâja (Arulâla-Perumâl) temple at Little Kâñchî in the Chingleput district, Ranga and Rangarâja refer to the temple at Śrîrangam in the Trichinopoly district, and Ahôbala is the name of a village in the Karnul district, which contains a famous shrine of Narasimha. Among the names connected with Śaiva temples, Ârûra is derived from Tiruvârûr in the Tanjore district, and is commonly applied in Tamiḻ literature to Sundaramûrti, one of the sixty-three Tiruttondar or Śaiva devotees, Kanakasabhâpati is a name of the god at Chidambaram in the South Arcot district, and Chidambarâvadhânin is called after the same place, Chokkanâthamakhin and Chokkâvadhânin are derived from Chokkanâthasvâmin, one of the names of the god at Madhurâ, Kâlahasti is the name of a famous place of pilgrimage in the North Arcot district, and Arunagiri and Arunâdri are Sanskrit names of Tiruvannâmalai in the South Arcot district. Among the remaining Tamiḻ names, Periyatiruvadi is synonymous with Periyâḻvâr, the name of one of the twelve principal saints of the Vaishnavas. Âlvâr (*i.e.* *âḻvâr* in Tamiḻ) is an epithet which the Vaishnavas add to the names of their *gurus*, and *nâyaṇâr*, the first member of Nâmârbhatta, is an honorific title affixed to the names of Śaiva devotees.

TEXT[3]

First Plate

1 श्रीवेंकटेशाय नमः । यस्य सपर्कपुण्ये-
2 न नारीरत्नमभूत्सिला[4] । यदुपास्य सुमनसां
3 तद्वस्तुद्वमाश्रये । [१*] यस्य द्विरदवक्त्राद्याः पारिष-
4 द्याः परश्शत । विघ्नन्निघ्नति भजता विष्वक्सेन

[1] *Tinnevelly Manual*, p. 41, and No. 3 on the Map.

[2] The vowel of the first syllable of the word *Vêngadam* is long in the original Tamiḻ, but shortened in the Kanarese derivative Venkata; see *Ind. Ant.* Vol. XX, p. 308, note 16.

[3] From two sets of ink impressions, received from the Editor.

[4] Read °भूच्छिला.

5 तमाचये । [२*] जयति चीरजलधेर्जात सव्येक्षणे[1] हृ-
6 रेः । आतवन चकोराणामभरायुष्कर महः । [३*] पीयस्त-
7 स्य पुरूरवा बुधसुतस्तस्यायुरस्यात्मजस्तज-
8 [न्ने] नहुषो ययातिर[भ]वत्तस्माच्च पूरुस्ततः । तद्वंशे
9 भरतो बभूव [2]नृपतिस्तत्सततौ शतनुः[3] (।) तत्तुर्यो विज-
10 योभिमन्युरुदभूत्तस्मात्परीक्षित्ततः । [४*] नंदस्तस्याष्ट-
11 मोभूत्तमजनि नवमस्तस्य राज्ञ्यवल्लिक्षमापत्त-[4]
12 त्तमम[:*] श्रीपतिस्तचिरभवद्राजपूर्वो नरेंद्र । तस्यासी-
13 द्विज्जेंद्रो दशम यिह[5] नृपो वीरहेंमाद्रिरायस्तार्ती-
14 र्ईको[6] सुरारौ क्षतनतिरुदभूत्तस्य मायापुरीशः । [५*] त-
15 त्तुर्योजनि तातपिन्नममहीपालो निजाजोकनचस्त[ा]-
16 मित्रगणस्ततोजनि हरन् दुर्गाणि समाहितात् । अन्हे-[7]
17 वेन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो (।) वीरो रा-
18 घवदेवराडिति ततः श्रीपिन्नमोभूनृपः[8] । [६*] आरवी-
19 टिनगरीविभोरभूदस्य वुद्धधरणीपतिस्सुतः ।
20 एन[9] साकुवनृसिंह्यराज्यमप्येधमानमहसा[10]

Second Plate, First Side

21 स्थिरीकृत । [७*] स्वकामिनी[*] स्वतनुकातिभिरा-
22 क्षिपती (।) वुद्धावनीपतिलको वुधकल्पशा-
23 खी । कल्याणिनीं कमलनाभ [11]इवाब्धिकन्या (।) वल्लांवि-
24 कासुदवहद्वहुमान्यसीला[12] । [८*] सुतेव कलशावुधे-
25 सुरभिकाशुग (।) माधवात्कुमारमिव शकरात्कुलम-
26 हीभृत कन्यका । जयतममरप्रभोरपि शचीव वुद्धा-
27 धिपा[च्छ्रु]त[13] जगति वल्लमालभत रामराज सुत । [९*] श्री-
28 रामराजक्षितिपस्य तस्य चितामणेरर्थिकदवका-
29 ना । लक्ष्मीरिवाभीरुहलोचनस्य लकाब्धिकासुथ [म]हि-
30 थलासीत् । [१०*] तस्याधिकैस्समभवत्तनयस्तपोभि[*] श्री-

1 Read सव्येक्षण
2 नृ is corrected from नु
3 Read शतनुमाकुर्यो
4 Read राज्ञयवल्लिक्षमापत्त°
5 Read इह
6 Read °श्रीको
7 Read अहे°
8 Read °भूनृप
9 Read येन
10 Read नृसिंह
11 Read इवाब्धि
12 Read शीलाम्
13 च्छ्रु seems to be a correction from प, which the engraver had written a second time by mistake Read °पाच्छ्रुत

31 रंगराजनृपतिश्शशिवंशदीपः । आसन् समुल्ल-
32 सति धामनी[1] यस्य चित्र नेत्राणि वैरिसुदृशां[2] च निर-
33 जनानि । [११*] सतीं तिरुमलांबका[3] चरितलीलयारुंध-
34 तीप्रथामुपि[4] तितिक्षया वसुमतीयशो रुंधतीं[5] । हि-
35 मांशुरिव रोहिणीं हृदयहारिणीं सद्गुणैरमोदत
36 [स]धर्मिणीमयमवाप्य वीराग्रणीः । [१२*] रचितनय-
37 विचार रामराज च धीर वरतिरुमलराय वें-
38 [6]कटाद्रीक्षितीशं । अजनयत स [7]येतानानुपूर्व्या कु-
39 मारा(।)निह तिरुमलदेव्यामेव राजा महोजाः[8] । [१३*] सक-
40 लभुवनकटकानरातीन् समिति निहत्य स राम-

Second Plate, Second Side

41 राजवीरः । भरतमनुभगीरथादिराजपथि-[9]
42 तयशा' प्रशशास चक्रुर्पूर्व्या.[10] । [१४*] त्रिषु श्रीरगच्छा-
43 [11]परिबृ[ढ]कुमारेष्वधिरण विजित्यारिक्ष्मापान्[12]
44 तिरुमलमहाराजनृपतिः । महीजास्सांम्राज्ये सु-[13]
45 मतिरभिषिक्तो निरु[प*]मे प्रशास्त्युर्वीं सर्वामपि
46 तिश्रुषु[14] मूर्तिष्विव हरिः । [१५*] [15]यशस्विनामग्रसरस्य
47 यस्य पट्टाभिषेके शति[16] पार्थिवेंदोः । दानांबुपू-
48 रैरभिषिच्यमाना देवीपद भूमिरियं दधाति । [१६*]
49 सामादयो विधिमुखादिव सत्यवाचः सामाद्युपा-
50 यनिवहा युव[17] सांयुगीनात् । रामादयो दशरथादि-
51 व राजमौलेः[18] तस्मादमेययशसस्तनया बभूवुः । [१७*] रा-
52 जा ततोभूद्रघुनाथनामा श्रीरगराय[:*] श्रितपारि-
53 जातः । श्रीरामराज[:*] [19]शिशुरांशुरुर्व्या(:) विख्य[ा*]तिमान्
54 वेंकटदेवरायः । [१८*] श्रीरगरायस्सहजेषु तेषु पार

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[1] Read धामनि. [2] Read सुदृशा
[3] Read तिरुमलाम्बिका [4] Read प्रथामपि
[5] The whole of this *pâda* seems to have been erased and written afresh, and the श्री of यशो is written above the line
[6] Read °टाद्रि [7] Read एता° [8] Read महीजा
[9] Read प्रथि°. [10] Read °मुर्व्या
[11] The ढ of परिबृढ seems to be an imperfect correction from ड [12] Read क्ष्मापास्तिरु°
[13] The *u* of सु runs into the *s* of पि at the end of the next line
[14] Read तिसृषु [15] Read यशस्वि° [16] Read सति
[17] Read इव [18] Read मौलेस्तस्मा° [19] Read शिशिरांशु°

55 गतो नीतिपय.पयोधेः । अष्टासु दिक्षु प्रथितस्य ले[भे]
56 पट्टाभिषेकं पेनुगोंडराज्ये । [१९*] अथ श्रीवेंकटपनि-[1]
57 देवरायो नयोज्वलः[2] । अवनीमशिषत्कीर्त्या दि[शो] द-
58 श विशोभयन् । [२०*] तज्जायसस्सुरद्रुमलज्जावहच-[3]
59 रितरामराजविभोः । जातस्तिरुमलराज[:*] ख्यात[:*]
60 श्रीरगरायोपि । [२१*] तयो[:*] श्रीरगरायस्य तन[या] वि-

Third Plate, First Side

61 नयाधिकाः । अजायत दयावत[.*] श्रुतवती[4]
62 यशस्विन. । [२२*] श्रीरगरायनृपतेस्तनयेषु तेषु
63 पार गिरामधिगतः कविपुगवाना । रत्नेषु कौ-
64 स्तुभ इवाबुधिसभवेषु श्रीरामरायनृपतिस्सुचि-
65 [र] व्यलासीत् ॥ [२३*] पूर्वं °विश्रुतरामराजनृपतेः श्रीराम-
66 भद्राक्षतेः (।) कल्याणोदयशालिनस्तनुभवा[*] पच प्रपचा-
67 वने । दक्षा नीतिपथानुगास्समभवन् क्षीरापगाकामि-
68 नो (।) गीर्वाणालय[भूरु]हा इव बुधश्रेणीष्टदानोत्सुका. । [२४*] आ-
69 [ञ्ज]ाविजितसुग्रीवा' (।) प्राञ्जावनक्षताग्रहाः ।[6] [२५*] विख्यातचर्ये-
70 षु नृपेषु तेषु श्री[र]गराजश्शिशिराशुरुर्व्या' । विश्व-
71 त्रये [7]विश्रुतकीर्तिरासीत् सौरेषु शालेष्विव पारि-
72 जात । [२६*] यद्वैरीघनभाक्षतिश्रवणतो भीत्या महत्या
73 रणे[8] (।) प्रत्यर्थिक्षितिपै पलायनपरै[9] मुक्ता लु[ठ]-
74 त[.*] श्रमात् । कातारामरणीभवति कलशच्छत्रध्व-
75 [10][ज]काचिता(।)न्युन्मार्जत्यधिभूपदानि तदनुव्रज्जा-[11]
76 [भि]या कि हया. । [२७*] श्रीरगराजस्य तपोविशेषै [स]-
77 [12]तोषणश्शेषगिरीश्वरस्य । कारुण्यभूम्ना कम[नी]-
78 यशोभौ पुत्रावङ्गतां[13] पुरुङ्गतभोगौ । [२८*] पेदवेक[टे]-
79 द्रपिनवेंकटाधिराडितिनामकौ प्रकृतिपालनो-
80 त्सुकौ । खरदूषणप्रहृतिदक्षिणाबुभौ[14] ददत प्रमो-

[1] Read पति
[2] Read नयोज्वल
[3] Read द्रुम
[4] Read श्रुतवन्तो
[5] Read विश्रुत
[6] The inscription omits the following half verse — सर्वे ते विबुधग्राह्या गुणै रुचिरविग्रहा ॥
[7] Read विश्रुत
[8] Read रण
[9] Read परैर्मुक्ता
[10] Read °जाङ्काचिता°
[11] Read °व्रज्या
[12] Read °तोषिय
[13] Read पुत्रावभूता
[14] Read दक्षिणाबुभौ

Third Plate, Second Side

81 दमिव रामलक्ष्मणौ । [२९*] श्रीशाली पेदवेंकटे-
82 द्रनृपतिर्जेष्टो[1] वयोभिस्त्रयोः (।) [2]शौर्यैर्दार्यगभी-
83 [3]रथाधृतिकला(:)पूर्वैश्च सर्वैर्गुणैः । यस्यारातिनृ-
84 पालभेदनकलायाचासु सेनारजःपूरैर्भूर्जलधि-
85 र्भवेदिति हरिश्चित्तेश्च[4] धत्ते स्थितिं । [३०*] [5]श्रीगाररार्य्या[स्य]-
86 ददिव्यमूर्त्या(:) वंगारमांबारमया समेतः । विभात्य-
87 सौ वेंकटभूमिपालः शच्चेव[6] शक्रो रमयेव शौरिः । [३१*] श्री-
88 रंगराजेद्रकुमारकेस्मिन् वीरोत्तमे वेंकटदेवरा-
89 ये । पट्टाभिषिक्ते पेनुगोंडराज्ये तदाभिषिक्ता[:*] सुधियो-
90 पि हेम्ना[7] । [३२*] यथा रघुकुलोद्वह[:*] स्वयमर्थतोजानिन[ा]
91 स्वगोत्रगुरुणा सुधीतिलकतातयार्येण यः । यथावि-
92 धि यशस्विना विरचिताभिषेक[.*] क्षण[ा*]द्विभिद्य यवना-
93 शरान्विजयते प्रशासन्महीं । [३३*] [8]वारासिगांभीर्यविये-
94 षधुर्यश्चौरासिदुर्गैकविभाळ्वर्यः[9] । पराष्टदिग्रा[य]-
95 मनःप्रकामभयंकरः [10]शार्ङ्गधरातरंगः । [३४*] सार[वो]-
96 ररमया समुल्लसन्[11] आरवीटिपुरहारनायकः [।]
97 कुडलीश्वरमहाभुज[:*] श्रयन् मंडलीकधरणीवराह-
98 ता । [३५*] आत्रेयगोत्रजानामग्रसरो भूभुजामुदारय-
99 शाः ।[12] [३६*] सोय नीतिजितादिभूपतिततिस्मुत्रामशाखी
100 सुधी(।)सार्थाना भुजतेजसा स्ववशयन् कर्नाट[शि]-[13]
101 हासन । आ सेतोरपि[14] चाहिमाद्रि विमतान् संहृ[त्य]

Fourth Plate, First Side

102 शासन्मुदा (।) सर्वोर्वी प्रचकास्ति वेंकटपतिश्री-
103 देवरायाग्रणीः ॥ [३७*] [15]रितुबाणकळंबेंदुगणिते शक-

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[1] Read नृपतिर्ज्येष्ठो
[2] In the original, the *r* of *ryas* is doubled, read शौर्यैर्दार्य
[3] Read °रता
[4] Read हरिश्चित्तेस्य
[5] Read श्रङ्गार
[6] Read शच्चेव
[7] Read हेम्ना.
[8] Read वाराशि
[9] The व of वर्यः is imperfectly executed and looks almost like दा
[10] Read शार्ङ्ग
[11] Read समुल्लसन्नारवीटि
[12] Just as the Kallakurśi grant, the inscription omits the following half verse which is found in the Kondvâta and Vilâpâka grants — अतिविरुदतुरगधट्टी मतिगुरुरारट्टगगधनान्यपद ॥
[13] Read कर्णाटशि°
[14] The र and च of °रपि चा° seem to be corrected from other letters
[15] Read ऋतु

104 वत्सरे । भावाभिदानके[1] वर्षे मासि वैशाखनामनि । [३८*] पक्षे
105 वक्षे पुण्यर्क्षे पौर्नमास्यां[2] महातिथौ । श्रीवेंकटेश-
106 पादाब्जसन्निधौ श्रेयसान्निधौ । [३९*] नानाशाखाभि[ध]गो-
107 त्रसूत्रेभ्यः शास्त्रवित्तया । विख्यातेभ्यो द्विजेद्रेभ्यो वेद-
108 विद्भ्यो विशेषतः ॥ [४०*] श्रीमत्तिर्वडिराज्यस्य सुब्बिकनाडु इति
109 श्रुत[3] । श्रीमद्वीरवनसूत्रमाधाणि [पू*]ति शोभित । [४१*] ताम्रपर्णीम-[4]
110 हानद्या(:) दक्षिणस्या दिशि[5] स्थित । कारकुर्चिमहाग्रामात्
111 प्राच्यां दिशि च सस्थित । [४२*] [भ्र]तमगलसीमा[या] दक्षिणाशामु-
112 पाश्रित । श्रीशैरवन्महादेविग्रामात्पश्चिमत[.*] स्थित । [४३*] पर्व-
113 तोदक्षद्वामार्गादुत्तराशामुपाश्रित । कारकूर्च्याः[6] पश्चद-
114 शकुल्याया क्षेत्रयुग्मग । [४४*] [ग्र]ाम च सर्वसस्याढ्य द्विषष्टिग-
115 णसयुत[7] । [8]सुद्दुक्षिणापुरमिति प्रतिनाम्ना सुशोभितं [॥ ४५*]
116 कूनियूरिति विख्यात गृहारामोपशोभित । सर्वमा-
117 न्य चतुस्सीमासहित च समंतत । [४६*] निधिनिक्षेपपा-
118 षाणसिद्धसाध्यजलान्वित । अक्षिण्यागामिसयुक्त ग-
119 णभोज्य सभूरुह । [४७*] पुत्रपौत्रादिविभोज्य[9] क्रमादाचद्रता-
120 रक्त । [४८*] [10]आसीत्तास्यपसततेर्घनतपस्संतुष्टविश्वेश्वरस्वै-
121 रानुग्रहभाजनाद्गुणनिधेः श्रीनागपृथ्वीपतेः । विद्वन्म-
122 डलवाञ्छितार्थदातिमूर्धन्यादवन्या महावीराणा धु-
123 रि विश्वनाथधरणीसुहृदनो मानितः । [४९*] तस्मादजाय-
124 त धनेशसमानधर्मा धर्मानुशासितधरातलजीव-
125 लोक । आख्यानुरूपविजितारिनृपालमौक्तिर्विख्या-

Fourth Plate, Second Side.

126 तिमान्[11] जगति [12]कृष्णपनायकेंद्रः । [५०*] तस्याजनिष्ट
127 ततकीर्तिमहस्समेत (।) श्रीवीरयेद्रधरणीतल[शो]-
128 तभानुः । आ[मो]दयन्[13] कुवलयस्य तथा बुधानामाल-
129 वन शिथिलितारिमनोविनोदः । [५१*] तस्योदभूद्विश्वपना-
130 यकेंद्र (।) प्रतीपभूपालतमस्सुधांशुः । श्रीमुद्दुकृष्णप्र-

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1 Read भावाभिधानके
2 Read पौर्णमास्या
3 Read श्रितम्.
4 Read ताम्रपर्णी
5 Read दिशि
6 Read कारकुर्च्या
7 Read सयुतम्
8 Read मुद्दुकृष्णा°
9 Read °दिभिर्भोज्य
10 Read आसीत्कास्यप
11 Read °मान्जगति
12 To the क of कृ both र and ऽ are attached in the original
13 Read आमोदन or आमोदक.

131 भुरस्य जज्ञे प्रतापवान् मेरुसमानधैर्यः । [५२*] तस्यास्तां
132 [1]सुदुवीरप्रभूतिरुमलभूपालकौ नदनौ द्वौ (।) मीनाक्षी-
133 सुदरेशस्थिरतरकरुणापूरधारानिधानौ । आकैला-
134 साद्रिसेतुप्रथितनिजयशोद्भासमानौ[2] यदीयाप्याज्ञा रा-
135 ज्ञा किरीटस्फुरितमणिमयालंकृतिर्माननीया । [५३*] अथ
136 तिरुमलभूपो मन्त्रिमुख्यैरनेकैः (।) सकुतुकमभिषिक्त-
137 स्सर्वराज्याधिपत्ये [।*] समधिकक्रपयासौ सुदरेसस्य[3]
138 लब्ध्वा [4]धरणिवलमशेष राजते भूतलेंद्रः । [५४*] येतस्य[5] पर-
139 दुर्वारभुजविक्रमशालिनः । भोगे भूलोकसुत्राम्णस्त्यागे
140 भूकल्पशाखिनः । [५५*] करींद्रारोहमात्रेण गिरींद्रारूढविद्वि-
141 षः । लघिते नगरे जेतु [6]लघितानवैरिणः । [५६*] कन्यान्न-
142 [7]स्वर्नभूदानैः कालक्षेप मितन्वितः[8] । जयतचंद्रकदर्प-
143 जयसौदर्यशालिनः[9] । [५७*] श्रीमत्तिरुमलेंद्रस्य विग्रहमिम-[10]
144 नुपालयन् । श्रीवीरवेंकटपतिमहारायमहीपतिः । [५८*]
145 [स]हिरण्यपयोधारापूर्वक दत्तवान् मुदा ॥ वृत्ति-
146 मंतीत्र ह्यिख्यते[11] विप्रा वेदांतपारगाः । [५९*] वेंकटाद्रीं[द्र]-[12]
147 तनयो भारद्वाजी च याजुषः । क्षेत्र स लब्धवानि[कं]

Fifth Plate, First Side.

148 रघुनाथाभिधो[13] मखी । [६०+] लक्ष्मीनृसिंहयज्वे-[14]
149 द्र(:)सुत[:+] श्रीवत्सगोत्रजः । लक्ष्मीनरहरियज्वा वृ-
150 [15]त्तिमर्धाधिकामगात् । [६१+] गोत्रे हरितसे जात. प्राप्तस्ति-
151 [16]मरसात्मजः । वेंकटाद्रिद्विजोप्येकां वृत्ति याजुषिकोत्तमः [॥ ६२*]
152 आत्रेयगोत्र[:*] सम्प्राप्तोप्याश्वलायनसूत्रवान् । सदाशिव-[17]
153 सुतः क्षेत्र त्रिपाद ध्रुवमीश्वर. । [६३*] श्रीरगराजपुत्रः कन-
154 कसभापतिरतीव मेधावी । [18]कौसिककुलप्रभूतोगट्ल[ा*]-
155 [19]वृत्तिद्वय यजुर्वेदी । [६४*] [20]प्रतीतकौसिकान्ववायसिंधुबधुच-

[1] Read प्रभु
[2] Read यशोभासमानौ.
[3] Read सुन्दरेशस्य
[4] Read धरणितल°
[5] Read एतस्य
[6] Read लङ्घिताणव
[7] Read स्वर्ण
[8] Read वितन्वत .
[9] Read सौन्दर्य
[10] Read विग्रहि°
[11] Read लिख्यन्ते
[12] Read °द्रीन्द्र
[13] Read °भिधो
[14] Read नृसिंह
[15] Read वृत्ति°
[16] Read °सिग्मरसा°
[17] Read सदाशिव
[18] Read कौशिक
[19] To the द of द both r: and : are attached in the original
[20] Read कौशिका°

156 द्रमाचिर धरातले रिचा[1] दुरधर' स वधुमान् । अन-
157 तभटन[दनो]पि' चाय्यभट्टभूसुरस्त्रिपादयुक्तवृत्ति-
158 पचक समेत्य शोभते । [६५*] [2]काश्यपान्वयजः श्रीमानापस्त-
159 बो च लब्धवान् । तिरुमलार्यसुतो मल्लुभट्टो वृत्तिं स ए-
160 किका । [६६*] मारुभट्टसुतो भारद्वाजो याजुषिकोत्तमः । वेंक-
161 टाद्रीवर[4] श्रीमान्वृत्तिमेकां समश्नुते । [६७*] अरुणाद्रिसुतो भा-
162 रद्वाजो [5]रुग्वेदवानय । यज्ञप्पभूसुरः चेत्र प्राप्तवानर्धं-
163 मत्र तु । [६८*] [6]काश्यपान्वयजो लब्ध्वा यजुर्वेदी विराजते । भ्रांतीश्व-
164 रो महान्वृत्तिमर्धामप्पलयात्मभूः । [६९*] आश्वलायनसूत्रो-
165 य भारद्वाजान्वई[7] सुत । श्रीवेंकटपतेरेकां वृत्ति नागर-
166 सोश्नुते । [७०*] भारद्वाजकुलोद्भूतोप्यर्धं[8] याजुषिकोत्तम' । चे-
167 त्र रघुपते. सूनुरळगाद्रिरिहाश्नुते । [७१*] श्रीवत्सगोत्रगोवि-
168 दसुतो घटलयाभिधः । [9]रुग्वेदवानय प्राप्य त्रिपादा वृत्ति-
169 मेधते । [७२*] आत्रेयगोत्रजोगस्त्यात्सामवेदाब्धिपारगः[10] । श्री-
170 निवासात्मजो वृत्तिद्वय(ा) नरहरिर्महान् । [७३*] आत्रेयगोत्रज(:)-
171 सोमनाथो याजुषिकोत्तमः । नरसभट्टपुत्रोयं चेत्रे-

Fifth Plate, Second Side

172 णार्धेन राजते । [७४*] अनतभट्टपुत्रोसौ श्रीनिवासो-
173 तिधार्मिक । [11]कौसिकान्वयजोप्येक(ा)चेत्र याजुषिको-
174 ग्रहीत्[12] । [७५*] [13]काश्यपान्वयभूपायमापस्तवी महायशाः ।
175 वेंकटय्यसुत. चेत्र [14]सिधयोप्येकम(ा)श्नुते । [७६*] बसवावधा-
176 निनः पुत्रो नागादीक्षितशेखर' । भारद्वाजो च ऋक्छाखी चे-
177 त्रमर्धं प्रपेदिवान् । [७७*] जातो हरितसे वंशे यजुर्वेदी समेद्वा-[15]
178 न् । काळहस्तिसुतः चेत्र त्रिपाद [16]ध्रुवमगयः । [७८*] वत्सगोत्र-
179 भव सत्यापाढसूत्रोपि चैकक । श्रीनल्लपेरुमाळ्सूनु-
180 रारुरः चेत्रमश्नुते । [७९*] सजातः काश्यपे[17] श्रीमान् यजुःशा-
181 खी समेद्वान्[18] । [19]नरसिंह्यात्मज. चेत्र पादत्रयमहो-

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1 Read ऋचा धुरधर
2 Read भट्ट
3 Read काश्यपा°
4 Read °टाद्रिवर.
5 Read ऋग्वेद°
6 Read काश्यपा°
7 Read °न्वयी
8 Read °प्यर्धं
9 Read ऋग्वेद°
10 Read °गृह्यात्साम°.
11 Read कौशिका°.
12 Read °ग्रहीत्
13 Read काश्यपान्वयभूपायं°
14 Read सिद्धयी
15 Read समेयिवान्
16 Pead ध्रुव°
17 Read काश्यपे.
18 Read समेयिवान्.
19 Read नरसिंहा°.

182 बल: । [८०*] [1]काश्य[पा*]न्वयजो वृंदावननाथसुतोत्तम: । ऋस्का-[2]
183 खी [3]नडनाकभट्ट: क्षेत्रमर्धं स लब्धवान् । [८१*] सिगपेरु-
184 माऽनडनीय (।) वेंगडत्तप्पभूसुर: । क्षेत्रद्वयं च ऋग्वे-
185 दी श्रयत्याचेयगोत्रज: । [८२*] यजुर्वेदविदां श्रेष्ठी[4] भारद्वाज-
186 कुलोद्भव: । पेद्दिभट्टसुतो नीलकंठो [5]हत्यार्धयाचति । [८३*] श्री-
187 वत्सगोत्रभू: सोमाभट्टजो याजुषोत्तम: । श्रीमान्[6] ब्राह्मण-
188 शास्त्रीन्द्र:[7] क्षेत्रमर्धं समश्नुते । [८४*] आपस्तंबी च [8]गोविंददीक्षि-
189 त:[9] कौसिकान्वय: । [10]क्रिष्णभट्टोपि केदारमर्धं लब्ध्वा समेधते । [८५*]
190 पेरुभट्टसुत[स्ति]मावधानी[11] याजुषोत्तम: । भारद्वाजकु-
191 लोद्भूतो[12] वृत्तिमर्धं समेद्वान्[13] । [८६*] कौसिकान्वयवान्[14] लिगा-
192 वधानी मल्लभट्टज: । आपस्तंबी च केदारमर्धं प्राप्य वि-
193 शीभते । [८७*] पुत्रो नरहरेरापस्तंबि[16] शेषाद्रिभूसुर: । शाला-
194 वतसगोत्रीय[16] क्षेत्रद्वयमिहाश्नुते । [८८*] भारद्वाजान्वये जातो यजु-
195 भट्टस्य नंदन: । नारसिंही यजुर्वेदी [17]वृत्तिमेकामिहाश्नुते । [८९*] श्री-
196 (मान्)तिरुमलभट्टोपि जातो हरितसे कुले । नागाभट्टसुत[:*]
197 क्षेत्रमेक लब्ध्वा विजृंभते । [९०*] कौडिन्यवंशसंभूत: कृष्ण-

Sixth Plate, First Side.

198 भागवतोत्तम: । केदारेण त्रिपादेन कुबेर इ-
199 व राजते । [९१*] लिगावधानिन: पुत्रो भारद्वाजी च या-
200 जुष: । रामलिगावधानींद्र: क्षेत्रमेकमिहाश्नुते । [९२*]
201 आत्रेयगोत्रजो गंगाधरयज्वात्मजोश्नुते । यजुर्वेदी श्री-
202 निवासशास्त्रि[18] केदारमर्धकं[19] । [९३*] शेषाद्रिनंदनस्तिंमावधा-
203 नी याजुषोत्तम: । भारद्वाजकुले जातस्त्रिपादा वृत्तिमश्नु-
204 ते । [९४*] यज्ञयज्वसुतो लक्ष्मीनरसिंहबुधोग्रहीत् । आपस्त-
205 [बी][20] महानेकं क्षेत्रमात्रेयगोत्रवान् । [९५*] [21]आत्रेयगोत्रजोप्याऽऽवारसुत[:*] श्री-

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1 Read काश्यपा°
2 Read ऋक्शाखी
3 Read नडनार्
4 Read श्रेष्ठी
5 Read हत्या°
6 Read श्रीमाँश्च
7 Read शास्त्रीन्द्र
8 Read गोविन्द
9 Read °त' कौशिका°
10 Read कृष्ण°
11 Read °स्तिमा°
12 Read °लोद्भूतो
13 Read समेयिवान्
14 Read कौशिकान्वयवाँस्त्रिंशा°
15 Read °लब्धो
16 The स of सगोत्रो is written below the line
17 Read वृत्ति°
18 Read शास्त्री
19 Read °मर्धकम्
20 Read आपस्तंबी
21 The three letters यगोत्र or अत्रेयगोत्र are written at the top of the plate, and the necessary insertion is indicated by a faint caret made above त

206 वेंकटेश्वरः । क्षेत्रमेक त्रिपाद च लब्धवान्नृविभूषणः । [९६*] आत्रे-
207 यगोत्री[1] रुग्वेदी श्रीमानीश्वरनदनः । क्षेत्र कल्प्पराम्पादत्रय
208 [प्रा]प्य समेधते । [९७*] विश्वामित्रकुले जातो[2] रुक्शाखी चाय्यपो म-
209 हान् । अनंतकृष्णतनयो वृत्तिमर्धामिहाश्नुते । [९८*] [3]पेरीय्यतिरुव-
210 डि[*] श्रीमान्[4] चोक्कनाथमखीद्रजः । धनजयान्वयै[5] क्षेत्रद्वयन्तु-
211 ग्वेदवानगात् । [९९*] आत्रेयवश्यो[6] रुक्छाखी नारायणकरात्मजः ।
212 श्रीरामभट्टः केदारमेकमासाद्य वर्धते । [१००*] आपस्तवी भरद्वाज-
213 वश्यः शिगिरिनदनः । नारायणोप्यर्धवृत्तिं समेत्य धन-
214 दायते । [१०१*] गिरियप्पकुमारोयं श्रीवेंकटपतिर्महान् । श्रीव-
215 त्सगोत्री रुक्छाखी[7] वृत्तिमेका प्रपेदिवान् । [१०२*] लब्धारुणगिरेः
216 पुत्र. सूर्यनारायणोचति । [8]कौडिन्यव[श्र]जः क्षेत्रमेक या-
217 [जु]षिकोत्तम· । [१०३*] तिरुवेंगडनाथस्य पुत्रो वडमलोश्नुते । व-
218 त्सगोत्रभव[*] क्षेत्रमेकं याजुषिकोत्तम· । तस्यानुजो क्षेत्र-
219 मेक श्रीनिवेंकटनामकौ । [१०४*] कौडिन्यगोत्रजोनतनारा-
220 यणसुतोश्नुते । रामाभट्टवरः क्षेत्रमेकं याजुषिकोत्तमः ।
221 तस्यानुजो रावबश्च क्षेत्रमेकं स लब्धवान् । [१०५*] यल्लयो र-
222 गयश्चैव वेंकटाद्रिश्च वेंकपः । चत्वारः क्षेत्रमेक तु वर्धते
223 [प्र]तिगृह्य[9] ते । [१०६*] कौडिन्यवश्रजः सत्याषाढसूत्रस्समेद्वान्[10] ।

Sixth Plate, Second Side.

224 वेंकटाद्रिवरः क्षेत्रत्रय गणपतेस्सुत· । [१०७*] रघुना-
225 थमखी [व्या]सरायभट्टसुतोश्नुते । वृत्तिमेकां साम-
226 वेदी भारद्वाजकुलोद्भवः । [१०८*] नारायणोनतभट्टसुतः स-
227 कृतिगोत्रज. । लब्धवानर्धकेदारं [11]श्रीबोधायनसूत्रवान् । [१०९*]
228 धर्मराजो वत्सगोत्री पादक्षेत्रमिहाश्नुते । [११०*] नारायणो
229 राघवस्य सुतो भार्गवगोत्रजः । प्राप्तवा[न]र्धकेदार धो-
230 मान्[12] जैमीनिसूत्रवान् । [१११*] आपस्तवी भरद्वाजवश्ये[13] भास्क-
231 रभट्टजः । सूर्यनारायणस्सीय वृत्तिमेका समश्नुते । [११२*]
232 [शि]गिरेर्नदनश्चोक्कावधानी याजुषोत्तमः । लोहिता-

1 Read गोत्र ऋग्वेदी
2 Read जात ऋक्शाखी
3 Read पेरिय
4 Read श्रीमाश्चोक्क
5 Read °न्वयौ.
6 Read वश्य ऋक्छाखी.
7 Read ऋक्छाखी
8 Read कौण्डिन्य
9 Read प्रतिगृह्य.
10 Read समेयिवान्
11 The श्री of बोधायन is written below the line
12 Read धीमाञ्जैमिनि.
13 Read वश्यो

233 न्वयभूरर्धां वृत्तिमासाद्य वर्धते । [११३*] चिदंबरावधानी च
234 श्रीमान् [1]वरदुभट्टजः । कौसिकान्वयवानापस्त[बि][2] वृत्या-
235 र्धयांचति । [११४*] आत्रेयवंशजो रामावधानी याजुषोत्तमः [।*]
236 जगन्नाथकुमारोयमर्धं क्षेत्रमिहाप्तवान् । [११५*] कौशिका-
237 न्वयजो रामचंद्रभट्टसुतोश्रुते । श्रीनिवासद्विजोप्ये[कं]
238 क्षेत्र याजुषिकोत्तमः । [११६*] श्रीमानगस्त्यविबुधोप्यर्धवृ-
239 त्तिमिहाश्रुते । अर्धवृत्ति कोंडवीटिरामलिंगबुधोग्र-
240 हीत् । [११७*] आत्रेयगोत्रजः सर्वनाथो दीक्षितशेखरः । अ[र्धं]-
241 वृत्तिं समासाद्य ऋक्शाखी[3] धनदायते । [११८*] येते[4] सर्वे द्विजश्रे-
242 ष्ठाः पूर्वोक्तं ग्राममुत्तमं । [5]श्रीकुर्नाटककुल्यायास्तीर[स्थ]-
243 तरुशोभित । [११९*] भट्टवृत्तिं विना सर्वदेवदायसमन्वितं । क-
244 पटाजोलेसहितं तिरुतुवलयान्वितं । [१२०*] मटप्परयुत कोळेक्ष-
245 क्षिप्पळसमन्वितं । [6]कारुकुच्यामर्धयुक्तपचमावुसमन्वि[त ।] [१२१*]
246 तत्तद्दिक्षु[7] स्थितश्रीमद्दामनांकितसीमकं । स्थितं दक्षिणवाहि-
247 न्याः कुल्यायाः पश्चिमे तटे ॥ [१२२*] कारुकुर्च्याः पूर्वनीचवाटिकाया-
248 स्तु पूर्वतः । सर्वमान्यतया लब्धा जयत्याचद्रतारक ॥ [१२३*]

Seventh Plate.

249 ग्रामदेवतकु कोनि विडिचिन क्षेत्रं अर्धं ॥
250 श्रीवेंकटपतिरायक्षितिपतिवर्य्यस्य
251 कीर्तिधुर्य्यस्य । शासनमिदं सुधीजनकु-
252 वलयचंद्रस्य [भू]मद्दिंद्रस्य । [१२४*] वीरवेंकटरायोक्ता[8] प्रा-
253 ह पौत्रस्सभापतेः । कामकोटिसुतो रामकविश्शा-
254 सनवाङ्मय । [१२५*] श्रीवीरणाचार्यवरेण्यपौतो[9] वरा-
255 च्युतार्यो गणपार्यपुत्रः । सूक्त्या[।*]लिखद्विकट-
256 रायमौलेः पद्यानि द्वयान्यथ शासनस्य । [१२६*] दान-
257 पालनयोर्मध्ये [10]दानात्श्रेयोनुपालनं । दाना(।)त्स्वर्ग-
258 मवाप्नोति पालनादच्युतं पदं [॥ १२७*] स्वदत्ता[द्*]द्विगुणं पुण्यं
259 परदत्तानुपालनं [।*] परदत्तापहारेण स्वदत्तं निष्फल[11]

[1] Read वरद.
[2] Read कौशिकान्वयवानापस्तम्बी वृत्त्या°.
[3] Read ऋक्शाखी.
[4] Read एते
[5] The five letters श्रीकुर्नाटक are written on an erasure. Read कर्णाटक
[6] Read कारुकुर्च्या°.
[7] Read तत्तद्दिक्षु स्थित
[8] Read रायोक्ता.
[9] Read पौत्री.
[10] Read दानाच्छ्रेयो.
[11] Read निष्फल.

260 भवेत् । [१२८*] स्वदत्ता परदत्ता वा यो हरेत वसुंधरां । षष्टिवर्षं-[1]
261 [स]हस्राणि विष्टा[यां*][2] जायते क्रिमिः । [१२९*] येकैव[3] भगिनी लोके सर्वेषामेव[4]
262 भूवुजा[5] । न भोज्या न करग्राह्य[ा*] विप्रदत्ता वसुधरा । [१३०*] सामा[न्यो]-
263 य धर्मसेतु[6] नृपाणां काले काले पालनीयो भवद्भिः । सर्वानि-
264 तान् भाविनः पार्थिवेन्द्रान्[7] (।) भूयो भूयो याचते रामचं-
265 द्रः ॥ [१३१*]
266 श्रीवेंकटेश[8] [॥*]

TRANSLATION.

(Line 1) Obeisance to the blessed Venkatêśa!

(Verse 1) I take refuge to that pair of objects which is to be worshipped by the gods, (*and*) at whose meritorious touch a stone became the best of women [9]

(V 2) I take refuge to that Vishvaksêna whose more than hundred attendants, the elephant-headed (Ganêsa) *etc*, remove the obstacles (*in the way*) of (*his*) devotees [10]

(V 3) Victorious is the luminary (*viz* the Moon) which rose from the milk-sea, (*which is*) the left eye of Hari (Vishnu), (*which is*) the support of the *chakôra* (birds), (*and*) which sustains the life of the gods

(V 4) The grandson of him (*viz* the Moon) (*was*) Budha's son Purûravas, his (*son was*) Âyus, his son was Nahusha, from him was born Yayâti, (*and*) from him Pûru In his race was born king Bharata, in his lineage Śamtanu, the fourth from him was Vijaya, from him was born Abhimanyu, (*and*) from him Parîkshit

(V 5) The eighth (*in descent*) from him was Nanda, the ninth from this king was king Chalikka, the seventh from him was Narêndra (*whose name was*) preceded by Râja (*i e* Râjanarêndra), (*and*) who was devoted to Śrîpati (Vishnu), the tenth from him in this (*world*) was king Bijjaḷêndra, (*and*) the third from him was Vîra-Hemmâḷirâya, the lord of Mâyâpurî, who prostrated himself before Murâri (Vishnu)

(V 6) The fourth from him was king Tâta-Pinnama, at whose sight the crowd of enemies trembled, from him was born that king Sômidêva who took from the enemy seven forts in a

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[1] Read षष्टि वर्षं [2] Read विष्ठाया [3] Read एकैव
[4] Read सर्वेषामेव [5] Read भूभुजाम् [6] Read सेतुर्नृपाणा
[7] Read पार्थिवेन्द्रान् [8] In Telugu characters.

[9] The two objects referred to in this verse are the two feet of Râma It is said of him that, while he was on his way to Janaka's town with his brother Lakshmana and his preceptor Viśvâmitra, he trod upon a stone, which immediately turned into the body of a woman This was Ahalyâ who had formerly been cursed by her husband, Gautama, for her misconduct, to remain a stone until the time when Râma should tread upon it, see the *Padmapurâṇa*, *Mahânâṭaka*, *Janakîparṇaya*, and *Champûrâmâyana* The two white lines which form part of the Vaishnava sectarian mark, are also intended for the feet of Râma and are consequently represented in pictures along with marks of royalty and high birth, such as pitchers, *chaurîs*, flags, *etc* It is but natural that an inscription of a Vaishṇava king should begin with an invocation of the feet of Râma, as it is even now usual to insert wood cuts of Râma's feet at the beginning of Vaishṇava books

[10] Among Vaishnavas the god Vishvaksena is worshipped at the beginning of every ceremony, just as among the Śaivas the god Ganeśa, who is here represented as one of Vishvaksêna's attendants

single day, his heroic son was king Râghavadêva, (*and*) from him was born the glorious king Pinnama.

(V 7) The son of this lord of the city of Âravîti was king Bukka, whose power was (*continually*) rising, (*and*) who firmly established even the kingdom of Sâluva-Nrisimha

(V 8) Just as Vishnu (*married*) Lakshmî,— Bukka, the ornament of kings (*and*) the *kalpa* tree to scholars, married the prosperous Ballâmbikâ, who surpassed the celestial nymphs by her personal beauty, (*and*) whose virtue was highly respected

(V 9) As Lakshmî (*bore*) Kâma from Mâdhava, as Pârvatî (*bore*) Kumâra from Śamkara, and as Śachî (*bore*) Jayanta from Indra, so did Ballamâ bear a son, Râmarâja, who was renowned in the world, from the lord Bukka.

(V 10) As Lakshmî to Vishnu, so to this glorious king Râmarâja, who fulfilled the desires of all supplicants, Lakâmbikâ was the queen

(V. 11) In consequence of (*his*) great austerities, there was born to him a son, king Śrîrangarâja, the light of the race of the Moon, at whose brilliant splendour— O wonder!— the eyes even of the wives of (*his*) enemies became bright [1]

(V 12) Having wedded as (*his*) legal wife the virtuous Tirumalâmbikâ, who resembled Arundhatî in good conduct, who at the same time surpassed the fame of the earth in patience, (*and*) who captivated (*all*) hearts by (*her*) good qualities,— that foremost among heroes felt as happy as the Moon (*by the possession of*) Rôhinî [2]

(V 13.) This powerful king begat by that Tirumaladêvî the following (*three*) sons in succession,— the wise Râmarâja, who was conversant with politics, the excellent Tirumalarâya, (*and*) king Venkatâdri.

(V 14) Having killed in battle all dangerous enemies in the world, this heroic Râmarâja, who resembled by his great fame Bharata, Manu, Bhagîratha and other kings, ruled the circle of the earth

(V 15) Among the three sons of king Śrîranga, the wise (*and*) powerful king Tirumalamahârâya, as Hari among the trinity, having conquered hostile kings in battle (*and*) having been anointed to the matchless sovereignty, ruled the whole earth

(V 16) At the coronation of this moon among kings (*and*) foremost among the famous, this earth, being sprinkled with floods of water (*poured out*) at donations, occupied (*as it were*) the place of queen [3]

(V 17) Just as the Sâman and the other (*three* Vêdas *were produced*) from the mouth of the Creator, as peace and the other (*three*) expedients from the brave Satyavâch (?), (*and*) as Râma and (*his three brothers*) from Daśaratha,— (*thus*) from that excellent king were born (*four*) sons of great fame —

(V 18) From him were born a king called Raghunâtha; Śrîrangarâya, (*who was*) a *pârijâta* (tree) to supplicants, the glorious Râmarâja, the moon of the earth, (*and*) the famous Venkatadêvarâya.

(V 19) Among these brothers, Śrîrangarâya, who had crossed the milk-ocean of policy (*and*) who was renowned in the eight regions, was crowned to the kingdom of Penugonda.

(V 20) After (*him*) the wise (*and*) glorious Venkatapatidêvarâya ruled the earth, illumining the ten regions by (*his*) fame

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[1] *i e* he killed his enemies As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears Hence the wonder

[2] In this verse a *virodhâbhâsa alaṁkâra*, which does not admit of a literal translation, is hinted in the antithetic words *Arundhatî* and *rundhatîm*

[3] It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various *tîrthas*

(V 21) To his elder brother, the lord Râmaraja, whose deeds put to shame the celestial trees, were born Tirumalarâja and the famous Śrirangarâya

(V 22) Of these two, Śrirangarâya begat sons who possessed great modesty, were full of compassion, learned (*and*) famous

(V 23) Among these sons of king Śrirangarâya, the glorious king Râmarâya, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the *kaustubha* among the gems produced from the sea

(V 24) Formerly, from the famous king Râmarâja, who resembled the holy Râmabhadra, were born,—as the (*five*) celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (*and*) who possessed rising prosperity

(V 25) [All these] excelled Sugrîva in (*the effectiveness of their*) commands, were stubborn (*only*) in pleasing wise men, [were to be respected by the learned on account of (*their*) virtues, (*and*) had beautiful forms]

(V 26) Among these kings of famous deeds, Śrirangarâja, a moon on earth, was celebrated in the three worlds, as the *pârijâta* tree among the celestial trees

(V 27) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (*on the ground*) through fatigue Is it through fear of their (*the kings'*) being pursued that (*these horses*) are (*thus*) wiping away the foot-prints of (*their*) masters, which bear the (*royal*) marks of pitchers, parasols and flags, (*and*) which (*now*) adorn (*only*) the jungle?

(V 28) Through the great mercy of the lord of Seshagiri,[1] who was pleased with the great austerities of Śrirangarâja, there were born to (*him*) two beautiful sons who were as happy as Indra

(V 29) Fond of protecting (*their*) subjects, (*and*) expert in slaying the cruel (*khara*) and the wicked (*dûshana*), (*these*) two (*princes*), named Peda-Venkatêndra and the lord Pina-Venkata, gave delight (*to the world*), as Rama and Lakshmana (*who slew the demons* Khara *and* Dushana)

(V 30) Of these two the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (*was*) the glorious king Peda-Venkatêndra, in whose heart Hari (Vishnu) takes up (*his*) abode (*because he is afraid*) that (*his proper abode*) the ocean might become land by the clouds of the dust of (*his*) army during his expeditions (*in which he practises*) the art of destroying hostile kings

(V 31) United with (*his*) queen Bangâramâmbâ, whose heavenly form is the abode of the kingdom of love, this king Venkata shines like Śakra (Indra) with Śachî, (*and*) like Śauri (Vishnu) with Ramâ (Lakshmî)

(V 32) When this son of king Śrirangarâja,—Venkatadevarâya, the best of heroes,—was anointed to the kingdom of Penugonda, then were also the learned anointed (*i e* abundantly presented) with gold

(V 33) Having been anointed according to the rule by his family preceptor, the famous Tâtayârya, the ornament of the learned, just as (Râma) the descendant of the race of Raghu himself by (Vasishtha) the husband of Arundhatî, (*and*) having destroyed in an instant the Yavanas, (*just as Râma*) the demons,[2] he rules the earth victoriously

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[1] This is another name of Tirumalai, on which see page 238 above, note 1 The synonym Venkataśaila occurs in verse 34 of the Kallakurai grant

[2] For the word *asura* in the sense of 'demon' see the *Amarakôśa*, i 1, 62 — क्रव्यात्क्रव्यादौ ऽसुरौ यातुधानौ.

(V 34.) He who resembles the ocean in great profundity, the only excellent conqueror of the fort (*durga*) of Chaurâsi, he who terrifies vehemently the hearts of the hostile kings of the eight directions, the favourite of Śârngadhara (Vishṇu),

(V 35) He who is sporting with the powerful goddess of heroes, the lord (*or*, the central gem) of the necklace (*which is*) the town of Âravîti, he whose arm is as strong as (Śêsha) the lord of serpents, he who is obtaining the title *Manḍalikadharanîvarâha*[1] (*i e* the boar on earth among provincial chiefs),

(V 36) The foremost of the kings born from the Âtrêya *gôtra*, he whose fame is great,

(V 37) Bringing the throne of Karnâta into his power by the strength of (*his*) arm, (*and*) joyfully ruling the whole earth after (*he*) has destroyed (*all*) enemies from (Râma's) bridge up to the snowy mountain,— this glorious prince, Venkatapati, the foremost among kings, who surpasses all ancient kings in wisdom, (*and*) who is Sutrâman's (Indra's) tree to (*i e* fulfils the desires of) the crowds of wise men, is resplendent

(V 38) In the Śaka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (*i e* 1556), in the (*cyclic*) year called Bhâva, in the month named Vaiśâkha,—

(V 39) In the bright fortnight, under an auspicious star, on the sacred full-moon *tithi*, in the blissful presence of the lotus-feet of the blessed Venkatêśa,—

(V 40) (*The king gave*)[2] to excellent Brâhmanas of various *śâkhâs*, names, *gôtras* and *sûtras*, who were celebrated for learning in the *Śâstras* (*and*) deeply versed in the Vêdas,—

(Vv 45-48) A village, famed by the name Kûniyûr, rich in all grain, consisting of sixty-two shares (*gana*), adorned by the surname Muddukrishnâpuram, adorned with houses and gardens, free of taxes (*sarvamânya*), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, outstandings and water, with the *akshinî* and the *âgâmin*, to be enjoyed in shares (*gana*), with the trees, to be successively enjoyed by the (*donees'*) sons, grandsons, *etc*, as long as the moon and stars (*exist*),—

(V 41) Situated in the prosperous Tirvadi-râjya, in Mulli-nâdu, in the prosperous Vîravanallûru-mâghâni,—

(V 42) Situated to the south of the great river Tâmraparnî, and to the east of the great village Kârukurchi,—

(V 43) To the south of the boundary of Bhrântamangala, to the west of the prosperous village of Śêravanmahâdêvi,—

(V 44) (*And*) to the north of a high road (*which is*) to the north of a hill,— comprising (?) two fields (*kshêtra*) on the fifteenth (?) canal at Kârukurchi

(V 49) (*The son*) of the glorious prince Nâga,— who was a descendant of the Kâśyapa (*gôtra*), the object of the spontaneous favour of (*the god*) Viśvêśvara who was pleased by (*his*) severe austerities, a treasury of virtues, (*and*) the best of those who grant the object of (*their*) desires to the crowd of scholars,— was Viśvanâtha, a Samkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes

(V 50) From him was born a chief of Nâyakas, Krishnapa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (*his*) name,[3] who governed the inhabitants of the earth with justice, (*and*) whose (*liberal*) disposition resembled that of (Kubêra) the lord of wealth

(V 51) To him was born a moon on earth, the glorious prince Virapa, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (*or the night-lotus*),

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[1] The title *Dharanîvarâha* had been previously borne by Immadi-Nṛisimha (of Vijayanagara), see *South-Indian Inscriptions*, Vol I p 137, No 116.

[2] The name of the king and the verb follow in verse 58 f

[3] *i e* who was a worthy namesake of the ancient Krishna.

who was the support of scholars (*or of gods*), (*and*) who destroyed the inward pleasure of (*his*) enemies (*or of bees*) [1]

(V 52) To him was born a chief of Nâyakas, Viśvapa, a moon to the darkness (*which were*) hostile kings To him was born the brave (*and*) glorious lord Muddukrishna, who resembled (*the mountain*) Meru in firmness

(V 53) He had two sons, the lord Mudduvira and prince Tirumala, who were the receptacles of the continuous stream of the deep compassion of (*the goddess*) Minâkshi and (*the god*) Sundaresa,[2] who were resplendent with their fame which spread from the Kailâsa mountain to (Rama's) bridge, and whose respected command (*resembled*) an ornament of splendid jewels in the diadems of kings

(V 54) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (*and*) having obtained the whole surface of the earth through the great compassion of (*the god*) Sundareśa, prince Tirumala shines (*like*) an Indra on earth

(Vv 55-59) Sanctioning the request of this glorious prince Tirumala,— the strength of whose arm was hard to be resisted by the enemies, who was a Sutrâman (Indra) on earth in happiness, who was a *kalpa* tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (*his*) mighty elephant, who surpassed the enemy of the ocean (*i e* the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (*and*) whose beauty surpassed that of Jayanta, the Moon, and Cupid,— the glorious king Vira-Venkatapatimahârâya joyfully made (*the above*) grant with libations of water (*poured*) over gold [3] (*The names of*) the Brâhmanas, deeply versed in the Vêdas, who received shares of this (*grant*), are written (*here*) —

(Vv 60-118.) List of donees

Donee's name	*Relation*	*Śâkhâ*	*Gôtra*	*Sûtra*	*Number of shares*
Raghunatha	Son of Venkaṭâdri	Yajus	Bhâradvâja		1
Lakshminarahari	" Lakshminrisimha		Śrîvatsa	.	1½
Venkatadri .	" Timmarasa	Yajus	Haritasa[4]		1
Îśvara	" Sadaśiva . .		Âtrêya .	Âśvalâyana	¾
Kanakasabhâpati	" Śrirangaraja .	Yajus	Kausika		2
Ayyabhaṭṭa	" Anantabhaṭṭa .	Rich	Do	.	5¾

[1] The letters *ra* and *la* or *ḷa* are interchangeable in such *alamkâras*, see the commentary on Subandhu's *Vasavadattâ*, verse 1 — उदीयाना ववयीरभेदी रलयीरभेदय

[2] These are the names of the god at the Madhurâ temple and of his consort

[3] The Hindû Śâstras consider a charity inefficient, if not accompanied by a *dakshinâ*, see the *Bhagavadgîtâ*, xvii 13, and the *Chandakauśika* Gold is invariably chosen for this purpose, for at every gift the following *anushṭubh* verse is recited —

हिरण्यगर्भगर्भस्थं हेम बीजं विभावसोः ।
अनन्तपुण्यफलदमतः शान्तिं प्रयच्छ मे ॥

Accordingly, during the performance of the sixteen great *dânas*, people who can afford it, keep a piece of gold generally a *fanam*, in their hand, pour water over it into the donee's hand, and then offer the piece as *dakshinâ*. In the case of poor people, a silver or copper coin takes the place of the gold piece

[4] [This erroneous form is developed from the expression *Harita sagotra*, 'a member of the *gôtra* of the Haritas.' Similar cases of popular etymology are *sura*, *sapatna*, *Pramôdûta* and *Pramâdîcha* (*South-Indian Inscriptions*, Vol I p 109, note 2), and *gusava* (*ibid* Vol II p 251, note 3) — E H]

List of donees— *continued*

Donee's name.	*Relation*	*Sakhâ.*	*Gôtra.*	*Sûtra*	*Number of shares*
Mallubhaṭṭa	Son of Tirumala	.	Kâśyapa	Âpastamba	1
Venkaṭâdri	„ Mârubhaṭṭa	Yajus	Bhâradvâja		1
Yallappa	„ Arunâdri	Rich	Do	...	½
Bhrântîśvara	„ Appalaya	Yajus	Kâśyapa		½
Nâgarasa	„ Venkatapati		Bhâradvâja	Âśvalâyana	1
Aḷagâdri	„ Raghupati	Yajus	Do	..	½
Ghaṭalaya	„ Gôvinda	Rich	Śrîvatsa		¼
Naraharî	„ Śrînivâsa	Sâman	Âtreya		2
Sômanâtha	„ Narasambhaṭṭa	Yajus	Do	..	½
Śrînivâsa	„ Anantabhaṭṭa	Do.	Kauśika		1
Siddhaya	„ Venkatayya		Kâśyapa	Âpastamba	1
Nâgâdîkshita	„ Basavâvadhânin	Rich	Bhâradvâja		½
Angaya	„ Kalahasti	Yajus	Haritasa		½
Ârûri	„ Nallaperumâḷ	...	Vatsa	Satyâshâḍha	1
Ahôbala	„ Narasimha	Yajus	Kâśyapa		¼
Naïnârbhaṭṭa	„ Brindâvananâtha	Rich	Do.		½
Vêngadattappa	„ Singaperumaḷ	Do.	Âtrêya	..	2
Nîlakanṭha	„ Peddibhaṭṭa	Yajus	Bhâradvâja		½
Lakshmaṇaśâstrin	„ Sômâbhaṭṭa	Do	Śrîvatsa		½
Gôvindadîkshita	.	...	Kauśika	Âpastamba	½
Kṛishnambhaṭṭa				.	
Timmâvadhânin	Son of Perubhaṭṭa	Yajus	Bhâradvâja		½
Lingâvadhânin	„ Mallubhaṭṭa		Kauśika	Âpastamba	½
Sêshadri	„ Naraharî	...	Śâlâvata	Do.	2
Nârasimha	„ Yallubhaṭṭa	Yajus	Bhâradvâja	..	½
Tirumalabhaṭṭa	„ Nâgâbhaṭṭa	...	Haritasa	...	1
Kṛishnabhâgavata	...	.	Kaundinya	..	¼
Râmalingâvadhânin	Son of Lingâvadhânin	Yajus	Bhâradvâja	..	1
Śrînivâsaśâstrin	„ Gangâdharayajvan	Do	Âtrêya	...	½
Timmâvadhânin	„ Sêshâdri	Do	Bhâradvâja	.	½
Lakshmînarasimha	„ Yalluyajvan	...	Âtrêya	Âpastamba	1
Venkatêśvara	„ Alvâr	Rich	Do		1¼

List of donees—*concluded*

Donee's name	*Relation*	*Sakha*	*Gôtra*	*Sûtra*	*Size of share*
Kalapparan.	Son of Îsvara	Rich	Âtreya		1
Ayyapa	„ Anantakrishna	Do	Viśvâmitra		1
Periyatiruvadi	„ Chokkarâthamakhin	Do	Dhanamjaya		–
Râmabhatta .	„ Nârâyana	Do	Âtreya		1
Narâyana	„ Śingiri		Bhâradvâja	[illegible]	1
Venkatapati	„ Giriyappa	Rich	Śrivatsa		1
Sûryanârâyana	„ Arunagiri	Yajus	Kaundinya		1
Vadamala . .	„ Tiruvengada	Do .	Vatsa		1
Srini . . } Venkata . }	Younger brothers of Vadamala	Do	Do		1
Râmâbhatta .	Son of Anantanârâyana	Do	Kaundinya		1
Bâghava	Brother of Râmâbhatta	Do	Do		1
Yallaya } Rangaya . } Venkatâdri } Venkapa . }					1
Venkatadri. .	Son of Ganapati		Kaundinya	[illegible]	[illegible]
Raghunathamakhin	„ Vyâsarâyabhatta	Sâman	Bhârgavaja		1
Nârâyana	„ Anantabhatta		Samagni	[illegible]	1
Dharmarâja .			Vatsa		[illegible]
Nârâyana .	Son of Râghava		Bhârgava	[illegible]	[illegible]
Sûryanârâyana . .	„ Bhâskarabhatta		Bharadvâja	[illegible]	1
Chokkâvadhânin	„ Śingiri	Yajus .	Lôhita		1
Chidambarâvadhânin	„ Varadabhatta		Kaundinya	[illegible]	1
Râmâvadhânin .	„ Jagannâtha	Yajus	Âtreya		1
Srinivasa	„ Râmachandrabhatta	Do.	Kaundinya		1
Agastya					1
Râmalinga of Kondaviti[1]		...			1
Sarvanâtha		Rich	Âtreya	–	1
				Total	[illegible]

[1] See Kondavidu in the Kistna district, see page 60 above, line 2 from [illegible]

[2] This total, if added to the half of a [illegible] that the village of Kuniyur was divided into sixty two shares.

(Vv 119-123) Let them all be victorious as long as the moon and the stars (*exist*), those chiefs of the twice-born who obtained as a tax-free gift (*sarvamânya*) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous Karnâtaka canal, excluding the shares of learned Brâhmaṇas (*Bhaṭṭa*), including all the gifts to temples (*dêvadâya*), with the *kapaṭâ-jôlo*, with the *tiruṭuvalaya*, with the *maṭappara*, with the *kîlekkaḷippala*, with five and a half *mâvus*[1] in Kârukurchi, with its boundary (*stones*) on all sides marked with (*the image of*) the blessed Vâmana (*avatâra*), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of Kârukurchi.

(Line 249) Half a field (*kshêtra*) was purchased and given to the village deity (*grâma-dêvatâ*)

(V 124) This (*is*) an edict of the best of kings, the famous (*and*) glorious Venkaṭapatirâya, who is a moon to the lotuses (*which are*) learned men, (*and*) a Mahendra on earth

(V 125) At the command of Vîra-Venkatarâya, the poet Râma, the son of Kâmakôti (*and*) grandson of Sabhâpati, composed the text of (*this*) edict

(V 126) The excellent Achyutârya, the son of Gaṇapârya (*and*) grandson of the illustrious (*and*) excellent Viranâchârya, correctly wrote the fine verses of the edict of Venkata, the diadem of kings

[Verses 127-131 contain the usual imprecations]

(Line 266) Śrî-Venkatêśa.

No. 35 — DUDIA PLATES OF PRAVARASENA II

By F. Kielhorn, Ph D., LL D, C.I E, Gottingen

These were sent to Dr Hultzsch by Mr H Consens, Superintendent of the Archæological Survey of Western India, who had received them from Mr W Montgomerie, Settlement Officer, Chhindwara, Central Provinces. They belong to "Bharatsa and others, Gonds, at Dudia in the Aser parganâ of the Chhindwara district" I edit the inscription which they contain from excellent impressions, supplied by Mr. Consens and Dr Hultzsch

These are four well preserved copper-plates, each of which measures $7\frac{1}{2}''$ long by $3\frac{5}{8}''$ broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims, but the writing, nevertheless, is in an excellent state of preservation throughout About $1\frac{1}{4}''$ distant from the middle of the proper right margin, each plate has a hole, about $\frac{7}{16}''$ in diameter, for a ring on which the plates were strung This ring is between $\frac{1}{4}$ and $\frac{3}{8}''$ thick, and $3\frac{7}{8}''$ in diameter The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost On the ring slides a copper band, $\frac{3}{4}''$ broad, which is bent into a ring of $\frac{7}{8}$ by $1\frac{1}{8}''$ in diameter, and the two ends of which are soldered together Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal, and a rivet, which also is lost now, must have held the copper band and the seal together[2] Owing to the loss of the two rivets,—the ring, the copper band and the seal are now quite loose The seal is $3\frac{1}{16}''$ in diameter, and has across its surface a legend in four lines, which will be given below.—The weight of the four plates is $3\frac{1}{4}$ lbs,

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[1] The Tamiḻ word *mavu* or *mâ* means 'one twentieth (of the land measure called *vêli*)'

[2] Compare Dr Fleet's description of the Siwanî plates, *Gupta Inscriptions*, p 244

that of the ring, the copper band and the seal, ½ lb , total, 3¾ lbs —The size of the letters is about ¼" The characters belong to the southern class of alphabets, and furnish another good illustration of the 'box-headed' variety of the Central-Indian alphabet, of which we find several specimens in Dr Fleet's *Gupta Inscriptions* They are, in fact, almost identical with the characters of the Siwani grant, in Plate xxxv of Dr Fleet's volume, and the only letter, the form of which essentially differs in both inscriptions, is *l*, as may be seen, *e g* , from the representation of the words *amala-jala* in Line 5 of both grants As regards the present plates, it may be mentioned that we have here two forms of *n* (*e g* in *sûnôḥ sûnôh*, l. 3), of *b* (*e g* in *brihaspati*, l 1, and *Darbbhamalakê*, l. 16), and of the superscript *r* (*e g* in *svâmi-*, l 3, and *Namidâsê*, l. 29 , *balivardda*, l. 19, and *likhitam*, l 23) , and that the inscription offers instances of the signs for final *t*, *n*, and *m* (*e g* in *drishṭam* and *Pravarapur[â]t*, l. 1, and *vasundharân*, l 27) —The language is Sanskrit, and, excepting the legend on the seal which is in the Anushṭubh metre, and one of the ordinary imprecatory verses, here ascribed to Vyâsa, in lines 27-28, the inscription is in prose As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external *samdhi*, and the equally frequent employment of short vowels (particularly *a*) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of *k* before *r*, *e.g* in *parâkkrama*, ll 4 and 25, and *sarva-kkriyâbhis*, l. 22, the similar doubling of *th* and *dh* before *y* in *Bhâgvatthy-amala-*, l. 5, and *sarv[â*]ddhyaksha*, l. 13, the doubling of *v* after *anusvâra* in *paradattâ[m] vvâ*, l 27, and *samvvatsarê*, l. 28 , and the use of the *upadhmân'ya* in *bhûmêh=pañcha°*, l. 16, and *râjñaḥ= Pravara°*, l. 3 of the seal.—The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver The phraseology of the formal part of this charter, as well as of the others issued by the same donor, in some respects[1] differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the Vakâṭaka *Mahârâja* Pravarasêna II. It has been written by one Goladasa (l. 29) , and is dated (in ll 28-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the *Mahârâja's* reign), while Namidâsa was the *Sênâpati*. And its object is, (in ll. 13-18) to record the grant, in the Ârammi province or district (*râjya*)[2] of 25 *bhûmis*[3] (of land) at Darbhamalaka, in the Chandrapura *samgamikâ*,[4] to one Yajnasharya of the Kauśika *gôtra*, and of 60 *bhûmis* (of land) at the village of Karmakâra, in the Hiranyapura *bhôga*,[5] to one Kâśarman of the Kaundinya *gôtra* Beyond this, the inscription yields no information whatever that has not been furnished already by the Chammak and Siwani grants,[6] which were issued by the same Pravarasêna II in the 18th year of his reign Like those other inscriptions, it opens with the word *drishṭam*, which I take to be employed simply as a term of good omen,[7] the more so because it is not accompanied here by any other word of auspicious import, and, as is the case with the Chammak grant, this charter also professes to be issued from Pravarapura. The inscription then, up to line 12,

[1] Compare especially lines 13-14, 18-21, and 24-26

[2] Compare the similar use of the word *râsṭra* in other inscriptions, *e g* page 145 above

[3] See *Gupta Inscriptions*, p 241, note 9

[4] *Chandrapura-samgamikâ* probably means a tract of land near the confluence of two rivers at, or in the neighbourhood of, Chandrapura.

[5] This word, which is used also elsewhere as a territorial term, is quite clear in the original In line 18 of the Siwani plates we find *bhôga* (if this be really the reading intended) used apparently in the same sense.

[6] See *Gupta Inscriptions*, p 235 ff and p 243 ff.

[7] See *ib* p 240, note 2 Professor Bühler is inclined to take *drishṭam* in its literal sense and to translate it by 'seen,' the word indicating, according to his view, 'that the copy of the grant given to the donees had been seen, and was acknowledged to be correct, by the minister or by the keeper of the records;' see *Ep Ind* Vol I. p 9

gives the genealogy of Pravarasêna II, exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word *kîrttayâmah* in line 25, in which the donor issues his orders regarding the grant to the officials of the Ârammi district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, *etc.*, agree with lines 21-35 of the Chammak grant, except that they contain some various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it is, that in accordance with Dr. Fleet's identification[1] of the *Mahârâjâdhirâja* Dêvagupta, who is mentioned in line 11 as the father of the mother of Pravarasêna II, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwanî grants, which cite the bright fortnights of the lunar months Jyaishtha and Phâlguna, the present date is remarkable in being referred to the fourth fortnight of the rainy season, equivalent, in all probability, to the bright half of the month Bhadrapada.

The localities mentioned in this inscription I am unable to identify. Chandrapura may perhaps be the modern Chandpur, which lies to the south of Siwanî and to the west of the Wên-Gangâ river; but none of the maps at my disposal shews in its neighbourhood any of the other places referred to in this inscription.[2]

TEXT.[3]

First Plate.

1 Drishtam [|*] Pravarapur[â]t[4] agnishtôm-[â*]ptôryyâm-ôkthya-shôdaśy-atirâtra-[5] vajapêya-brihaspati-

2 sava-sadyaskra-chaturaśvamêdha-yâjinah [6]Vishnuvriddha-sagôtrasya samratah[7] Vâkâtakânâm=ma-

3 hârâja-śri-Pravarasênasya[8] sûnoh sûnôh atyanta-Svâmi-Mahâbhairava-bhaktasya amsa-bhâra-sa-

4 nnivêśita-Śi[va]ling[9]-ôdvahana-Śiva-suparitushta-samutpâdita-râjavamśânâm=parakkra-

5 m-âdhigata-Bhâgi(gî)ratthy-amala-jala-mûrddhâbhishiktânân=daśaśvamêdh-âvabhrita(tha)-snâtânâm=Bhâ-

6 rasivânâm=mahârâja-śri-Bhavanâga-dauhitrasya[10] Gautamiputrasya putrasya Vâkâta-

7 kânâm=mah[â*]râja-śrî-Rudrasênasya sûnoh atyanta mâhêśvarasya saty-[a*]rjjava-kârunya-

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[1] See *Gupta Inscriptions*, Introduction, p. 15.

[2] [Hiranyapura might be the modern "Hirapur," S. S. E. of Sâgar.—E. H.]

[3] From impressions, supplied by Mr. Cousens and Dr. Hultzsch.

[4] Here and frequently below, the rules of *samdhi* have not been observed.

[5] Originally *atirotra-* was engraved, but it has been altered to *atirâtra*.

[6] The first *akshara* of this word is really more like *chi* in the original.

[7] Read *samrajah*, for *samrâjô*; the Chammak plates have *samrad*, the Siwanî plates *sashrot*.

[8] Read *śri*, which may be the reading of the original.

[9] Of the *akshara va*, in brackets, either only a small portion was actually engraved, or the *akshara* has been almost completely effaced.

[10] Read *śri*.

Dudia Plates of Pravarasena II

1

2

4

6

11a

8

10

12

11b

14

16

18

E HULTZSCH

SCALE 75

W GRIGGS PHOTO-LITH

111 a

20

22

111 b

26

28

Seal

2

4

Second Plate, First Side

8 śauryya-vikkrama-naya-vinaya-mâhâtmya-dhimatva-pâtragatabhaktitva-[1]dharmmavij a y i-
tva-manonairmmaly-[a*]dı-gu-
9 nai[h*] samuditasya varsha-śatam=abhivarddhamâna[2]-kôśa-danda-sâdhana-santâna-
putra-pautrinah Yudhishthira-vrittêr=Vvâ-
10 kâtakân[â*]m=maharaja-śrî-Prithivishêna(na)sya sûnôh bhagavataś=Chakkrapânê[h*]
prasâd-opâ[r*]jjita-śrî-samuda-
11 yasya Vâkâtakânâm=mahârâja-śri-Rudrasênasya[3] sûnôh mahârâjâdhiraja-
Dêvagupta-
12 sut[a]yah[4] Prabh[â]vatiguptâyâm=utpannasya Vâk[â*]takânâm=mah[a*]râja-srî-
Pravarasênasya
13 vachanat Ârammi-rajyê asmatsantakâs=sarvv[â*]ddhyaksha-niyôga-niyuktâh
ajñasañchâri-kula-

Second Plate, Second Side

14 putr-[â*]dhikritâh bhataś=chhâtraś=cha[5] vyushatapûrvvamay=âjñâyajñâ-
payitavy[a]h [|*] Viditam=astu va(vô) yath=êh=âsmâbhi-
15 r=atmano dharmm âyur-bbalam-aisvaryya-vivriddhaye[6] ih=âmutra hit-ârttham=âtm-
anugrahâya vaijayaike[7] dharmma-sthânê Chandrapura-
16 sangamikayah[8] Darbbhamalakê bhumê=pañchavinśâ[m][9] Kauśika-sagôtr[â*]ya
Yaksharyyâya Hiranyapura-bhôgê
17 Karmmakâra-grâmê bhumê[10] shashti Kaundinya(nya)-sagôtrâya Kâhśarmmâya[11]
apurvva-datya[12] udaka-pu(pu)rvva-
18 m=atisrishtah[13] [|*] Uchitâś=ch=âsya[14] pûrvva-râj-ânumatâm châturvvaidya-grâma-
mayyada[15] parihâr ârtthan(m)=vitarâmas=ta-[16]
19 tad=yathâ akaradâyinyau[17] abhatachchhatraprâvêśya[18] apâramparagôbalivardda
apushpakshira-

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[1] Read *-dhimattva patragatabhaktatva-* Instead of *patragata* the Chammak plates actually have *latragata*, while the Siwanî plates, too, read *patragata*

[2] The actual reading of the original may perhaps be *=abhira°*

[3] Read *śri-*

[4] Read *sutayam*, which is the reading of the Chammak plates Before *Dêvagupta* one misses the word *śri-* which the other plates have.

[5] Read *=chhâtraś=cha viśruta pûrvvay=ajñay=ajñapa°* The other plates both have *viśruta* instead of the meaningless *vyushata-*

[6] Read *bhal aiśvaryya-* [7] Read *vaijayaikê* [8] Read *°kayam*

[9] Between the *akshara* *ri* and *hpa* another *akshara*, perhaps *e* or *cha*, was originally engraved, but the ink of the impression shews that it has been struck out again One would have expected *bhumayah* (or *bhumînam*) *pañchavinśatih*

[10] Read *bhumayah* (or *bhumînam*) *shashtih* [11] Read *Kaliśarmmanê*

[12] Read *apûrvva dattya*

[13] Read *°srishtah.*

[14] Read *uchitâm ch=* The word *asya* must be taken to refer to the two pieces of land, mentioned before, collectively

[15] Read *-maryyâdam* The Siwanî plates have nothing corresponding to the sentence *uchitas=ch=asya vitarâmas*, the Chammak plates have it but omit from it the word *parihârârtham*

[16] Originally *°taramoh sta* was engraved, but the sign of *visarga* has been struck out At the commencement of the next line the concluding *ta* of this line is erroneously repeated

[17] The dual is used here and below, rather ungrammatically, because these adjectives refer to the two pieces of land, spoken of before

[18] Read *°chchhattrapraveśyau*, and, in the next word, *°vardda* The four terms beginning with *apâramparagôbalivardda* and the terms *sakṣipto-pakṣipta* in l 21 I am unable to explain.

Third Plate; First Side

20 sandôhau avâ(châ)râsanacharmmângârau[1] |[2] alavana(na)klinnakkrênikhanakau | sarvvavê(vi)shti-parihâra-parî(ri)hritau |

21 sanidhis=sôpanidhî[3] | sakli(kli)ptôpakli(kli)ptau | âchandrâdityakalîyau putrapautrânugâmî[4] [|*] bhuñjatâ[5] na kênachi-

22 [6]vyâghâtam=karttavyah [|*] sarvva-kkriyâbhis=samrakshitavyah[7] parivarddhayitavyaś=cha [|*] Yaś=ch=âsmach-chhâsanâ(na)m=agana(na)ya-

23 mânê(na)h svalshâ(lpâ)m=api parihâdhâ[m][8] kuryyât=kârayita[9] vâ tasya brâhmanair=vvêditasya sadanda-

24 nigrahan=kuryyâmah[10] [|*] Asmiś=cha[11] dharmm-âdara-karanê atît-ânêka-raja-dattâm[12] sañcinttana-paripâlana[m*]

25 krita-puny-ânukîrttana-parihâr-ârtthan=na kîrttayâmah sankalp âbhidyôdha-[13] parâkkram-ôpajât[â*]n=varttamânâ-

Third Plate, Second Side

26 n=âjñâpayâmah [14]êshyatat-kâla-prabhavishnu-gauravâmd=[15]bhavishyân=vijñâpayâmah [|*] Vyâsa-gîtaś=ch=âtra ślôkah |[16]

27 pramânîkarttavyah | [17]Sva-dattâm=para-dattâ[m] vvâ yô harêta vasundharân(m) | gavâ[m*] śata-sahasrasya hattu(ntu)r=ha-

28 rati dushkritam |(||) Samvvatsarê trayôvitśatimê[18] varsh[â*]-pakshê chaturtthê divasê dašamê sênâpatau |[19]

29 Namidâsê | likhitam Gôladâsêna ||

The Seal

1 [20]Vâkâtaka-lalâmasya |[21]

2 kkramaprâpya-nripaśriyam-[22] |

3 râjñah=Pravarasênasya |[23]

4 śâsanam ripu-śâsanam |(||)

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[1] The actual reading of the original looks rather like °*rmmârngarau*

[2] The signs of punctuation in this line and in the next are superfluous

[3] Originally °*nidhau* was engraved, but it has been altered to °*nidhî* Instead of the preceding *sanidhis* read *sanidhî*

[4] Read, in accordance with the rest, °*gâminau* [5] Read *bhuñjatâm*.

[6] Read *d=vyâghâtah* The Chammak plates have *kenachi vyâghâtam*

[7] Read, here and in the next word, °*tavyau*

[8] In the original this sign of *anusvara* is placed above the following *hu*

[9] Read, with the Chammak plates, *karayita* One would have expected *kârayêd=va*

[10] Read *kuryyâma*

[11] Read *asmimś=cha* For the following word, the reading of which is quite certain, the Chammak plates have *dharmm avara karanê*, which I do not understand, and the Siwanî plates, *dharmm-âdhikaranê* As pointed out by Dr Fleet, *dharmm adara karanê* is what Dr Bhagvanlal Indraji proposed to read

[12] Read °*râja datta-sañchintana-*, which clearly is the reading intended in the Chammak plates

[13] Read *âbhiyoga* (?) The other plates have nothing corresponding to the sentence *sankalp-âjñâpayâmah* The choice of the verb *âjñâpayamah*, contrasted with the following *vijñâpayâmah*, appears to shew that the words *sankalp* *-opajâtân* refer to feudatories or subordinates of the *mahârâja*

[14] Read *eshyat-* The original looks as if the engraver first had engraved correctly *êshyatkâla-*, and had inserted the superfluous *ta* afterwards The Siwanî plates have *êshyantatkâla*

[15] Read *gauravâd=* [16] This sign of punctuation is superfluous [17] Metre Ślôka (Anushtubh)

[18] Read *trayovimśatimê* or, correctly, *trayôvimśatitamê* [19] This sign of punctuation is superfluous

[20] Metre Ślôka (Anushtubh) [21] This sign of punctuation is superfluous

[22] Read °*prapta nripasriyah* [23] This sign of punctuation is superfluous.

No 36 — RAJOR INSCRIPTION OF MATHANADEVA, [VIKRAMA-]SAMVAT 1016

By F Kielhorn, Ph D, LL D, C I E, Gottingen

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nîlakantha Mahadeva, among the ruins of the city of Pâranagar which are to the south of the village of Râjôr or Râjôrgadh, on a lofty range of hills in the Râjgadh district of the Alwar State in Rajputâna, about 28 miles south-west of the town of Alwar,[1] and it is now preserved at Alwar itself The inscription was first published by the late Dr Rajendralal Mitra, in the *Proceedings of the Bengal Asiatic Society*, 1879, p 157 ff, from a transcript prepared by Pandit Bhavananda and his brothers, of Alwar, and it has again been printed in the *Prâchînalêkhamâlâ* of the *Kâvyamâlâ*, Vol I p 53 ff, from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr Fleet

The inscription contains 23 lines of writing which covers a space of about 1' 5" broad by 1' 3¼" high, and is nearly throughout in a perfect state of preservation The average size of the letters is about ½"[2] The characters are Nagarî, they closely resemble those of the Harsha inscription of Vigraharaja, published with a photo-lithograph in the *Epigraphia Indica*, Vol II p 116 ff The language is Sanskrit, and, excepting four benedictive and imprecatory verses, here ascribed to Vyasa, in lines 18-20, and another verse in line 21, which gives the names of the composer, the writer and the engraver, the text is in prose The inscription has been written and engraved very carefully In respect of orthography, I need only note the employment of the letter *v* for both *v* and *b*, the doubling of *t* and *d* in the conjuncts *tr* and *dr*, and the occasional use of the sign of *avagraha* As regards lexicography, lines 11-12 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (*pravani*, *tatti*, *chôllikâ*, etc) occur in lines 6, 16 and 17, and 22 and 23

The inscription (in lines 1-3) refers itself to the reign of the *Paramabhaṭṭâraka Mahârâjâdhirâja Parameśvara*, the illustrious Vijayapâladêva, who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious Kshitipâladêva, and is dated, in words and figures, on Saturday, the 13th of the bright half of Mâgha of the year 1016 On this day the *Mahârâjâdhirâja Paramêśvara*, the illustrious Mathanadêva, of the Gurjarapratihâra lineage, and a son of the *Mahârâjâdhirâja*, the illustrious Sâvata, residing at Râjyapura, (in Lines 3-13) informs his officials, the *gamâgamikas*[3] and others, and the *mahattaras*, *mahattamas*, merchants, *pravanis*[4] and other inhabitants of the village of Vyaghrapâtaka, pertaining to the Vamsapôtaka *bhôga* which Mathanadêva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god Lachchhukêśvara Mahadêva (Śiva), so named after his mother Lachchhukâ, he has granted to the god (or his temple) the village of Vyâghrapâtaka,—'up to its proper boundaries,

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[1] See Sir A Cunningham's *Archæol Survey of India*, Vol XX pp 124-126 I have no doubt that Major Powlett rightly believed Rajôr or Râjôrgadh (i e Râjyapura) to be the old name of Pâranagar, and it seems to me highly probable that 'the holy temple of Nîlakantha Mahâdêva, which is the most famous place of pilgrimage in this part of the country,' and which Sir A. Cunningham has assigned to the 10th century A.D, is the very temple that is referred to in the inscription here edited.

[2] The concluding word *śrî Mathanah* is in somewhat larger characters

[3] Compare, e g, *Ind Ant* Vol XV p 306, L 35, Vol. XVII p 11, l 14.

[4] I am unable to explain this word, but would compare with *vaṇik pravaṇi pramukha* the expression *vaṇik-śrêshṭhi-purôga*, which is met with elsewhere. *Pravaṇi* occurs in *pravani kara*, the meaning of which also is not apparent, compare *Ind Ant* Vol XV p 10, note 58.

the grass and pasture land, with the *udranga*, with its rows of trees, with its water, with the *bhôga* and *mayuta*[1] income, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the *khala-bhikshâ*,[2] *prasthaka*, *skandhaka*, *mârganaka*, the fines, ten offences,[3] gifts, treasures and deposits, the *aputrikâdhana*[4] and *nashṭibharaṭa*, and together with all neighbouring fields, cultivated by the Gûrjaras,—for the purpose of defraying the expenses of bathing (the god) three times a day, of unguents, flowers, incense, *naivêdya* offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, *etc*' Lines 13-15 shew that the administration of this grant, in the first instance, was entrusted to the holy ascetic Ômkârasivâchârya (a disciple of Rûpasivachârya, who again was a disciple of Śrîkanthâchârya), a member of the Sôpurîya line or school (of devotees) started at Âmardaka, and inmate of the Nityapramuditadêva *maṭha* at Râjyapura, which was connected with the Gôpâladêvitadâgapâlî *maṭha* at Chhâttrasiva[5] And the donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic's disciples and disciples' disciples in the management of the property[6] for the benefit of the god (or his temple) Lines 18-20 quote four of the customary benedictive and imprecatory verses, and the main part of the inscription ends, in line 21, with another verse, according to which this charter (*śâsana*) was composed[7] by Dêdda, written by his son Sûraprasâda, and engraved by Hari

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god Vinâyaka (Ganêśa, whose image or shrine was) set up in the lower grounds[8] adjoining four chapels on one side (of the temple of Lachchhukêśvara) So far as I understand this passage, these taxes were three *vimśopakas*, as customary in the market, on every sack[9] (of agricultural produce) brought for sale to the market,[10] two *palikâs*[11] from every *ghaṭaka-kûpaka* of clarified butter and oil, two *vimśôpakas*

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[1] As the inscription is written and engraved very carefully, I do not think that the word *mayuta* of the text is likely to be a wrong reading, but its meaning is not apparent

[2] The exact meaning of this and the following terms I do not know. *Khala bhikshâ*, 'the alms of the threshing floor,' occurs again in *Ep Ind* Vol II p 179, v 42, and *khalaka* I find is a revenue-term in *Ind Ant* Vol XVIII p 114, l 55 *Marganaka* occurs (in *abhinava mârgganaka*) *ibid* Vol XVIII p 83, l 20

[3] As we find in other inscriptions *sadaśâparâdhadanda* and *sadandadaśaparâdha* used as synonymous expressions, I believe that the words of our text, too, are intended to denote 'the fines for the ten offences,' whatever these may be For another explanation of *danda daśaparâdha*, the correctness of which appears to me doubtful, see *Journ Bo As Soc* Vol XVIII p 253, note 1

[4] This term—'the property of a daughter who is not a *putrikâ*'—and the following *nashṭibharaṭa* (or perhaps *nashṭabharaṭa*) I am again unable to explain

[5] So far as I can see, the text in line 14 is not quite correct, for the word *sambaddha*, in my opinion, is meant to refer, not to *śrî-Râjyapurê*, but to the following *śrî Nityapramuditadêva maṭhê* The difficulty could of course easily be removed by altering *sambaddha* to *sambaddhê* *Gopâlîdêvî tadagu-pâlî maṭha* would be 'the *maṭha* on the margin of the tank of Gôpâlîdêvî.' To this religious establishment that at Râjyapura apparently was subordinate

[6] Here we have the otherwise unknown word *tatti*, in l 16 in the phrase *tattim* *kurvatah kârayatô vâ*, apparently expressing the sense of the ordinary *bhuñjatô bhojayatô vâ*, and in l 17 in the compound *tatti sanâthya*, 'rendering assistance in the proper management (?)'

[7] This clearly is the meaning of the word *kritavân* in l 21 The name Dêdda occurs also in one of the Khajurâhô inscriptions, see *Ep Ind*, Vol I p 129, v 47

[8] The word *jagati* occurs in *Ind Ant* Vol XIV p 160, l 15 — In the *Archæol Survey of India*, Vol XX p 125, it is stated that the date Samvat 1010 is clearly legible on a figure of Ganêśa in the large temple of Nilakantha at Pârauagar (Rajôr)

[9] Compare, *e g*, *Ep Ind* Vol II p 240, l. 56, *gônim prati vimśôpakam*, and, for *vimśôpaka*, *ibid.* Vol I p 166

[10] I am not certain about the meaning of the word *haṭṭadana* in l 22 It may perhaps be equivalent to *mandapikâ* or *śulka mandapikâ*, 'a custom house,' which occurs in similar passages of other inscriptions

[11] Compare *Ep Ind* Vol I p. 166 As regards the following *ghaṭaka kûpaka*, I can only say that *ghaṭa* by itself means 'a jar, a pitcher, a measure equal to one or to 20 *drônas*,' and *kûpaka* 'a leather oil vessel.'

per mensem for every shop, and fifty leaves from every *chôllikâ*[1] (of leaves) brought from outside the town.—The inscription concludes with the words 'the illustrious Mathana,' representing the signature of the donor

In the *Indian Antiquary*, Vol. XIX p 23, I have already had occasion to shew that the date of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A D 960 This date enables us to prove, with a fair amount of certainty, that the sovereign Vijayapâladêva, to whose reign the inscription professes to belong, was a king of Kanauj. In the *Epigraphia Indica*, Vol II p 235, I have attempted to shew that the three kings Vijayapâladêva, Râjyapâladêva and Trilôchanapâladêva, who are mentioned in the Bengal Asiatic Society's plate of Trilôchanapâla, edited by me in the *Indian Antiquary*, Vol XVIII p 33 ff, were rulers of Kanauj, and as that plate, for Trilochanapâladêva, gives us a date corresponding to the 26th June, A D 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapâladêva of the plate with the Vijayapâladêva of the present inscription (of the year A D 960) And such an identification is supported by the fact that the Vijayapâladêva of this inscription is here stated to have been preceded by Kshitipâladêva. For we know that a king of this name, also called Mahîpâla and Hêrambapâla, was actually ruling at Kanauj in A D 917-18, forty-two years before the date of our inscription[2] It is true that, according to the large Sîyadônî inscription,[3] Kshitipâladêva of Kanauj in A D 948 had been succeeded (not by Vijayapâladêva, but) by Dêvapâladêva, but this would seem to be no very formidable objection to the proposed identification For it might either be said that Vijayapaladêva was a younger brother of Dêvapâladêva, in which case the omission of the elder brother's name from the present inscription would not be without precedent, or we might assume that Dêvapaladêva and Vijayapâladêva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Dêvapaladêva—Bhôja, Mahêndrapâla, and Kshitipâla—also bore each at least one other name For the present, then, I do identify the Kshitipâladêva and Vijayapâladeva of this inscription with the sovereigns of the same names, known to us from the Sîyadônî inscription and the plate of Trilochanapâla; and consider the *Mahârâjâdhirâja Paramêsvara* Mathanadêva, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj[4] Of this Mathanadêva and his predecessor Sâvata nothing is known to me from other inscriptions, and I have not found elsewhere any mention of the Gurjara-pratihâra clan or family, to which they are stated to have belonged The clan perhaps is identical with the *Vaḍagûjara-vamśa* ('the Bargujar tribe of Râjputs'), mentioned in line 8 of an inscription at Mâchâdî, of Vikrama-Samvat 1439,[5] of which a rough photo-lithograph was published in the *Archæological Survey of India*, Vol VI Plate xi.

Of the localities mentioned, Râjyapura, apparently Mathanadêva's capital, is of course Râjôr or Râjôrgadh, or rather Pâranagar, close to the modern village of Râjôr, where the inscription has been found; and the village of Vyâghrapâtaka is said to exist still, near Râjor, under the name of Baghôr[6] The place Vamśapôtaka, which gave the name to the *bhôga* or district to which the village belonged, I am unable to identify Nor can I identify the places Âmardaka and Chhâttrasiva, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted Chhâttrasiva ought to be looked for in

[1] This word I have not met with elsewhere Fifty leaves appear to be a usual tax, compare, *e g*, *Ep Ind* Vol II, p 179, vv 41 and 42

[2] See *Ep Ind* Vol I p 171 [3] See *ibid* p 177, l. 28

[4] It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Sîyadônî inscription, also are styled *Maharajâdhirâjas* — Compare also here a paper on the relation between the kingdom of Kanauj and Gujarat, in *Ind Ant* Vol III p 41 ff

[5] See *ibid* Vol XIX. p 31, No 43

[6] See the *Prâchînalêkhamâlâ* of the *Kâvyamâlâ*, Vol I p 54, note

the neighbourhood of Râjôr, and the name Âmardaka I have previously found in the word *Âmardakatîrtha-nâtha*, the name or an epithet of a Śaiva ascetic who is mentioned in the inscription from Ranôd (Narôd), published by me in the *Epigraphia Indica*, Vol I p 351 ff

TEXT.[1]

1 Ôm[2] svasti || Paramabhattâraka-mahârâjâdhirâja-paramêśvara-śrî-Kshitipâladêva-pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśva-

2 ra-śrî-Vijayapâladêva-pâdânâm=abhipravarddhamâna-kalyâṇavijayarâjyê [3]samvatsara-śatêshu daśasu shôdaś-ôttarakêshu Mâ-

3 ghamâsa-sitapaksha-ttrayôdaśyâm Śani-yuktâyâm=êvam sam 1016 Mâgha-sudi 13 Śanâv=adya śrî-Râjyapur-âvasthitô mahârâjâdhirâja-

4 paramêśvara-śrî-Mathanadêvô mahârâjâdhirâja-śrî-Sâvata-sûnur=Ggurjjarapratihâr-ânvayah kuśalî |[4] svabhôg-âvâpta-Vamśapôtaka-bhôga-samva(ba)ddha-

5 Vyâghrapâtaka-grâmê[5] samupagatân=sarvvân=êva râjapurushân=niyogasthân=gamâgamikân[6]=niyuktak-âniyuktakâms=tannivâsi-mahattara-mahattama-

6 vanik-pravani-pramukha-janapadâmś=cha yathârham mânayati vô(bô)dhayati samâdiśati ch=âstu vah samviditam | tṛiṇ-âgra-lagna-jalavindu-samsthân-â-

7 sthirâni śarîra-sampaj-jîvitân=îti=îmâm samsâr-âsâratâm kîrtti-mûrttiś=cha kalpasthâyitâm jñâtvâ mayâ pittrôr=âtmanaś=cha puṇya-yaśô-bhivṛi-

8 ddhayê[7] aihik-âmushmika-phala-nimittam samsâr-ârṇṇava-taran-ârtham svargga-mârgg-ârggal-ôdghâtana-hêtôh sva-mâtṛi-śrî-Lachchhukâ-nâm[n]a śrî-Lachchhukêśvara-ma-

9 hâdêvâya pratyaham 3[8] snapana-samâlabhana-pushpa-dhûpa-naivêdya-dîpa-taila-sudhâ-simdûra-lâgana-khandasphutita-samârachana-prôkshanaka-pavittrakâ-

10 rôhana-karmmakara-vâtikâpâl-âdi-vyay-ârtham=uparisûchita-Vyâghrapâtaka-grâmah sva-sîmâ-trina-yûti-gôka(cha)ra-paryantah sôddramgah savrikshamâ-

11 lâkulah sajalô [9]bhôga-mayut-âdâyâ[bhy]âm=api samasta-sasyânâm bhâga-khala-bhikshâ-prasthaka-skandhaka-mârgganaka-danda-daśâparâdha-dâna-nidhi-nidhâ-

12 n-âputtrikâdhana-nashti[10]-bharat-ôchitânuchita-niva(ba)ddhâniva(ba)ddha-samasta-pratyâdâya-sahitas=tath=aitat-pratyâsanna-śrî-Gûrjjara-vâhita-samasta-kshêttra-sametaś=ch=âkimchi-

13 tpragrâhyô=dya punyê=hani snâtvâ dêvasya pratishthâ-kâlê[11] udaka-pûrvvam parikalpya śâsanêna dattô[12] matv=aivam=adya dinâd=ârabhya śrîmad-Âmarddaka-vinirggata-śrî-

14 Sôpuriya-samtatyâm śrî-Chchhâttraśivê śrî-Gôpâlîdêvitadâgapâlî-matha-samva(mba)ddha-śrî-Râjyapurê śrî-Nityapramuditadêva-mathê śrî-Śrîkaṇṭhachârya-śishya-śrî-Râ-

15 paśivâchâryas=tachchhishya-śrîmad-Ôṃkâraśivâchâryasy=âskhalita-vra(bra)hmachary-âvâpta-mahâmahimnah parama-yaśô-râśêh śishya-pratiśishya-kramêna[13] dêv-ô-

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[1] From rubbings, supplied to me by Dr Fleet.
[2] Expressed by a symbol
[3] Read *samvatsara*
[4] This sign of punctuation is superfluous
[5] The name *Vyâghrapâṭaka* is quite clear in the rubbings, both here and in line 10, below
[6] This word also is clear in the rubbings, and the reading is not *kramâgamikân=*
[7] Read °*ddhaya*
[8] Read *trih-snapana*
[9] The text is perfectly clear here in the rubbings The editor in the *Kâvyamâlâ* reads *sakaldbhôgamayuta*° and proposes to alter this to *sakalabhôgasamyutâ*°
[10] This may possibly have been altered to *nashṭa* in the original
[11] Read *-kâla*
[12] Read *dattah* |
[13] Instead of *pra'śishya* one would have expected *praśishya*

16 payog-arthan=tattim[1]=avyavachchhêdên=âchandiârkkam yâvat=kurvatah kârayatô vâ çsmad-vamśajair=anyatarair=vvâ bhâvibhir=bhûpâlaih kâla-kâlêshv=api paripamthanâ

17 nâ(na) kâryâ pratyut=âsmat-kṛita-prârthanayâ sadâ tatti-sânâthyam vôdhavyam || Yatah saman=aiv=êyam punya-phal-âvâptir=anumamtavyâ | Uktam cha bhagavatâ pa-

18 ramarshina vêda-vyâsêna Vyâsêna || [2]Va(ba)hubhir=vvasudhâ bhuktâ râjabhih Sagar-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Âdityô Varu-

19 no Vayur=Vvra(bbra)hmâ Vishnur=Hutâsanah | bhagavân(ñ)=Śûlapâmś=cha abhinandanti bhûmidam || Shashtim varsha-sahasrâni svarggê tishthati bhûmidah | âchchhêttâ ch=ânumam-

20 tâ cha tany=êva narakam[3] vasêt || [4]Yair=vvâmchhitam śiśiradîdhiti-śubhra-kirtter=yaiś=ch=âmara-pranayinî-parirambhanasya | tê sâdhavô na hi harantî parêna da-

21 ttâm danâd=vadanti paripâlanam sâdhu ||✡|| Śâsanam[5] kritavân=Dêddô[6] likhitam tasya sûnunâ | vyaktam Sûraprasâdêna utkîrnnam Harinâ tata iti || ✡

22 Tathâ çmushmai dêvâya pârśv[ê] dêvakulikâ-chatushtayâ4çdhô-jagatyâm[7] pratishthita-Vinâyaka-sahitâya [ha]tta-danê gônîm[8] prati hatta-vyâvahâru(ri)ka-vim [3] gha[taka]-kûpakam prati ghri-

23 tasya tailasya cha palik[ê] dvê 2 vîthîm prati mâsi [2(?)] vim 2 tathâ vahih-pravishta-chôllikâm prati parnnânâm 50 êtad=dêvasya kritam=iti || ✡ || Śrî-Matha[na]h ||

No 37 — BHADANA GRANT OF APARAJITA, SAKA-SAMVAT 919

By F Kielhorn, Ph D, LL D, C I E, Gottingen

These plates are said[9] to have been found, in 1881, with the headman of 'Bhere,' a village about ten miles north of Bhiwandi, the chief town of the Bhiwandi tâlukâ of the Thâna district of the Bombay Presidency I edit the inscription which they contain from excellent impressions, prepared by Dr Fleet, to whom the original plates were lent by their present owner, Colonel A. F Dobbs, late Madras Staff Corps

These are three copper-plates, the second and third of which are engraved on both sides, while the first is so on one side only Each plate measures about $10\frac{1}{8}''$ broad by $7\frac{3}{8}''$ high Their edges were fashioned thicker, so as to serve as rims to protect the writing, and, with the exception of a few short passages on the first sides of the second and third plates, the inscription

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[1] This word, *tattim*, and the word *tatti* in the next line are quite clear in the rubbings, and cannot be read in any other way The two previous editions of the text have *tatrim* in this line, and *tatrs* or *tatra* in the next.

[2] Metre of this verse and of the two next verses Ślôka (Anushtubh)

[3] Read *narakê*

[4] Metre Vasantatilakâ. The construction in this verse is grammatically incorrect

[5] Metre Ślôka (Anushṭubh)

[6] This word, instead of which the two published versions of the text have *dêvô*, is quite clear in the rubbings

[7] Instead of *çdhôjagatyâm*, which is quite clear in the rubbings, the published texts have *râjadhânyâm*

[8] Read *gôṇîm*

[9] See the *Bombay Gazetteer*, Vol. XIV p 50

really is in a state of excellent preservation The plates are held together by a circular ring, about $\frac{1}{4}'$ thick and $2\frac{1}{4}'$ in diameter, which had not been cut when this record came into Dr Fleet's hands The ends of the ring are socketed in a seal, of which the surface is circular, about $2\frac{1}{8}''$ in diameter This seal has, in high relief on a countersunk surface, a representation of Garuda, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast The weight of the three plates is 224 tolas, and of the ring and seal, $32\frac{1}{2}$ tolas, total, $256\frac{1}{2}$ tolas — The engraving is bold and good The plates being substantial, the letters, though fairly deep, do not shew through on the reverse sides at all, the interiors of some of them shew marks of the working of the engraver's tool — The size of the letters is about $\frac{5}{16}''$ The characters are Nâgarî, and the language is Sanskrit Up to nearly the end of line 39 the inscription, after the introductory *ôm ôm namô Vinâyakâya*, has 24 verses, chiefly containing genealogical matter The rest, being the formal part of the grant, is in prose, but includes in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictive and imprecatory verses As may be seen from the occasional omission of single *aksharas* and groups of *aksharas* (*e g* in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is frequently used for the palatal, and the palatal three times for the dental (in *âsîd*, l 3, *śakala*, l 37, and *śamvatsara*, l 54), and the dental nasal is employed instead of the guttural in the words *anka*, ll 5, 32, 54 and 89, and *Konkana*, l 56, and instead of the palatal in *kânchanam*, l 78 In respect of the language, it may be noted that the text in line 45 offers two *birudas*, *Malagalagaṇḍa*, 'a conqueror of mountains (?),' and *Nannisamudra*, 'a sea of truth,' which are not Sanskrit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86 The word *dramma*, abbreviated to *dra*, which occurs in lines 88-89, is often met with in cognate inscriptions

The inscription is one of the Śilâra[1] *Mahâmandalêśvara* Aparâjitadêva It clearly divides itself into two parts The first part, up to line 39, gives the genealogy of Aparâjita himself and of the Ratta (or Râshtrakûta) kings, to whom the earlier Śilâra chiefs owed allegiance,[2] and the second part records the grant of the village of Bhâdâna, made by Aparâjita in Śaka-Samvat 919 in favour of (the temple of) the god (Sûrya under the name) Lônâditya, at Lavanêtata.

Opening with the words 'ôm, ôm, adoration to Vinâyaka,' the inscription first has two verses (one of which is well known to us from Râshtrakûta inscriptions) invoking the protection of the gods Vishnu, Śiva, and Brahman It then gives, in verses 3-12, the following complete list of the seventeen Râshtrakûta kings from Gôvinda I to Kakkala [3] — 1, Gôvindarâja, 2, Karkarâja, 3, Indrarâja, 4, his son Dantivarman; 5, Karkarâja's son Kṛishṇarâja; 6, Gôvindarâja, 7, his younger brother Dhruva; 8, his son Jagattunga, 9, Durlabha Amôghavarsha, 10, his son Krishnarâja, 11, Jagattunga's son Indradêva Nityamvarsha,[4] 12, his son Amôghavarsha, who is said to have ruled for one year, 13, his younger brother

[1] On the three branches of the Śilâra or Silâra or Silâhâra family see Dr Bhagvanlal Indraji in *Journ Bo As Soc* Vol XIII pp 10-17 On the particular branch of the family to which Aparâjita belonged, which ruled over the Northern Konkan, compare the *Bombay Gazetteer*, Vol XIII p 122 ff, and the inscriptions in the *Asiatic Researches*, Vol I p 357 ff, and *Ind Ant* Vol V p 276 ff, Vol IX p 33 ff, and Vol XIII p 133 ff

[2] The inscription in this respect is like the Khârêpâṭan copper-plate inscription of the Śilâra *Mandalika* Raṭṭarâja of Śaka Samvat 930

[3] Compare Dr Fleet's *Dynasties of the Kanarese Districts*, p 31 ff, Dr Bhandarkar's *Early History of the Dekkan*, p 47 ff, and especially Dr Bhandarkar in the *Journ Bo As Soc* Vol XVIII p 240 ff

[4] So the name is written both in line 7 and in line 11 The Jagattunga, of whom Indradêva Nityamvarsha and Vaddigadêva (No 14) were sons, was a son of Krishnarâja (No 10), he did not rule himself In the Khârêpâṭan plates also Indrarâja is mentioned immediately after Akâlavarsha (our Kṛishṇarâja, No. 10), and is described as his grandson (*naptâ*)

Gôvindarâja Suvarnavarsha, 14, his paternal uncle, the (son of Jagattunga and) younger brother of Nityamvarsha, Vaddigadeva, 15, Krishnarâja, 16, Khottigadêva, and 17, Kakkala, a son of a prince Nirupama It will be seen that this list agrees with the account given in Dr Bhandarkar's *Early History of the Dekhan*, p 57, as amended by the same scholar in the *Journ Bo As Soc* Vol XVIII p 240 ff, and the only points new to us are the name Durlabha for the first Amoghavarsha (No 9), and the remark that the second Amôghavarsha (No 12) ruled for one year only [1]— This account of the Râshtrakûtas, in verse 13, closes with the statement that (when the grant here recorded was made) the last king Kakkala had been overthrown by (the Western Chalukya) Tailappa, as a light is extinguished by a fierce wind, and that of the once flourishing Ratta rule there remained only the memory

Verses 14-24 then give the following genealogy of Aparâjita himself, already known to us from other inscriptions the mythical beings Jîmûtaketu and his son Jîmûtavâhana, 'the ornament of the Śilâra family,' Kapardin, Pulaśakti, his son Kapardin, Vappuvanna,[2] his son Jhañjha, his brother Goggirâja, his son Vajjadadêva, and his son Aparâjita What is new here, is, that Aparâjita, according to verse 20, also bore the name Mrigânka [3]

After these verses, the proper object of the inscription is stated in prose, in lines 39-66 — 'After the down-fall of the Ratta rule,[4] consequent on the extinction of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the glorious Kakkaladêva, who had meditated on the feet of the *P M P*, the glorious Khottigadêva, who in turn had meditated on the feet of the *P M P*, the glorious Krishnarâjadêva, (kings) who formerly resided at the famous Mânyakhêtaka,— the *Mahâsâmantâdhipati Mahâmandalêśvara*, the glorious Aparâjitadêvarâja, who by virtue of his might has attained the *pañchamahâśabda*, and is adorned with such titles as "the supreme lord of Tagarapura, the Śilâra prince, he who is begotten in the lineage of Jîmûtavâhana, who has a golden Garuda in his ensign, a great ocean of pride, a conqueror of mountains (?),[5] a god of love among heroes,[6] the possessor of innate knowledge,[7] the frontal ornament of the Western Region, a sea of truth, a sun of fierce splendour, *Śanivâravijaya*,"[8] *etc*, . . informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, *râjaputras* and heads of towns, and the chief and common people of the three (principal) castes, places of abode (*sthâna*), *etc*, that, . . when the years from the time of the Śaka king were nine hundred and nineteen, on the fourth lunar day of the dark half of Âshâdha of the current year Hêmalamba, and when he, the glorious king (*râjan*), happened to be staying at the famous Sthânaka, he, on the auspicious occasion of the Dakshinâyana,— (*i e* the) Karkata-samkrânti,— having poured water into the

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[1] Besides, verse 11 may possibly contain an allusion to the imprisonment of Krishnarâja (No 15) by one of his adversaries, see page 272 below, note 6

[2] It may be noticed that, by the strict wording of verse 17, the name Vappuvanna, which occurs in that verse, ought to be taken as another name of the second Kapardin, spoken of in verse 16 But the other inscriptions distinctly call Vappuvanna the son of the younger Kapardin

[3] It seems impossible to take the word *mrigankah* in verse 20 in any other sense

[4] As this event had taken place twenty-four years before the present grant was issued, the manner in which the formal part of the inscription commences shews, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the Śilara family contain no reference to the Râshtrakûtas

[5] With *malagala ganda* compare *malaparoḷu-ganda*, 'the hero among the hill chiefs', *Ind Ant* Vol XX. p 304, note 8 — [Perhaps *malagala* is meant for *malegaḷa*, gen plur of *male*, 'a hill'— E H]

[6] With *ganda Kandarpa* compare, *e g*, *Raṭṭa Kandarpa*, ib Vol XII. p 256, and *ganda-Mahêndra*, ib Vol XX p 269

[7] *Sahaja-Vidyadhara* may also mean 'by nature a Vidyâdhara,' compare *sahaja Makaradhvaja*, ib Vol XIX p 247, l 90

[8] With this title, for which I cannot offer any suitable explanation, compare *Śanivara siddhi*, page 208 above, note 5 — [The two *birudas* might mean 'one who is victorious' and 'one who is successful (even) on (an unlucky day like) Saturday' Compare the curious surname *Nidrâvasâna vijayin*, page 71 above, note 1.— E. H.]

hands of the superintending people of the town of Gunapura (?), the merchants Ambû-śrêshthin and Vâppaiya śrêshthin, the priest (*bhôjaka*) Chêlappaiyu, the Brâhmana Gôvanaiya, and others, and having worshipped with pure faith Hari (Vishnu), Hara (Śiva), Hiraṇyagarbha (Brahman), Agni, and other gods,— gave the village of Bhâdâna, in the Mâhirihâra *vishaya* of Konkana which contains 1,400 villages, . . . to (the temple of) the illuminator of the three worlds, the holy god Lônâditya at Lavanêtata, for the purpose of providing flowers, perfumes, lights, offerings of eatables, public shows, *etc*, and for keeping the doors and other parts (of the temple) in proper repair'

The village of Bhâdâna, so granted, (according to lines 57-62) was bounded on the north by a *bhinnâra* (?) field of the village of Padigaha, on the west by (the village of) Âsachchhadi, on the south by the great river Murula, and on the east by the river Kumbhârî; and was given with its rows of trees, up to its proper boundaries, with the *udranga* and *parikara*,[1] with the exception of what had been previously given to gods and Brâhmanas, but together with (the fines imposed for the commission of) certain great and lesser offences,[2] and with the privilege that it was not to be entered by the irregular or regular troops

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses The inscription then (in line 82) continues thus — 'In confirmation of the above, the *Mahâmandalêśvara*, the glorious Aparâjitadêvarâja, has it put down (here) by the writer's hand that this is his decree, (in the words) "such is my decree, that of the glorious Aparâjitadêvarâja," (issued) while by the glorious king's[3] appointment the illustrious Sangalaiya is *Mahâmâtya*[4] and the illustrious Sîhappaiya *Mahâsândhivigrahika*[5] This charter[6] has been written at the direction of Sangalaiya (?) by his son and deputy Annappaiya It is deposited at Sthânaka Everything without exception that is written here, be it right or wrong, should be regarded as authoritative'

Lines 87-89 then record an additional settlement by which the town (it is not clear which town[7]) was to give every year 260 *drammas*, I do not understand for what exact purpose And the inscription ends with the words 'bliss, great fortune'

The date of this inscription is not quite regular In Saka-Samvat 919 expired, which by the southern luni-solar system *was* the Jovian year Hêmalamba, the Dakshinâyana (Karkata) Samkrânti took place 22 h 13 m after mean sunrise of the 24th June, A D 997, during the second *tithi* of the dark half of the *amânta* Âshâdha, and the fourth *tithi* of the dark half of the same Âshâdha commenced 0 h 43 m and ended 21 h 52 m after mean sunrise of the 26th June, A D 997 Judging by a large number of other dates, any rite specially connected with the Samkrânti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second *tithi* ended on it, 3 h 7 m after mean sunrise, and because the Samkrânti took place during that *tithi* As no week-day is given, it is impossible to say whether the 25th or the 26th June, A.D. 997, is the exact day of the grant

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[1] This word is used here as elsewhere for the more common *uparikara*; compare, *e g*, page 109 above, note 7.

[2] The first half of line 61 of the text I do not fully understand; *kumârî-sâhasa* (if this be the correct reading) would of course be 'violence offered to a girl.'

[3] The term of the original (in line 84) is *śrîvi(bi)rudaka râja*, 'the king who has *śrî* as his *biruda*' Compare the expression *śrîvirudâṁka* (?), used with reference to Aparâjita in *As Res* Vol I p 357, last line of the lithograph, and *Ind Ant* Vol IX p 34, l 33

[4] *i e* 'great minister'

[5] *i e* 'great minister for peace and war,' a Sîhapaiya is mentioned as minister for peace and war in the Bhâṇḍup grant of Chhittarâjadêva of Śaka-Samvat 948, *Ind Ant*, Vol V. p 278

[6] *i.e* the original of it, of which the copper plates furnish a copy

[7] In all probability it was Gunapura

Of the localities and rivers mentioned in the inscription, **Bhâdâna-grâma** clearly is the village of 'Bhadanah' or 'Badana' of the maps, about nine miles east by north from Bhiwandi Two miles north of it is the village of 'Padgha' or 'Padghe' or 'Padgheh,' the **Padigaha-grâma** of the grant, and east of it is a small river, the 'Kumbari' or 'Kombaree,' the **Kumbhârî** of the inscription This river flows into the Ulhâs, which, flowing generally from north-east to south-west, might fairly be called the southern boundary of Bhâdâna, and is no doubt the great river **Murula** of the grant The maps do not shew anything corresponding to the ancient village of **Âsachchhadî**, which was on the west of Bhâdâna — **Lavanêtata** is the modern village of Lônâd, six miles south-east of Bhiwandi and half a mile north of the Ulhâs river, a place where there are many ruins of ancient temples,[1] and **Sthânaka** or **Śrî-Sthânaka** of course is the town of Thâna The town of **Gunapura** (?) and the place from which the **Mâhirihâra** *rishaya* was called, I am unable to identify

TEXT.[2]

First Plate

1 Ôm[3] [||*] Ôm namô Vinâyakâya || Sa[4] vô=vyâd=Vêdhasâ dhâ[ma] yan-
nabhi-kamalam kritam [|*] Haraś=cha yasya kâ-
2 nt-êmdu-kalayâ kam=alamkritam || [1*] Kurvvantv=âmnâya-pûtâni Vêdhasô
vadanâny=alama(m) [|*] charâchara-ja-
3 gat-srishti-nâma-dhâmâni vah su(śu)bham || [2*] [5]Âśî(sî)d=Gôvindarâjah
kshitipa[ti*]-tilakah **Karkkarâja-**
4 s=tatô=bhûd=bhû-bharttâ śr-Îndrarâja[h*] punar=abha[va]d=atô **Dantivarm=êti**
sûnuh [|*] khyatah śrî-Krishnarâja[h*]
5 kshapita-ripur=abhût=Karkkarâjasya sûnuh[6] tasmâd=Gôvindarâjas=tad=anu tad-
anujah śrî **Dhruv-ankô(nko)=dhi-**
6 rajah || [3*] [7]Jagattumgâ(gô)=mgajas=tasya gugôttudgô[8]=bhavat=tatah | **Durlabhô=**
môghavarshasa(ś=cha) Krishnarâjapa(s=ta)-
7 tah sutah || [4*] Jagattumg-âmgajah śrîmân=**Indradêvas**=tatô=bhavat [|*]
Nityamvarshô[9] bhuvo bharttâ vikram-ôtum(ttum)-
8 ga-lakshitah || [5*] [10]Jana-harsha-kritê varshan=ghana iva ghana-kanaka-vâri-
dhârâbhis=[11]tasmâd=Amôghavarshô
9 varsh-âvadhi râjya-bhâjanô jatah || [6*] [12]Tasy=ânujô Hariv=iv=ô[ddh ?]u[ra ?]-
bhûtala-śrîr=Gôvimdarâja-nara-
10 nâtha-**Suvarnnavarshah** [|*] sa[n-*]na[m]dakâ(kô)=chyuva(ta)-sudarśana-chakra-
chihnah si[m]hâsani guru-va(ba)lah purushôtta-
11 mô=bhût || [7*] Pitrivyah[13] Svarnnavarshasya Nityamvarsh-ânujaś=chiram [|*]
kurvann=akamtaka[m] râjyam tapasâ sâha-
12 sêna cha || [8*] Tasmâd=bhûpatêh[14] sûnur=Vvaddigadêvô nripô=bhavat [|*]
Rajarâjô su(ma)nôhârî Manmathô=

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[1] See the *Bombay Gazetteer*, Vol XIV p 211 ff [2] From impressions prepared by Dr Fleet.
[3] Expressed by a symbol [4] Metre Ślôka (Anushtubh); and of the next verse
[5] Metre Sragdharâ [6] Read *sûnus=ta°*
[7] Metre Ślôka (Anushtubh), and of the next verse [8] Read *gun ôttungô*
[9] So this name is clearly written both here and below
[10] Metre Gîti. [11] Read *dhârâbhih* | [12] Metre Vasantatilakâ.
[13] Metre Ślôka (Anushṭubh), and of the next verse
[14] The reading is quite clear here in the original, but there must be something wrong in the text. Instead of *tasmâd=bhûpatêh* one would have expected *Jagattumga=ya* The Kâhârêpâtan plates in line 13 also describe Vaddiga as *Jagattumga tanayah*

13 pi cha drisyatê || [9*] Atha[1] gatavati tasmin=Vaddigê[m*]drê narôdra[2] suvimalam=api Śambhôr=dvâ(ddhâ)ma suja[3]
14 vidhâtum [|*] kanaka-kalasa-dhârâ-dhauta-pât=êva[4] kanyâ tad=anu narapati-śrîḥ Krishnarâjam samâgât || [10*]
15 [5]Asminn=astamitê visau(bhau) vidhi-vasâ(śâ)d=âkrânta-bhûmandalê lôk-âhlâdini sa(śa)ttru-pamjara-ru-
16 dhi[6] shrô(prô)tkrishta-rôchishmati [|*] sitâsâv=[7]iva su(śu)bhra-pu[m*]ja-dhavalê râjâdhirâjê tatah śrîmat-Khottiga]-
17 dêva ity=abhidhayâ râjya-sthitô bhûpatih || [11*] [8]Tad=anu Madana-mûrtti[m*] bhâgya-sô(sau)bhâgya-bhâja[m]
18 bhuvana-bhavana-dîpam suprasûta-prasûti[m |*] Nirupa[ma*]-nripa-sûnum Kakkalêsam(śam) naiêmdram narapa-

Second Plate, First Side

19 ti-krita-sêvam râja-lakshmîr=jjagâma || [12*] [9]Tasmin=narêmdrê nripati-pradîyê(pê) prachanda-T[ai]lappa-[sa]-
20 mîranêna samprâpitê=jyôti[r=alam ?][10] vivriddhê ka[th-âva]bhâsê[11] sati Ratta-râjyê || ◎ || [13*]
21 [12]Jîmûtakêtu-tanayô[ś]vatatâra yô=smin[13] Jimûtavâhana iti prathitah prithivyâm [|*] Śi[lâ]-
22 ra-vamsa(śa)-tilakah sva-śarîra dânât=trâtâ hi lôkam=anaghaś=cha Garutmatah sah[14] || [14*] [15]Abhavad=a[hi]-
23 ta-marddî tasya vamsê(śê) Kaparddî dahta-ripu-kadamva(mba)h prâninâm pi âna-dah sah ||(|) samara-sarana(ni)-
24 gôptâ kâmû(?nta)-kântâsu Kâmah sujana-vadanapadm-ônnidra-bhâsvân=atam[dra]h || [15*] Vipula-mati[r=udî]rinah
25 Karnnavat=svarnna-varshaih sapulaka-Pulaśaktir=ddharma-yuktas=tatô=bhût || (|) abhavad=iha na dînas=tasya sûnuh Kapa-
26 rddî jita-para-va(ba)la-dand-âkhanda-prithvî tarandah || [16*] [16]Jhamjha-nâmâ sutas=tasmâd=Va[ppu]vannâd[17]=abhûd=asau ||(|) udi[tô]-
27 ditatâ yêna vamśasya prakatîkritâ || [17*] Bhrâtâ[18] tatô vivu(bu)dha-ratna-gun-aika-kôśah pûjyah payôdhir=iva ra-
28 kshita-gôtra-pakshah | lakshmî-nidhih Sagararâja-patha-pravrittah śrî-Goggirâja iti sa[t*]tva-samâśrayô=bhû-
29 t || [18*] [19]Pâd-âkrânta-kri(mri?)t-âri-vaigga-vanitâ-vyâkshipta-nidrâ-sukhah sa śrî-Vajjadadêva-bhûpatir=abhût=tasy=â-

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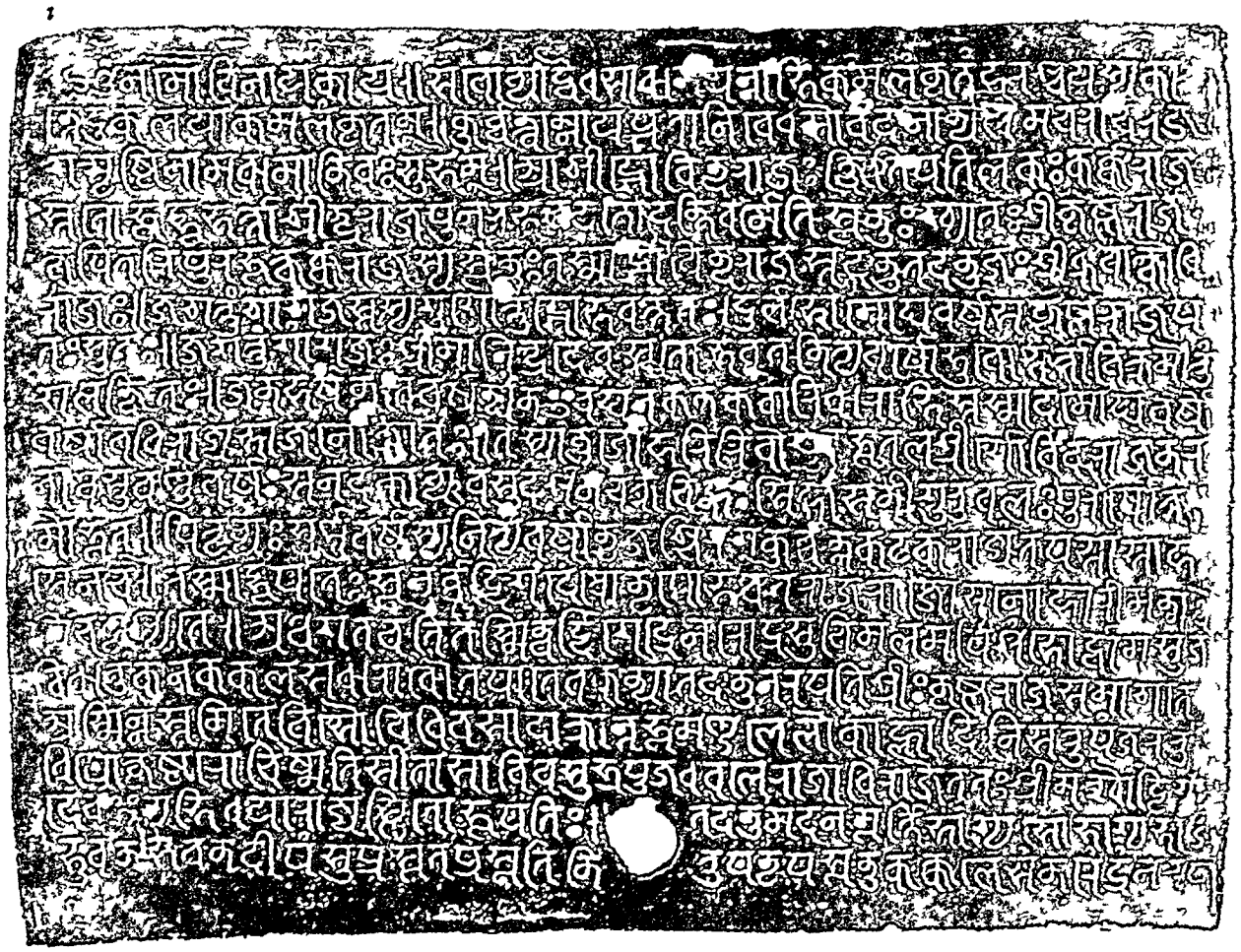
[1] Metre Mâlinî [2] Read *narêmdrê* [3] Read *śubhram* (?)
[4] Read *gatir=êva* [5] Metre Śârdûlavikrîdita
[6] This reading is quite clear in the original, but I doubt its being correct In the place of *rudhi* I should have expected a substantive, expressing that from which Krishnarâja derived additional splendour Perhaps we should read *ruchi*, and assume that Krishnarâja had been imprisoned by one of his opponents
[7] Read *âtâmśâ=* [8] Metre Mâlinî [9] Metre Upajâti
[10] I am very doubtful about the correctness of the two *aksharas* in these brackets. The first of them is nearly illegible, and the second looks rather like *ta* or *tê*
[11] I should have expected here *kath âvaśêshê*
[12] Metre Vasantatilakâ [13] Read *=smiñ=Ji°*
[14] [These words allude to a legend which is told in the *Kathâsaritsagara*, taramga xxii, and which forms the subject of the drama *Nagânanda* — E H]
[15] Metre Mâlinî, and of the next verse [16] Metre Ślôka (Anushtubh)
[17] The second *akshara* of this name, which I read *ppu*, might possibly be read *tpu*
[18] Metre Vasantatilakâ — The first word looks in the original rather like *sratô*
[19] Metre Śârdûlavikrîdita



W GRIGGS PHOTO-LITH

J F FLEET I C S

SCALE 61

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30 tmajo bhûbhujah ||(|) dân-ânamdıta-vandı-vrında-vadanaır=âva(ba)ddha-kôlâhalô yasya tyâga-mahôtsava-vrı(vya)-

31 [tı]karô n=âdy=âpı vı[śr]âmyatı || [19*] [1]Anavarata-dâna-śîlah pratâpavân=nîtı-vıd=yasô(śô)-nılayah | sû-

32 nus=tasya Mrıgânka(nka)h śrîmân=Aparâjıtô jâtah || [20*] [2]Krûr-âratı-Yamah sukîrttı-bhavanam kalpa-dru[ma]h prâ-

33 rthınâm sthânam nêtra-mu(su)khasya vaı(dhaı)rya-jaladhıh saukhyasya kand-âmkurah [|*] sad-vıdyâ-nılayah kalâ-ma[dhu]-sa-

34 rın=nîtau cha Vâchaspatıh sadva(ddha)rma-druma-bhûmır=uttama-matır=Lakshmî-nıvâs-âsyadah[3] || [21*] [4]Vıs[rıta]-ma[t]ı-

35 vıvêkı[5] dharma-tannıshtha-chıttî[5] vaı(vı)[vu(bu)]dha-jana-nıshêvyah sa(śa)ttrunô(mâ)ttr[ê*] savaıryah [|*] sakala-guna-nı[vâ]sah

36 prârthınâm pûrıt-âsô(śô) rıpuvara-karı-sı[m]hô râja-dhuryah prasıddhah || [22*] Ruchıra-sutanu-bhâsah(sa-)prô[lla]-

37 sat-sannı[vê ?]sah(śô) nırupama-nıja-kîrttıh(ttı-)[vy]âpta-lôkatrayô yah [|*] apı śa(sa)kala-kalânâm=â[śra]yô

Second Plate, Second Side

38 nıkka(shka)lamkô mahıta-charıta-bhâgyah sâdhıt-âśêsha-sa(śa)ttruh || [23*] Yasya[6] pratâya(pa)-tâpıta dushtâ sa[7]

39 na vıdyatê sa(śa)ttruh [|*] bhûyô(pô)=nyô râja gunaır=mahıtaır=âstâm tad-abhyadhıkah || ◎ || [24*] Itı pûrvvam śrî-Mâ-

40 nyakhêtak-âvâsıta-paramabhapû(ttâ)raka-maharâj[â*]dhırâja-paramêśvara-śrîmat-Krıshnarâjadêva-pâ-

41 danudhyâta-paramabhattâraka-mahârâjâdhırâja-paramêśvara-śrîmat-Khottıgadêva-pâdânu-dhyâ[ta*]-

42 paramabhattâraka-mahârâjâdhırâja-paramêsva (śva)ra śrîmat-Kakkaladêva-samjâta-vyapâ-ya-nashta-bhrashta-

43 Ratta-râjyê sva-têjô-nubhâvât samadhıgatapamchamahâśavda(bda)-mahâsâmant-âdhıpatı-Tagarapura-pa-

44 ramêsva(śva)ra Śılâra-narêmdra-Jîmûtavâhan-ânvayaprasûta-Suvarnnagarudadhvaj-Âbhımânamahôdadhı-Ma-

45 lagalaganda-Gandakamdarppa-Sahajavıdhyâdhara-[8]Aparadıgvadhûtılaka-Nannısamudra-Pratâpamârtta-

46 nda-Sanıvâravıjay[9]-âdı samastarâjâvalîsamalamkrıta-mahâmandalêsva (śva)ra-śrîmad-Aparâjı-

47 tadêvarâjah sarvvânn=êva[10] yathâsamva(mba)dhyamânna(na)kân(n=) âgâmı-grâma-bhôktrı-sâmanta-râjapu-

48 tra-purapatı-trı(trı)vargga-sthâna-prabhrıtı-pradhân-âpradhâna-janô(nâ)n pranatı-pûjâ-samâdaı(dê)śaıh samanu-

49 vô(bo)dhayaty[11]=astu vah samvıdıtam yathâ || Chalâ[12] vıbhûtıh kshana-bhamgı yauvanam Krıtânta-dant-ântara va-

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1 Metre Âryâ.
2 Metre Śârdûlavıkrîdıta
3 Read *aspadam*
4 Metre Mâlınî
5 Read *vıvêkô* and *-chıttô* I believe *tannıshtha* to be used here in the sense of *tatpara*
6 Metre Âryâ
7 Read *-dushtasya samô* (?)
8 Read *°dhar Âpara°*
9 Read *-Śanı°*
10 Read *sarvvan=êva-*
11 Originally *°yatı* or *°yatyı* was engraved, but the sign for *ı* is struck out.
12 Metre Vamśastha

50 rtti jîvita[m |*] tath=âpy=avajñâ para-lôka-sâdhanê nrinâm=ahô vismaya-kâri vê(chê)shtitam || saka-
51 lam=êtad=asâratay=âdhishthitam vinasva(śva)ra-svabhâvam dharma êv=aikah sahâyah sâ(sâ)sva(śva)taś=ch=ai(ê)ti ki(vi)-
52 chimty=âsmâbhir=ayam pitrôr=[ai*]hik-âmushmika-phal-âvâptayê(ya) âtmanaś=cha punya-yasô(śô)-bhivriddha-
53 yê ||[1] Sa(śa)kanripa-kâl-âtita-samvatsara-[2]sa(śa)têshu navasu(sv=) êkônavimsaty-uttarêshu pravarttamâ-
54 na-Hêmalamva(mba)-śamvatsar-[3]ânta Âshâdha-va(ba)hula-chatusyâm(rthyâm=) anka(nka)tô=pi samvat[4] 919 Âshâdha-vadi 4
55 śrî-Sthânakê samavasthitasya śrîmatô râjñah prastâvê samjâta-dakshinâyana-karkkata-sa[m]krânti-
56 parvvani su(śu)bh-âbhyudaya-kârini chaturddaśagrâmaśat-ôpalakshita-Konka(nka)n-ântahpâti-Mâ-
57 hirihâra-vishay-ânna(nta)rvva[r*]ti-Bhâdâna-grâmô yasya ch=âghâtanâni(ny=) uttaratah Padigaha-grâ-

Third Plate, First Side

58 mîya-[bh?]innâra-kshêtra-maryâdâ paśchimatah[5] Âsachchhadî-maryâdâ dakshinatah[6] Murula-mahâna-
59 dî pûrvvatah Kumbhârî-nadî-maryâdâ[7] êvam nikata-chatur-âghâtan-ôpalakshitah savrikshamâ-
60 lâkulah svasîmâ-paryantah sêdramgah saparikarah pûrvvadatta-dêvadâya-vra(bra)hmadâya-varja[m*]
61 nidhâ[n]âlîpaka[h ?][8]kumârô(rî)sâhas-âputrâdi[dha?]na-pradhân-âpradhâna-dôsha-samanvitah[9] achâtabha-
62 tta(ta)pravê[s]yah[10] jaga[t*]tray-ô[d*]dyôtakarâya Lavanêtata-nivâsinê śrî-Lônâdityadêvâya pushpa-
63 [dhû]na(pa)-dîpa-naivêdya-prêkshanak-âdy-upabhôgârtham [11]khanda-sphatika-sphutita-dvâr-âdi-jîrnnôdvâ(ddhâ)râ[rtham*]
64 cha[12] Amvû(mbû)srê(śrê)shthi-Vâppaiyâ(ya)[13]srê(śrê)shthi-vanika(k)-Chêlappaiyubhôjaka-vipraGôvanaiy-âdi-Gunapaura(?)-[14]
65 nagar-âdhishthita-hastôdakam vidhâya Hari-Hara-Hiranyagarbha-Dahan-âdîn dêvân(n=) amala-śra[ddha]-
66 yâ sampûjya cha putra-pautr-âdy-upabhôga-vrittitvêna grâmah sampradattas=ta[m ?] dastamôchamdr-[15]ârkka-kâla-ma-
67 ryâdam yasvi(thê ?)chchh-âchâ[r]ê[na] bhumjatô bhôjayatô vâ ha(kri)shatah karshayatô vâ na kên=âpi paripa[ntha]-

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[1] This sign of punctuation is superfluous [2] Read *-samvatsara*
[3] Read *samvatsar-*, one would expect here *samvatsar-ântargat-Âshâdha*
[4] Read *samvat* [5] Read °*mata* [6] Read °*natô*
[7] Read °*d=aivam*, the word *maryâdâ* (after *nadî*) appears superfluous
[8] This sign of *visarga* appears to have been originally omitted and to have been added afterwards I do not understand the sense of the original text
[9] Read °*tô=châ*° [10] Read °*vêsyô*,
[11] The word *sphatika* appears to be entirely out of place here
[12] Read *ch=Âmbu*°
[13] This correction appears to have been made in the original
[14] I am almost certain that the three lines which denote as have been struck out in the original, and believe the intended name to be *Gunapura*
[15] Read °*ttah* | *am dattam=â chamdr-*(?)

68 na karyâ ki[m*] tarhi sarvvad=aiva Bhâdâna-grâmah śrî-Lônâdityadêvâya pradatta iti mantavya[m]
69 [n]=atra vishayê parasparam=anyatô vâ parilamghanâ vidhâtavyâ [||*] Tad= idam dharma-dânam=â-chamdr-ârkha-
70 kalam sthayi samâgâmi-nripatibhir=asmad-vamsajair=anyair=vvâ[1] asat-karma-ga[m]bhira-darî-prapâta-
71 bhaya-[bh]irubhih[2] jvalad-anala-sphulimga-sahasra-bhîpa(sha)[n] âvîchi-ni[ra*]ya-pratapa-vêdan-agama-śa[m]vi(ki)-
72 bhi[h*] sarvvair=api pratipâlanîyam [sa ?]tkarttachya(vya)m=anuma[m*]tavya[m] cha | yô v=ajñâna-timira-patal-avrita-mati-
73 r=achchhimdyad=achchhidyamâna[m] [v]=anum[ôda]yati sa êva pamchabhir= mahapatakair=upapatakê(kai)ś=cha samyukto
74 bhavati || Uktam cha bhagavatâ Vyâs[ê]na || Shashtim[3] varsha-sahasrâni svarggê tishthati bhûmi-dah | âchchhêtta(tta)
75 ch=a[nu]mamta cha tany=ê[va] narakam vrajêt || Vimdhy-âtavîshv=atoyâsu su(śu)shka-kotara-vâsinah | mahâha-
76 yo hi jayantê bhûmidan âpahârakah || Sva-dattâm para-dattâm=va[4] yô harêd= vasumdhara[m |*] hana(ra)n=naraka-
77 m=apnoti yavad-ahutasamplavam || [5]Agnêr=apatyam prathamam suvarnna[m*] bhur=Vaishnavi Surya-sutas=cha gâ-

Third Plate, Second Side

78 vah [|*] loka-trayam têna bhavêd=vi(dhi) dattam yah kâncha(ñcha)nam ga[m*] cha mahîm [cha*] dadyât || [6]Va(ba)hubhir=vvasundhâ bhu[ktâ] râja-
79 bhih Sagar-âdibhih [|*] yasya yasya yadâ bhûmitta(s=ta)sya tasya tadâ phalam || [7]Sarvvân=êtan=bhâvinah pâ-
80 rthiv-êmdrân bhûyô bhûyô yâchatê Râmabhadrah [|*] sâmânyo=yam[8] dharma-setur=nripanâm kalê kalê pa-
81 lanîyo bhavadbhih || [9]Mad-vamśajâh para-mahîpati-vamsa(śa)jâ vâ yâ(pâ)yâ(pâ)d= aye(pe)ta-manaso bhuvi bhavi-
82 bhûpah [|*] yê ya(pâ)layanti mama dharmam=ida[m*] samastam têshâm=u va[10] vinihe(hi)to=[ñja]lir=êsha sû(mû)rddhni || Yathâ ch=ai-
83 tad=evam tatha hi mahamandalêśvara-śrîmad-Aparâjitadêvarâjô lêkhaka-hastêna sva-matam=â-
84 rôpayati mata[m*] mama śrîmad-Aparâjitadêvarâjasya |[11] śrîvi(bi)rudaka-râja-niyamât(n=) mahâ-
85 mâtya śri Samgalaiyê mahâsânvi(ndhi)vigrahika-śrî-Sîhappaiyê cha sati || Samgavaiya-sûnunâ[12] sa[m]-
86 jât-âbhyanujñena pratihastaka-Annappaiyêna[13] sâ(śâ)sanam=idam likhitam tach=cha Sthânakê dhruvam ||

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[1] Read =vv=*âsat*
[2] Read °*bhir*=
[3] Metre Slôka (Anushṭubh), and of the two next verses
[4] Read *dattâm vâ yô harêta va*°
[5] Metre Indravajrâ
[6] Metre Slôka (Anushṭubh)
[7] Metre Sâlinî.
[8] After this *akshara* is engraved a sign which looks like the sign of the *avagraha*, and which probably was meant to be placed before *yam*
[9] Metre Vasantatilakâ
[10] Read *têsham mayâ*.
[11] This sign of punctuation appears to have been struck out.
[12] *Samgavaiya* is probably erroneously put for *Samgalaiya*
[13] Read °*stak Ânna*°

87 Yat=kim=api likhitam yuktam=ayuktam tad=aśêsham=api pramâṇa-bhûtam vijñayani[1] | Tithâ[2] bhûyô=pi
88 vyavasthâ ch=âtra nanvavyâ vasha prativîrsha[3] nagarêna rajakulasya arbhanâbhâvyâitham[4] piarmmanau[5]
89 [6]shashthâ(shtya)dhika-satadvayam=anka(nka)tô=pi dra 260 dâtavyâni [||*] Mamgala[m*] mahâśrît(r)=iti ||

No. 38 — FOUR ANCIENT TAMIL INSCRIPTIONS AT TIRUKKALUKKUNRAM

By V. Venkayya, M.A.

Tirukkaḷukkunṟam, or Pakshitîrtham as it is called in Sanskṛit, is a large village in the Chingleput district on the road from Chingleput to the port of Sadras, about half-way between both. There are two temples, one in the village of Tirukkaḷukkunṟam, called Vêdagirîśvara, and another, named Bhaktavatsala, on a neighbouring hill. Of the four subjoined inscriptions, which are engraved on the wall of the strong-room (*tiruv-âbharana-koṭṭaḍi*) of the Vêdagirîśvara temple, three were already published in the *Madras Christian College Magazine*[7] from pencil transcripts prepared by myself on the spot. At the suggestion of the Editor, I now republish, from inked estampages, these three inscriptions, along with a fourth, which was not yet published, but only referred to in one of my former articles.[8]

That part of the wall where these inscriptions are found, is disfigured by a number of mason's marks, which are noticed in the footnotes to the texts. These marks consist, in most cases, of Tamiḻ numerals, engraved probably before attempting to pull down the wall with a view to repair the temple. The numerals would indicate the order in which the stones had to be arranged while rebuilding the wall. This custom of marking is still prevalent in Southern India, as may be seen on the walls of the temples at Madura and Chidambaram, which have been lately repaired, and of the Êkâmranâtha temple at Conjeeveram, which is now undergoing repair. In these places the numerals are not cut with the chisel as at Tirukkaḷukkunṟam, but painted on the stones with tar or chunnam. The alphabet and language of the four subjoined inscriptions is Tamiḻ; but a number of words of Sanskṛit origin are written either wholly or partially in Grantha characters. The following is a list of such words and syllables, with the exception of the two words *svasti śrî*, which occur at the beginning of every one of these inscriptions and are, as a matter of course, written in the Grantha alphabet.

In A line 1, *kôv=irâja*, *sa* of *kêsari*, and *parmma* (for *varma*); l. 3, *śrî-Mûlasthâna*; l. 4, *Skandaśishyan*; l. 5, *śrî* of *Naraśimga*; l. 6, *rakshi*, *pûrva* at the end of l. 7; l. 8, *râjâ* of *râjâkkaḷ*, *râja* and [*sa*]*ri* of *Râjakêsari*; l. 9, *rmma* and *ddharmam rakshi*.

In B line 1, *kô* of *kô=Ppara°*; l. 4, *śrî-Mûlastâ°* (for *Mûlasthâ°*); l. 7, *kô* of *kôyiṇangai*; l. 9, *°ntr-âdi°* (for *°ndr-âdi°*), *°tha*[*r*]*mma* (for *°ddharmam*), *rakshi*, and *sa*; [*°bhai*] at the beginning of l. 10.

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[1] Read *vijñêyam* (?). [2] Read || *tathâ*.

[3] Read *mantavyâ yathâ* (?) *prati varsham*, the sign of the vowel *i* of *vîrsha* is almost certainly struck out in the original.

[4] I am unable to suggest a proper correction, but believe *arbhanâ* to stand for *arhanâ*.

[5] Read *drammâni*.

[6] This line commences in the original with *śata°*, and *shashṭhâdhika* is engraved below *śatadvaya*, in a separate line.

[7] Vol. VIII. p. 267 ff. and Vol. IX., p. 745 ff. [8] *Ibid.* Vol. IX. p. 748 f.

III b.

78
80
82
84
86
88
90

SCALE 61

Seal

FROM A FULL SIZE NEGATIVE
BY WIELE & KLEIN MADRAS.

W GRIGGS PHOTO-LITH

J F FLEET I C S

In C. line 1, *śrî* of *śrî-Kanpara*, *dê* at the beginning of l 2, l 3, *śrî-Mûlastâ°* (for *Mûlasthâ°*), *śa* at the end of l 5, l 6, *°tr-âditya* (for *°dr-âditya*), *pa* of *pan*, *Mâhêśvara*, and *rakshai*, l 7, *ge* of *Gengai*, l 9, *sabhai*

In D. l 2, *dê* of *dêva*, *śrî Mûlastâ°* (for *Mûlasthâ°*) at the end of l 4, *bhû* of *bhûmi* at the beginning of l 9, l 10, *agni*, l 11, *sabhai*, l 12, *dravya* and *śantr-âdi°* (for *chandr-âdi°*), l 13, *tta* of *°ttarum* and *°dharmma* (for *°ddharma*), l. 14, *rakshi* and *°dha[rmma]* (for *°ddharma*); *ge* and *gai* of *Gengai* at the beginning of l 15, the second *pa* of *pâpa* in l 16

A.—INSCRIPTION OF RAJAKESARIVARMAN

This inscription is dated in the 27th year of the reign of Râjakêsarivarman, and records the renewal of a grant which had been made by a king called Skandaśishya and confirmed by another king, Vâtâpi konda Naraśimgappôttaraiyar Skandaśishya is probably synonymous with Skandavarman, a name which occurs repeatedly in the genealogy of an early branch of the Pallavas,[1] whose grants are dated from Palakkada, Daśanapura and Kâñchîpura [2] Though we have no materials for identifying this king, yet it is certain that he was one of the predecessors of the other Pallava king who is mentioned in the inscription This is Naraśimgappôttaraiyar,[3] which is a Tamiḻ form of the Sanskrit name of the Pallava king Narasimhavarman The epithet Vâtâpi konda, 'who took Vâtâpi,' which is given to the king, enables us to identify him with certainty with the Pallava king Narasimhavarman I. who is described both in the Kûram plates of Paramêśvaravarman I [4] and in the Udayendiram plates of Nandivarman Pallavamalla[5] as the destroyer of Vâtâpi and as the enemy of Pulikêśin (II) *alias* Vallabharâja The Singhalese chronicle *Mahâvamsa* also refers to this war between Narasimha and Vallabha, in which Mânavamma, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava king [6] The *Periyapurânam*, a Tamiḻ work which narrates the lives of the sixty three devotees of Śiva, and some of the statements made in which have been confirmed by recent epigraphical discoveries,[7] refers to the destruction of Vâtâpi in the account of the life of one of the devotees, *viz* Śiṟuttonda-Nâyaṇâr. It is reported that this devotee, who was originally a military man, "reduced to dust the old city of Vâtâpi"[8] for his master, whose name is not given, but who must undoubtedly have been the Pallava king Narasimhavarman I who destroyed Vâtâpi according to the Pallava inscriptions

According to the *Periyapurânam*, Śiṟuttonda-Nâyaṇâr was visited at his own village by the great Śaiva devotee Tiruñânasambandar,[9] and the latter mentions Śiṟuttonda by name in one of his hymns [10] Thus Tiruñânasambandar was a contemporary of a general of the Pallava king Narasimhavarman I, whose enemy was the Western Chalukya king Pulikêśin II The

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[1] Dr Fleet's *Kanarese Dynasties*, p 16

[2] *Ep Ind* Vol I p 398

[3] [*Pôta* in Sanskrit and *pôttu* in Tamiḻ mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarâvatî pillar inscription (*South-Indian Inscriptions*, Vol. I No 32, verse 8), derives the name of Pallava, the supposed ancestor of the Pallava dynasty —E H]

[4] *South-Indian Inscriptions*, Vol I p 152

[5] *Salem Manual*, Vol II p 359

[6] L C Wijesinha's *Translation*, pp 41 to 43

[7] See *South Indian Inscriptions*, Vol II Nos. 29, 40 and 43 In No 40, there is a distinct reference to the traditional account of the life of Meyppoṟunâyaṇâr, one of the sixty three devotees, as preserved in the *Periyapurânam*, and the various images that in Nos 29 and 43 are said to have been set up, show clearly that the account of the lives of Chandêśvara and Śirâladêvar, respectively, as preserved in the *Periyapurânam*, must have been generally known during the time of Râjarâjadêva

[8] *Vâdavi ttoṉ ṉagaran=tugaḷ=âga*, Sêkkilâr's *Periyapurâṇam*, Madras edition of 1870, Part II p 316, verse 6

[9] *ibid* p 318, verses 23 and 24.

[10] *ibid* p 93

approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called **Tirunâvukkarasiyar** or **Appar**, who was first persecuted and then patronised by an unnamed **Pallava** king One of this king's surnames appears to have been **Gunadhara**, because a feudatory of his is said to have built a temple of Śiva and called it Gunadaravîchcharam, *i e* Gunadhara-Îśvara, probably after his overlord [1] In an archaic inscription in the cave at **Vallam** near Chingleput, which will be published in *South-Indian Inscriptions*, Vol II Part III, reference is made to a king called **Mahêndrapôtarâja** *alias* **Gunabhara**, whom Dr Hultzsch has identified with either of the two Mahêndravarman's mentioned in the Udayêndiram plates of Nandivarman Pallavamalla [2] As the difference between the names Gunadhara and Gunabhara is very slight, Mahêndrapôtarâja *alias* Gunabhara of the Vallam inscription may be identified with Gunadhara, who, according to the *Periyapurânam*, first persecuted and then patronised Tirunâvukkarasiyar As this devotee was an elder contemporary of Tiruñânasambandar, who, as I have shown, lived during the time of the Pallava king Narasimhavarman I, it is clear that the Mahêndrapôtarâja *alias* Gunabhara of the Vallam inscription, whom I propose to identify with the Gunadhara of the *Periyapurânam*, could only be **Mahêndravarman I**, the father of Narasimhavarman I [3] Thus we arrive at the conclusion that the two great Śaiva devotees Tirunâvukkarasiyar and Tiruñânasambandar, whose time has been the subject of controversy for a long time,[4] were contemporaries of the two Pallava kings Mahêndravarman I and Narasimhavarman I, respectively This result is important for the history of Tamiḻ literature, as it fixes the date of two thirds of the collection of Śaiva hymns, which goes by the name of *Dêvâram* and which is ascribed to **Tirunâvukkarasiyar**, **Tiruñânasambandar**, and **Sundaramûrti-Nâyaṇâr**. The date of the last of the three authors cannot yet be settled, but he must have been later than the two others, because he refers to them by name in the hymn which is known as the *Tiruttondattogai* [5]

As regards the king **Râjakêsarivarman** during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification The name Râjakêsarivarman suggests that the king was a **Chôla**, because the names Râjakêsarin and Parakêsarin are said to have been borne alternately by the Chôla kings[6] and are actually applied to a large number of them in their inscriptions [7] The archaic characters in which the subjoined inscription is engraved, show that, if the king was a Chôla, he was probably not a successor but an ancestor of Parântaka I This conclusion is supported by the comparatively frequent occurrence of the *virâma* or, as it is called in Tamiḻ, the *puḷḷi*, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of Madirai koṇḍa Parakêsarivarman, *i e* Parântaka I, the *puḷḷi* occurs only five times [8] The occasional occurrence of the *puḷḷi* has been noticed also in two other archaic inscriptions,[9] but this sign is never met with in the inscriptions

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[1] *ibid* Part I p 184, verses 145 and 146

[2] Dr Hultzsch's *Annual Report* for 1892-93, p 2, paragraph 7

[3] See the Table of synchronisms on page 11 of *South Indian Inscriptions*, Vol. I

[4] *Madras Christian College Magazine*, Vol IX Nos 5, 6, 7 and 9

[5] *i e* 'the list of the devotees (of Śiva)' Sundaramûrti is said to have sung this hymn in the temple at Tiruvârûr

[6] *Archæological Survey of Southern India*, Vol IV p 206, l 19 f

[7] See Dr Hultzsch's *Annual Report* for 1891-92, pp 4 to 6

[8] *South Indian Inscriptions*, Vol I p 113

[9] In the Tamiḻ portion of the Kûram plates of Paramêśvaravarman I, published in *South-Indian Inscriptions*, Vol I, the *puḷḷi* occurs in combination with seven letters of the Tamiḻ alphabet In the inscription of Nandippôttarasiyan, published in the *Madras Christian College Magazine*, Vol VIII p 98 ff, the *puḷḷi* is marked in six cases In these two inscriptions as well as in the one quoted in the preceding note, the *puḷḷi* is denoted by a vertical stroke placed over the letter, while, in the Tirukkaḷukkunram inscription of Râjakêsarivarman, it is denoted by a peculiar crooked line which is not always uniform in its course.

of Râjarâjadêva and in all subsequent Tamiḻ inscriptions Assuming that the cessation of the employment of the *pulli* was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parântaka I Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamiḻ letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskrit inscriptions of the Pallava kings Râjasimha and Mahendravarman at Conjeeveram On palæographical grounds we must, therefore, conclude that this is one of the oldest Tamiḻ inscriptions yet discovered, though we cannot ascertain even its approximate date The contents of the inscription do not furnish any materials for this purpose Râjakesarivarman renewed, at the request of a certain Puttan (*i e* Buddha), a grant which had been made by Skandasishya and confirmed by Narasimhavarman, both of whom are spoken of as 'former kings" (*pûrva-râjâkkal*) It is not said what the nature of the grant was that had originally been made by Skandasishya, nor do we learn the circumstances that led to the petition (*vinnappam*) of Puttan for a renewal of the grant But so much is certain that, at the time of Rajakesarivarman, a portion of the Pallava dominions had passed into the hands of the Chôlas

In this and in the following three inscriptions, Tirukkaḷukkunṟam is said to have been situated in Kalattûr-kôttam and 'in the subdivision (*kûṟu*) called after itself"[1] In the Appendix to his *Manual of the Chingleput District*, Mr Crole gives a list of *kôttams* with the subdivisions contained in some of them Among the former he mentions "Kallattur-kottam" in the Chinglepat taluka, which is evidently identical with the Kalattûr-kottam of the Tirukkaḷukkunṟam inscriptions

TEXT

1 Svasti[2] srî [||*] Kov=Irâjakêsaripparmma[r*]kku yandu 1*
2 rubatt ê[avadu [|*] Ka[la]ttûr-kkôttattu=ttan kûrru=
3 [T]tirukkaḷukkunṟattu[3] śrî-Mûlasthânattu perumân a-
4 di[gaḷu]kku ir[ai]y-iliy=aga Skandaśishyan[4] kuduttamaiyi-
5 [l a]ppa[di]yê Pâdâvi[5] konda Naraśimgappôt-
6 taraiyarum apparise rakshittamaiyil Anduṟaiya-
7 n Gunavan magan Puttan vinnappattinâl pûrvva-
8 râjakkal[6] [vai]tta padiyê[7] vaittên(n)=Irâjakê[sa]ripa-[8]
9 rmman-ên [| *] i ddharmmam rakshittân adi en mudi melina ||

TRANSLATION.

(Line 1) Hail! Prosperity! In the twenty seventh year (*of the reign*) of king Râjakêsarivarman

(L 2) "Whereas Skandaśishya had given (*certain land*) free from taxes to the feet of the god of the holy Mulasthâna (*temple*) at Tirukkaḷukkunṟam in Kalattûr-kôttam (*and*) in

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[1] The actual name of this subdivision was probably Tirukkaḷukkunṟa kûṟu

[2] The *aksharas* from *sva* of *svasti* to *ja* of *raja* are engraved over an erasure

[3] Above the *tu* of *kunṟattu* is engraved some letter which looks like the modern Tamiḻ *ta*, and over the word *Mûlasthana*, the modern Tamiḻ numeral 'twenty one'

[4] The engraver had originally written *śya* instead of *śi* and then partially erased the *y*

[5] The reading *Vadavi* or *Vâtapi* is also possible, Pâdâvi, Vâdâvi and Vâtâpi are ancient names of Bâdâmi in the Bombay Presidency

[6] The *aksharas* from *jâ* to *l* appear to be engraved over an erasure

[7] Over the *pa* of *padi*, the modern Tamiḻ numeral 'five' seems to be engraved

[8] The engraver had originally written *ja* instead of *sa* and then corrected only the bottom, leaving the top as it stood

the subdivision called after itself, (*and*) as, accordingly, Narasingappôttarayar, the conqueror of Vâtâpi, had confirmed (*the grant*) in the same manner,—I, Râjakêsarivarman, at the request of Puttaṇ, the son of Guṇavaṇ of Anduṟai, have maintained (*the grant*) as former kings had maintained it

(L. 9.) "The feet of one who protects this charity, shall be on my head!"[1]

B.—INSCRIPTION OF PARANTAKA I.

This inscription is now published for the first time. It is dated during the 13th year of the reign of Madirai Konda Parakêsarivarman, and records the gift of a perpetual lamp to the Tirukkaḷukkunram temple. Madirai koṇda means 'who took Madirai (*i. e.* Madhurâ),' and is synonymous with the Sanskrit Madhurântaka, a name which is applied in the large Leyden grant to two of the successors of Parântaka I.[2] Several inscriptions of Madirai konda Parakêsarivarman have already been published,—three from the Kailâsanâtha temple at Conjeeveram[3] and one from Tiruppûndurutti near Tanjore.[4] The endorsement on the Udayêndiram plates of Nandivarman[5] and on those of Nandivarman Pallavamalla[6] are dated during the reign of the same king. The Tamiḻ portion of the Udayêndiram plates of the Ganga-Bâna king Pṛithivîpati II *alias* Hastimalla belongs to the reign of the same Madirai konda Parakêsarivarman[7] and implies that he bore the surname Vîranârâyana.[8] In the Sanskrit portion of the same grant, the two names Vîranârâyana[9] and Parântaka[10] are used for the Chôla king. In the large Leyden grant the name Parantaka alone appears.[11] In both of these copper-plate grants, he is said to have been the son of the Chôla king Âditya (I.) and the grandson of Vijayâlaya. From the Udayêndiram plates we learn that he uprooted the Bâna king[12] and gave the Bâna territory to his Ganga feudatory Pṛithivipati II.[13] He conquered the Pândya king Râjasimha[14] and defeated the army of the king of Ceylon.[15] This event appears to be referred to in the *Mahâvamsa*[16] when it says that the Singhalese king Kassapa V. sent an army to aid the Pândya king against the Chôla, but that the expedition was not successful. Kassapa V. is supposed to have reigned from A.D. 929 to 939.[17] If the chronology of this portion of the *Mahâvamsa* can be relied upon,[18] we can get to a nearer approximation with regard to the date of Parântaka I. than what is furnished by the Âtakûr inscription, from which it appears that this king's eldest son Râjâditya had been killed before A.D. 950. In the verse which refers to Parantaka I. the *Kalingattu-Parani* mentions the conquest of Ceylon and Madhurâ.[19] The large Leyden grant says that Parântaka I. covered with gold the Śiva temple at Vyâghrâgrahâra,[20] which is a Sanskrit rendering of Puliyûr, one of the Tamiḻ names of Chidambaram. This evidently means that he built the so-called Kanakasabhâ or Golden Hall at Chidambaram. In the collection of Śaiva hymns known as *Tiruvisaippâ*, there is a poem composed by Kandarâdittar,

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[1] *i. e.* "I worship their feet."—[A similar *captatio benevolentiæ*, the transcription and translation of which must be changed in accordance with the one given here, occurs in line 9 of the Vêlûr inscription of Kaṇṇaradêva, *South Indian Inscriptions*, Vol. I. p. 77.—E. H.]

[2] *South-Indian Inscriptions*, Vol. I. p. 111.

[3] *ibid.* Nos. 82, 83 and 145.

[4] *Madras Christian College Magazine*, Vol. VIII. p. 104 ff.

[5] See p. 147 above.

[6] *Salem Manual*, Vol. II. p. 359.

[7] *ibid.* p. 371.

[8] The village granted by the inscription was called Vîranârâyaṇachchêri after the reigning king.

[9] *Salem Manual*, Vol. II. p. 372, verse 6.

[10] *ibid.* p. 373, verse 25.

[11] *Archæological Survey of Southern India*, Vol. IV. p. 206, l. 32.

[12] *Salem Manual*, Vol. II. p. 372, verse 9.

[13] *Ind. Ant.* Vol. XXIII. p. 296, note 2.

[14] *Salem Manual*, Vol. II. p. 372, verse 11.

[15] *ibid.* verse 10.

[16] L. C. Wijesinha's Translation, p. 80.

[17] *ibid.* p. xxii.

[18] That the chronology of the *Mahavamsa* is not beyond suspicion, has been pointed out by Dr. Hultzsch in his *Annual Report* for 1891-92, p. 5, note *.

[19] Canto viii. verse 23.

[20] *Archæological Survey of Southern India*, Vol. IV. p. 206, l. 35 f.

who calls himself 'king of the people of Tañjai (Tanjore)'[1] and who was very probably identical with Gandarâdityavarman, mentioned in the large Leyden grant as the second son of Parântaka I The eighth verse of this hymn refers to a Chôla who conquered the dominions of the Pândya king and Ceylon, and who was the lord of Uṟaiyûr. It further states that this king covered with gold the hall at Chidambaram The *Vikrama-Śôḷaṇ-Ulâ*, extracts from which were lately published by Mr V Kanakasabhai Pillai, mentions a king 'who constructed a roof of gold to the sacred hall in the temple at Chidambaram.'[2] The *Tiruvisaippâ* and the *Vikrama-Śôḷaṇ Ulâ* evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of Parântaka I The *Kongudêśarajâkkal*, a chronicle the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chola king Viranârâyana built the Kanakasabhâ at Chidambaram[3] From the Udayêndiram plates it appears that Parântaka I married the daughter of the Kêrala king[4] Leaving aside the numerous unpublished inscriptions of Parântaka I, the five published ones, which have been found at Conjeeveram in the Chingleput district, Tiruppundurutti near Tanjore, and Udayêndiram in the North Arcot district, show that his dominions must have been very wide The latest date we have for him, is the 36th year of his reign[5]

TEXT

1 Svasti śrî [||*] Madirai konda kô-Ppara[k]ê-
2 śaripaṇmaṟku yându padin-m[û]ṉrâvadu
3 Kalattûr-kkôt[ta]ttu taṉ kûṟṟu Tiru-
4 [ta]ḷuk[ku]ṉṟattu[6] [7]śrî-Mûlastâ[ṉa]ttu-p-
5 pe[ru]ma[lu]kku Âm[û]r-kkôṭṭattu-[Kka]raikkâ-
6 [ttûr] N[edu]mâ[ṟ-Ch]âttaṉ Śennip[pêra]-
7 yaṉum ivaṉ[8] tâyâr [Kô]yina[ngai]-
8 yum-âga v[ai]yt[ta] [nu*]ndâ-vilakku o[ṉṟu][9] [| *]
9 idu śa[ntr]-âdittavaṟ [| *] i-tha[r]mma[m *][10] rakshippâr [sa]-
10 bh[ai]yâr [||*]

TRANSLATION

Hail! Prosperity! In the thirteenth year (*of the reign*) of king Parakêsarivarman, the conqueror of Madirai,—Nedumâl Śâttan Śennippêrayan of Karaikkâttûr in Âmûr-kôttam[11] and his mother Kôyinangai[12] together gave one perpetual lamp[13] to the god of the holy Mûlasthâna (*temple*) at Tirukkaḷukkuṉṟam in Kalattûr-kôttam (*and*) in the subdivision called after itself This (*shall last*) as long as the moon and the sun (*endure*) The members of the assembly (*sabhâ*) shall protect this gift

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[1] *Tañjaiyar kôṉ . . . . . Kaṇḍaradittaṉ*, *Tiruvisaippâ*, Madras edition of 1879, p 76, verse 10

[2] *Ind Ant* Vol XXII p 142

[3] *Salem Manual*, Vol. I pp 39 and 40

[4] *ibid.* Vol. II p 372, verse 8

[5] Dr Hultzsch's *Annual Report* for 1891 92, inscription No 100 of 1892

[6] Read *Tirukkaḷukkuṉṟattu*

[7] Read *Mûlasthanattu*

[8] In this line the Tamiḻ numeral 'seven' seems to be engraved over *i* of *ivaṉ*, 'twenty-two' below the *aksharas vaṉ tâ* of *ivaṉ tâyâr*, and 'twenty' over *ngai* of *nangai*

[9] The modern Tamiḻ numeral 'three' appears to be engraved over *ṉṟu* of *oṉṟu*

[10] Read *i-ddharmam*

[11] See p 149 above, note 7

[12] This name is made up of *kôyil*, 'a temple,' 'and *nangai*, 'a lady'

[13] *Nundâ viḷakku* means 'a lamp which does not require to be trimmed.' See *South-Indian Inscriptions*, Vol II p 132, note 3

C AND D — INSCRIPTIONS OF KANNARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kannaradêva near Vêlûr (Vellore),[1] but are more rounded than those of other ancient Tamiḻ inscriptions Both inscriptions are dated during the reign of Kannaradêva,— the first in the 17th and the second in the 19th year To the name of the king is prefixed in both of them the epithet Kachchiyun-Tañjaiyun-konda, 'who took Kachchi and Tañjai' Kachchi is the ancient Tamiḻ name of Kañchîpura (Conjeeveram), the capital of the Pallavas, and Tañjai is a shorter form of Tañjâvûr (Tanjore), the Chôla capital. The actual meaning of the attribute appears to be that the king conquered the Pallava and the Chôla countries

The inscription near Vêlûr is dated during the 26th year, but here there is no reference to the conquest of Kachchi and Tañjai The Arunâchalêśvara temple at Tiruvannâmalai in the South Arcot district contains two fragmentary inscriptions of Kannaradêvan[2] As the distinguishing epithet is missing, it is not absolutely certain if the Vêlûr and Tiruvannamalai records belong to the same reign as the two Tirukkalukkunram ones Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkaḷukkunram, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kannara, which is a vulgar form of the Sanskrit Krishna, does not occur among the members of any of the dynasties of the South Nor is it found among those northern dynasties which are known to have invaded the South, except among the Râshtrakûtas That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts

1 In an inscription of Gôvinda III,[3] this Râshtrakûta king claims to have conquered, and levied tribute from, Dantiga, the Pallava ruler of Kâñchi

2 The Udayêndiram plates of the Ganga king Prithivipati II, who was a tributary of the Chôla king Parântaka I, appear to refer to an invasion of Amôghavarsha (I) and its repulsion by the Ganga king's grandfather, Prithivîpati I[4]

3 The Âtakûr inscription of Śaka-Samvat 872 reports that Bûtuga, a Ganga feudatory of the Râshtrakûta king Krishna (III) *alias* Kannaradêva, treacherously killed the Chôla king Râjâditya in a battle at Takkôla[5] The Dêôlî plates of Krishna III, dated Śaka-Samvat 862, report that the king killed Dantiga and Bappuka, and that he transferred the Ganga territory from Rachhyâmalla— the Râchamalla of the Âtakûr inscription— to Bhûtârya[6] This is evidently the Bûtuga of the Âtakûr inscription In his remarks on the Dêôlî plates, Dr. Bhandarkar suggests that Bappuka might be identical with the Chôla king Râjâditya,[7] who is mentioned in the Âtakûr inscription But no connection can be established between the two names Bappuka and Râjâditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Dêôlî plates

4 The statement of the Âtakûr inscription that Krishna III fought against Râjâditya, is confirmed by the large Leyden grant, which reports that the Chôla king Râjâditya, the son of Parântaka I, died in battle with Kṛishnarâja[8]

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chôla king Râjarâjadêva, and less archaic than those

[1] *South Indian Inscriptions*, Vol I p 76
[2] *Madras Christian College Magazine*, Vol IX p. 665
[3] *Ind Ant* Vol XI p 127
[4] *Salem Manual*, Vol II p 373, verse 16
[5] *Ep Ind* Vol II p 168
[6] *Journ Bo As Soc* Vol. XVIII. p. 13 of the Reprint.
[7] *ibid.* p 4
[8] *Archæological Survey of Southern India*, Vol IV. p 206 f, ll 42 to 45

in which the grants dated during the reign of Parântaka I are recorded Râjarâjadêva was one of the most powerful of the Chôla kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamiḻ country Consequently, it is very improbable that Kaṉṉaradêva's invasion took place during his reign Again, the three inscriptions of Parântaka I found in a Pallava temple at Kâñchîpuram,[1] which was the Pallava capital, and the above published inscription from Tirukkaḷukkunram, which must also have been situated in the Pallava territory, show either that Parântaka conquered the Pallavas himself, or, if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection The two subjoined inscriptions say that Kannara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time, for, otherwise grants would not have been issued in his name It is very unlikely that a king like Parântaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pandya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chôla country, to be occupied by a victorious invader Thus palæographical and historical considerations combine together in fixing the period of these grants between the death of Parântaka I and the accession of Râjarajadêva This period was occupied, according to the large Leyden grant, by the reigns of six Chôla kings[2] Of the military achievements of none of them has it much to say The *Kaliṅgattu-Parani* leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kulôttunga I,[3] and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chôla country Of course, some of those which begin either with *kô Râjakêsarivarman* or *kô Parakêsarivarman* alone, may have to be referred to the reigns of two or more of these kings But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record These considerations naturally lead to the inference that, during the reigns of these six kings, the Cholas occupied quite an inferior position and were probably feudatories of some foreign king It was just during this period that the invasion and the considerably long occupation of the Chola dominions by Kaṉṉaradêva was possible Not long after the death of Parântaka I, Bûtuga, a Ganga feudatory of the Râshtrakûta king Krishna III *alias* Kannaradêva, fought a battle at Takkola,— a place which has not yet been identified,— against the Chôla king Râjâditya, who was defeated and killed in the battle Commenting on the unreliable nature of most of the statements made in the spurious Sûdi plates of Bûtuga, Dr Fleet remarks that there are references to two real historical events in the inscription[4] There is, I think, a third historical event when they say that, after defeating the Chôla king Râjâditya, the Ganga king Bûtuga, under orders from Krishna III, besieged Tañjâpurî, *i e* Tanjore[5] As has been pointed out above, the Chôla power was very weak after the death of Parântaka I, and nothing could stand in the way of the victor at Takkôla proceeding straight to Tanjore, which appears to have been the Chôla capital during the time of Râjâditya's successor Gandarâdityavarman,[6] and capturing it. It was also stated that palæographical considerations point to the interval between the death of the Chôla king Parântaka I and the accession of Râjarajadêva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kaṉṉaradêva, that, about the commencement of this interval, the Râshtrakûta king Krishna III

[1] See note 3, p 280 above.

[2] These were Râjâditya, Gandarâdityavarman, Arimjaya, Parântaka II, Âditya-Karikala and Madhurântaka The fact that Âditya Karikâla preceded Madhurântaka, shows that the succession was disputed after the death of Parântaka II, *South-Indian Inscriptions*, Vol I p 112

[3] The next event that is mentioned after the conquest of Ceylon and Madhurâ, which took place during the reign of Parântaka I., is the capture of Udagai, which occurred during the reign of Râjarâjadeva; see canto viii verses 23 and 24

[4] See p. 175 above. [5] See p. 183 above [6] See note 1, p 281 above

alias Kannaradêva actually killed the reigning Chôla king, and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Râshtrakûtas From these facts the conclusion seems to be irresistible that the Kaṇṇaradêva of the subjoined inscriptions, who took Kâñchî and Tañjâvûr, was no other than the Râshtrakûta king Krishna III. who was also called Kannaradêva.

The donor in the inscription B was Nedumâl Śâttan Śenṇippêrayan of Karaikkâttûr, and in the inscription D Śâttan Śenṇippêraiyan of Karai As pointed out to me by the Editor, the names of these two donors are very similar, and the name Karai, which occurs in D, may only be a shorter form of Karaikkâttûr in B It is, therefore, not improbable that the donors in B. and D, which belong to the reigns of Parântaka I and of Kannaradêva, respectively, were identical If they were the same, the identity of the Kaṇṇaradêva of the two subjoined inscriptions with the Râshtrakûta king Kṛishna III. would receive some support, for, we would then have direct evidence to show that B. and D were engraved within the life-time of the same man

Of the two subjoined inscriptions, C records the grant of a perpetual lamp to the Tirukkaḷukkuṇṛam temple, and D the building of a hall (*ambalam*) at Tirukkaḷukkuṇṛam and a grant of some land to this hall

TEXT OF C

1 Svasti śrî [||*] Kachchiyun=Tañjaiyun=konda śrî-Kannara-[1]
2 dêvaṛkku yându padiṇ êḷâvadu Kalattûr-kkôtta-
3 ttu taṇ kûṛṛu Tirukkaḷukkuṇṛattu śrî-Mûlastânat-
4 tu[2] perumâṇ=adigalu[k*]ku Karai[y-u]daiya Baladêvaṇ=âgiya Parân-
5 takapperarayan vaiytta nundâ-[vi]lakk=onru [|*] idu śa-
6 ntr-âdityavaṛ=paṇ Mâhêśvarar rakshai [|*] [3]Parântakappêraraya-
7 ṇ vaiytta vilakku mut[ti]l Gengaiy-idai=Kkumariy-i-[4]
8 daiy=eḷu-nûṛṛu=kkâdamuñ=i[e]ydâr śeyda pâvattiṛ=paduvô-
9 m=aṇon=Tirukkaḷukkuṇṛat[tu] sabhaiyôm [||*]

TRANSLATION.

(Line 1) Hail! Prosperity! In the seventeenth year (*of the reign*) of the glorious Kaṇṇaradeva, the conqueror of Kachchi and Tañjai,— Baladêvan *alias* Parântakapperarayan of Karai gave one perpetual lamp to the feet of the god of the holy Mûlasthâna (*temple*) at Tirukkaḷukkuṇṛam in Kaḷattûr-kôttam (*and*) in the subdivision called after itself This (*grant shall be under*) the protection of all Mâhêśvaras as long as the moon and the sun (*endure*)

(L 6) "If (*we*), the members of the assembly (*sabhâ*) of Tirukkaḷukkuṇṛam, obstruct (*the burning of*) the lamp given by Parântakappêrarayaṇ, we shall incur the sin committed by those who commit seven hundred murders[5] near the Gangâ and near Kumari "[6]

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[1] Above the first line, beginning from *n* of *Kachchiyun* and extending to the end, is an incomplete inscription which runs as follows — *Svasti śrî* [||*] *Kô=Pparakêśariva*[*r*]*mma*[*r*]*kku yându iran*[*dâvadu**]

[2] Read *Mulasthanattu*

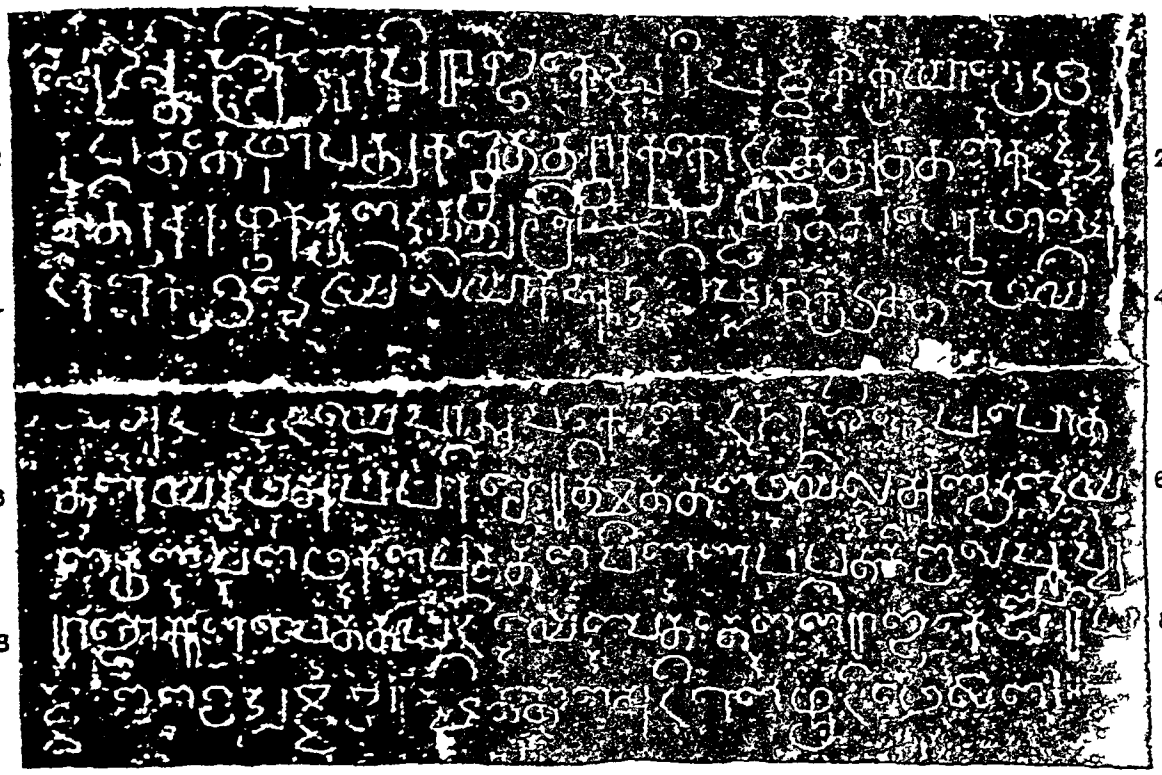
[3] The sign of length of *rd* in *Parântaka* is joined to the *r*, so that *rd* looks as if it were *na*

[4] Between the 6th and 7th lines, from the second *g* of *Gengai* to *ri* of *Kumari* in line 7, some symbols are engraved, of which the first looks like the modern Tamiḷ letter *nd* and the rest seem to stand for the numeral 'twenty three'

[5] In the *Madras Christian College Magazine*, Vol. IX p 750, I had taken *kâdam* to mean 'a measure of distance equal to 10 miles' The Editor pointed out to me that *kadam* is derived from the Sanskrit *ghâta*, 'a murder'

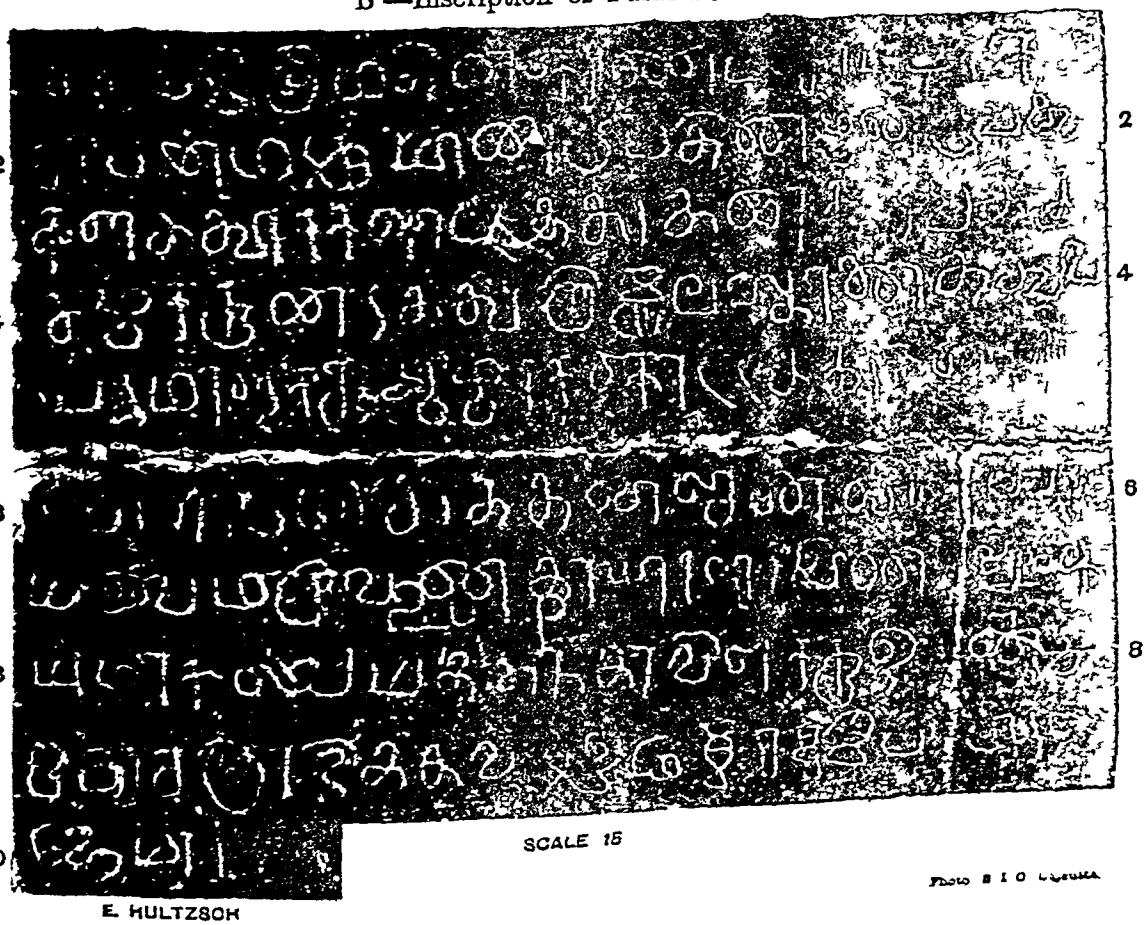
[6] Kumari is a name which occurs very often in the imprecatory portion of Tamiḷ inscriptions Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to Kumari in the

A —Inscription of Rajakesarivarman



SCALE 17

B —Inscription of Parantaka I



SCALE 15

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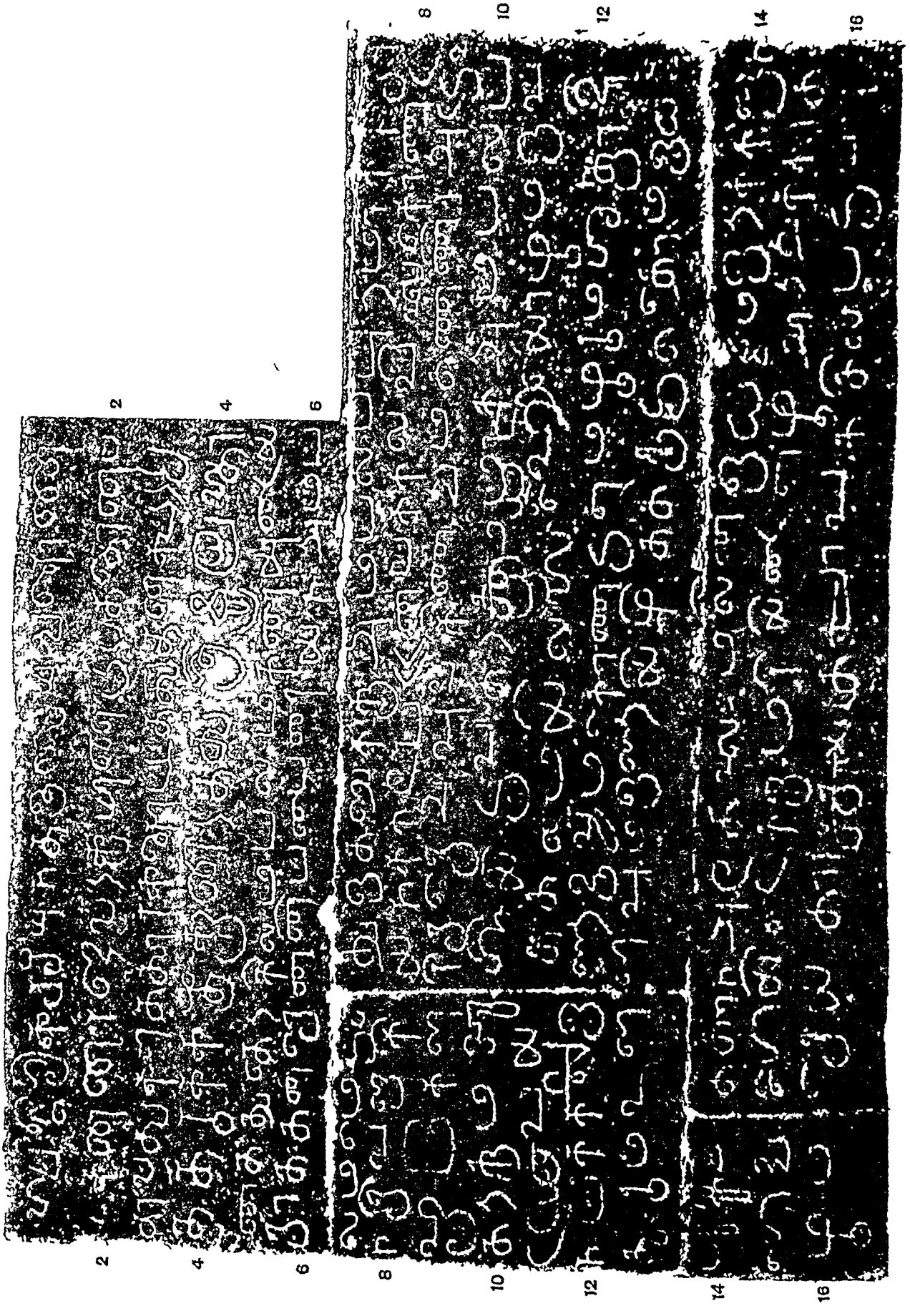
E. HULTZSCH

D —Inscription of Kannaradeva



SCALE ONE-SIXTH

TEXT OF D.

1 Svasti śrî [||*] Kachchiyun=Tañ[j]aiyun=kon-
2 da Kannaradêvaṟku yându pat[t o]ṉba-[1]
3 dâvadu [|*] Kaḷattûr-k[kô]ttattu[2] tan [kû]ṟṟu=[3]
4 Tirukkaḷu[k*]kunṟattu śrî-Mûlastâ-
5 nattu[4] terkil=ambalam Karaiy-udaiya
6 Śâttan Śennippairaiyan[5] amba-
7 lamm=e[dut]tu idaṉukku ambala-ppuram=â[ga Îs]ä-
8 naśivan=âgiya Nakkadi-Battaṉ pakkal vilai-konda
9 bhûmi Kalarichcheruvun=kinarum tann[î]r attu[va].
10 daṟkum agniy=iduvadarkumm=âga[6] ambala-pa-
11 tti[7] vaiyttamaiyil sabhaiyômum iva-
12 n pakkal[8] irai dravyam kondu emm=ûrum śantr-âdi-
13 ttarum ul alavum iraiy=iḷitti=[kku]duttôm [|*] i-[d*]dha[r]mma-
14 m rakshittân adi talai m[ê]liṉa [|*] i-[d*]dha[rmma]m irakkiṉân
15 Gengaiy-idai=Kkumariy-idai eḷu-nûṟṟu=kkâda-
16 mum śeydâr śeyda[9] pâpattil paduvâr [||°]

TRANSLATION

(Line 1) Hail! Prosperity! In the nineteenth year (*of the reign*) of Kannaradêva, the conqueror of Kachchi and Tañjai.

(L 3) "Whereas Śâttan Śennippêraiyan of Karai had built a hall (*ambalam*) to the south of the holy Mûlasthâna (*temple*) at Tirukkaḷukkunṟam in Kalattûr-kôttam (*and*) in the subdivision called after itself, and had given as a dependence (*? puṟam*) of this hall, *viz* for providing water and for supplying fire to the hall,[10] a well and (*one*) *paṭṭi* of land (*called*) *Kalarichcheṟuvu*,[11] which he had purchased from Îśânaśiva *alias* Nakkadi-Bhatta,— (*we*), the members of the assembly (*sabhâ*), having taken from this (*person*) the money for taxes, gave (*the land*) tax-free for as long as our village,[12] the moon and the sun endure"

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extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his *History of Tinnevelly*, p 19 ff, Dr Caldwell has shown, from explicit statements contained in the *Periplus*, that Kumari was not a river but a place, and that people did, in ancient times as now, not bathe in a river but in the sea Dr Caldwell adds that the title *Kumarichcherppan*, which is given to the Pâṇḍya king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land

[1] In the original the symbols for *e* and *i* of *to* are joined together

[2] The symbol for *d* and *k* of *ko* are joined together in the original

[3] In the original it looks as if there were three *ṟ*'s here instead of two, of which the first is joined to the *kû* which precedes it

[4] Read *Mûlasthânattu*

[5] Read °*pêraiyaṉ*, it is not impossible that the engraver has himself made this correction

[6] Over the *ku* of °*kumm=âga* some symbol which looks like the modern Tamiḻ *ṉd* is cut, and between °*kumm=âga* of this line and *sabhai* of the next, the modern Tamiḻ numeral 'nineteen' appears to be engraved

[7] Over the *ṭi* of *paṭṭi* and the *ai* of *vaiyt'a*, the modern Tamiḻ symbol for the numeral 'ten' is engraved

[8] Above the *l* of *pakkal* the modern Tamiḻ numeral 'eight' is engraved

[9] Over the *aksharas śeyda pâ*° the modern Tamiḻ numeral 'seventy seven' is engraved.

[10] In the Kûram plates, provision is made for water and fire required for a *mandapa* at Kûram, see *South-Indian Inscriptions*, Vol I p 151

[11] The word *kaḷari* means 'uncultivated ground' and *śeṟuvu* means 'a field' *Kaḷarichcheṟuvu* was probably a proper name, denoting a certain tract of rice fields

[12] It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies

(L 13.) "The feet of one who protects this charity, shall be on (*our*) heads One who injures this charity, shall incur the sin committed by those who commit seven hundred murders near the Gaṅgâ and near Kumari."

No 39—NADUPURU GRANT OF ANNA-VEMA, SAKA-SAMVAT 1296

By E HULTZSCH, PH D

The original of this inscription belonged to the late Sir Walter Elliot I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr Fleet, who has noted the following details on the cover containing the impressions —"Three copper plates, 10⅜ by 4⅜ inches, in fair order if cleaned The edges are slightly raised into rims. The ring *has* been cut, it is about ⅛" thick and 4¼" in diameter, and has a kneeling bull soldered on to it The plates are marked '21' in white paint, but there is no label to say where they come from" The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge

The alphabet is Telugu Of orthographical peculiarities the following deserve to be noted The letter *bh* is not distinguished from *b* if the vowels *â*, *ô*, *au* and *i* are attached to it or if it forms the second consonant of a group (as in तद्भुक्त, line 11, and सर्व्वान्भाविन, l 54), and if, consequently, the right top-stroke which distinguishes *bh* from *b*, disappears, only in two cases (*bhi* of दंष्ट्राभिघात, l 2, and नाभि, l 3), the aspiration is then denoted by a vertical line below the letter In the *aksharas rya* (ll 33 to 39) and *rri* (l 44), the letter *r* is written in full, and the secondary forms of *ya* and *ri* are attached to it The group *tth* is throughout written as *tht*, and similarly the group *ddha* of तस्यासौद्धवळ (l 24) is represented by *dhta*

The languages of the inscription are Sanskrit and Telugu It opens with nineteen Sanskrit verses, which are followed by a list of the twenty donees in Sanskrit prose (l 32 ff) The boundaries of the granted village are specified in Telugu prose (l 39 ff) Then follow five imprecatory verses in Sanskrit (l 47 ff), and the inscription ends with a short sentence in Telugu (l 55 f)

As the Vanapalli plates of Śaka-Samvat 1300 (No 10 above), the present inscription records a grant of land by Anna-Vêma of Kondaviti (verse 15), *i e* of Kondavîdu in the Kistna district It opens with a genealogy which contains the same proper names as that of the other inscription After an invocation of the Boar-incarnation of Vishnu (v 1), it refers to the (Śûdra) caste (v 2), a member of which was Prôla (v 3), whose son Vêma (v 4) built a flight of steps at Śrisaila (v 6) Vêma's two sons, Anna-Vôta and Anna-Vêma (v 7), successively occupied the throne after him (vv 8 and 10) Anna-Vêma or Ana-Vêma (l 55) bore the surnames Vasantarâya (v 13) and Pallava-Trinêtra (v 15) The first of these two epithets, which means 'the king of spring,' he owed to his participation in the spring festival (*vasantôtsava*, v. 14).[1] The surname Pallava-Trinêtra is borrowed from a mythical king of the Telugu country, who appears as Trilôchana-Pallava in the inscriptions of the Eastern Chalukya dynasty,[2] as Trinayana-Pallava in the Yenamadala inscription of Ganapâmbâ (p 95 above), and as Mukkanti-Pallava or Mukkantirâja in local legends[3] As in the Vanapalli

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[1] Compare page 65 above, note 6

[2] *Ind Ant* Vol XIV p 49, and *South-Indian Inscriptions*, Vol. I p 50

[3] *Kistna Manual*, p 5, and Mr Sewell's *Lists of Antiquities*, Vol. I pp 64, 135, 136 and 144.

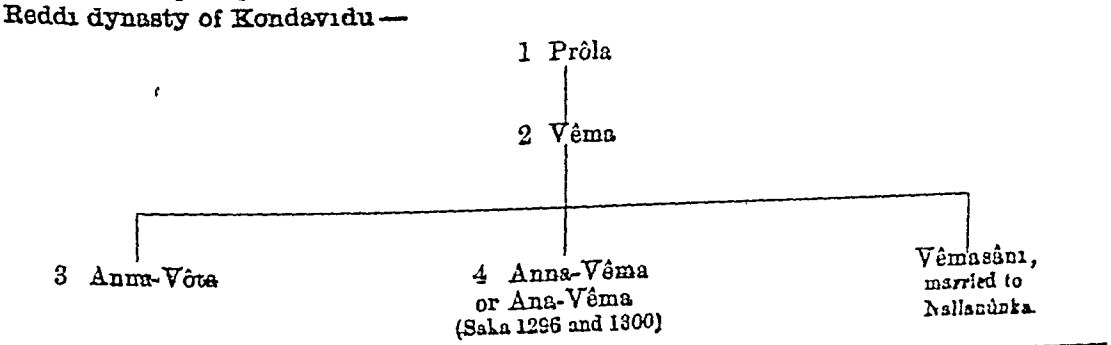
plates (vv 9 and 11), **Hêmâdri**, the author of the *Dânakhanda*, is repeatedly referred to (vv 5, 9 and 17)

Anna-Vêma's sister, **Vêmasâni**, is stated to have been the queen of a certain **Nallanûnka** (v 16), whose name I have not found elsewhere For her spiritual benefit, Anna-Vêma granted to twenty Brâhmanas the village of **Nadupûru** (v 18), which received the surname **Vêmapura** in commemoration of Vêmasâni's own name (v 19) The grant was made in the temple of **Vijayêśvara** on the bank of the **Gautami** (*i e* Godâvarî) river (v 18) The temple of Vijayêśvara is probably identical with the village of Vijayêsvaram in the Tanuku tâluka of the Gôdâvarî district, which is situated "close to the west end of the Godâvarî anicut" and contains 'two old temples, held very sacred"[1] The village granted, Nadupûru, was situated on the eastern bank of the **Gôdâvarî** (l 43 f) A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll 39 to 46) The *Madras Survey Map* of the Gôdâvarî district shows a village named Nadupûdi in the Narsâpur talukâ on the right bank of the Gôdâvarî, and another village, named Vemavaram, about 5½ miles S -S -W of Nadupûdi I hardly think that one of these two villages can be identical with Nadupûru *alias* Vêmapuram, which must be looked for on the opposite bank of the river The country or district to which Nadupûru belonged, was called **Kônasthala** (v 18) This may be the same as the **Kônamandala**, which had been ruled over before the time of Anna-Vêma by a dynasty of chiefs whose names are given in the second inscription on the Pithâpuram pillar and in inscriptions at Pâlakôl,[2] and with **Kônasima**, a local name of the Godâvarî delta[3]

The date of the grant (v 18) was the day of a lunar eclipse on **Kârttiki** (*i e* the full-moon *tithi* of the month of Kârttika) in the **Śâka year 1296** (in numerical words and in figures) Śaka-Samvat 1296 as a current year would correspond to A D 1373-74, and as an expired year to A D 1374-75 Mr Dikshit kindly informs me that both in 1373 and in 1374 A D there was a lunar eclipse in Bhâdrapada, but not in Kârttika, and that no lunar eclipse in Kârttika is possible in the years 1375 to 1379 and 1362 to 1369, but that there were lunar eclipses in Kârttika of A D 1370 and 1371, and that a very small lunar eclipse, not visible anywhere in India, is possible in Âśvina (the month preceding Kârttika) on Wednesday, the 13th October, A D 1372

A Telugu inscription on the wall of the garden of the Koppêśvara temple at **Palivela**[4] in the Amalâpuram tâlukâ of the Gôdâvarî district records a grant of land by a servant (*le ika*) of **Ana-Vêmâya-Reddi** on the 5th *tithi* of the bright fortnight of Phalguna of the Śaka year 1299

The Vanapalli plates and the Nadupûru grant furnish the following short pedigree of the **Reddi dynasty of Kondavidu** —



[1] Mr Sewell's *Lists of Antiquities*, Vol I p 38

[2] See my *Annual Report* for 1893 94, pp 3 and 6

[3] *Gôdavari Manual*, p 5

[4] No 505 of 1893 in my *Annual Report* for 1893 94 Another Telugu inscription in the Bhîmeśvara temple at Drakshârâma (No 446 of 1893) records the erection of buildings by Ana Vêmu in Saka-varsha 1303, Vaiśâkha śu 10, but it remains uncertain if this Ana Vêmu is identical with Anna Vêma of Kondavîdu

TEXT[1]

First Plate, First Side

1 ॐ श्रीमान्वराहवपुरावहतु श्रिय वो ये[ना]ग्र कौतुकवतो[द्द]द-
2 ता धरित्र्याः । दंष्ट्राभिघातपरिकंपितमेरुशृंगनिर्मुक्तरत्ननिकरैरुद-
3 पादि [रे]षा[2] । [१*] अरविंदनाभिचरणारविंदतो ज[ग]तां हिताय जनिमा-
4 [प] काचन । सुरलोकसिंधुरिव जातिरुज्वला[3] गुणगौरवेण गणनीय्य-[4]
5 जीवना । [२*] अभूत्तस्या जातौ गुणगणनिधिः प्रोलनृपतिः प्रता[पाढ्ये]
6 यस्मिन्सुरतरुवितारं वितरति । जनास्सर्वे सद्यश्च्युतविविधवृत्ति-
7 व्यतिकरास्सम धर्मे कामे मतिमविहता संन्यधिषत । [३*] तस्माज्जज्ञे वे-
8 मभूपः प्रता[पी] [5]विरस्साच्छान्मूर्त्तिशालीव धर्मः । [6]दुर्वृत्तानां यो द्विषां[7]
9 निग्रहत्य[8] चोणीं कृत्स्नां रामभोजं बुभोज । [४*] हेमाद्रिणा संप्रति-

First Plate, Second Side.

10 वादितानां[9] दानव्रतानां विधिवद्विधाता । निस्सीमसुर्वीं द्विजसात्स कृत्वा
11 तद्भुक्तशेषां स्वयमन्वभुंक्त । [५*] मेरुमंदरकैलासानारुरुक्षुर्महा-
12 मतिः । सोपानपंक्तिं श्रीशैले व्यतनोद्वेमभूपतिः । [६*] तस्य शासितुरुभौ
13 बभूवतू रामलक्ष्मणनिभौ तनूभवौ । अग्रवोतनृपतिः प्रतापवानग्र-
14 वेमनृपतिश्च जित्वरः । [७*] पितुरनंतरमग्र[गु]णोग्रजस्सम[धि]गत्य
15 स राज्यमकटकं । वसुमतीमखिलां परिपालयन्सुचरितैस्समचेष्ट
16 महद्यशः । [८*] येनाग्रहारा बहवो वितिर्णा[10] हेमा[द्रि]दानानि कृतानि येन ।
17 [तो]र्थेषु सत्राणि ततानि येन येन प्रजास्साध्वनुरंजिताश्च । [९*] तदनंतरम-
18 न्नवेमभूपः पिलसिंहासनमुन्नतोधिरूढः । अखिलानरिभूपतीन्महा[त्मा]

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[1] From Sir Walter Elliot's impressions
[2] Read रेखा
[3] Read °रुज्वला.
[4] Read गणनीय
[5] Read वीर साच्चा°
[6] दु is corrected by the engraver from दृ.
[7] The *anusvâra* stands at the beginning of the next line
[8] The construction द्विषां निग्रहत्य is correct according to Pâṇini, II 3, 56
[9] Read °पादितानां
[10] Read वितीर्णा

Second Plate, First Side.

19 [1][सु]रसिंहसनमध्य[रो]हयद्राक । [१०*] म[हा]दानादिदानानां य[स्मि]-
न्स[म्य]-
20 [ग्विध]ातरि । चिराय त[त्त]द्वि[ध]यश्चरितार्थत्व[म]याययुः । [११*]
किर्त्ति[2] दि[गवरा][3]
21 [दृ]ष्ट्वा यस्य प्रियतमा जनाः । एष सर्व्वस्व[म]र्थिभ्यो दत्तवानिति
[म]न्वते । [१२*]
22 [सो]य वसतरायाकः कस्तूरी[च]द्रचदनैः । न केवला भुव [द्या][4]
23 च चित्तैर्गंधवती[5] व्यधात् । [१३*] य[द्व]सतोत्सवचित्तभूरिकर्पू[र]रे[णु]-
24 भिः । यशसा किंनु तस्यासीद्धवळं [ज]गता त्रय । [१४*]
श्रीपल्लवत्रिनेत्रा[क][:*]
25 श्रीशैलात्पूर्वत स्थितं । श्रीकोंडवीटिनगरं सोय [शास्ति] परतप. ।
[१५*] तस्य[ा]न्न-
26 वेमचंद्रस्य लक्ष्मिरिव[6] सहोदरा [।*] श्री[न]ल्ल[नू]कभूपस्य महीषि[7]
विष्णुतेज-
27 सः । [१६*] वेमसानिति[8] विख्याता [सप्त]सता[नश]लिनी । नि[त्य
हे]माद्रिक[ल्पो]क्त[द]।नव्रत-

Second Plate, Second Side

28 विधायिनी । [१७*] ✠ । शाकाब्दे रसरत्नभानु १२८६ गणि[ते]
ग्रस्ते विधौ राहु[ण]ा का-
29 तिंक्यां विजयेश्वरस्य पुरतः [9]श्रीधौतमीरोधसि । विप्रेभ्यः परमत्रवेम-
30 नृपति[:*] श्रीवेमसान्या[:*] स्वसुः पुण्यार्थं नडुपूरसत्तम[द]दाद्ग्राम स कों-
31 णस्थले । [१८*] साष्टैश्वर्यं साष्टभो[ग] दत्तो विंशतिभागवान् । तस्य[ा]
नाम्नाग्रहारो-
32 यं भाति वेमपुराह्वयः । [१९*] अस्य ग्रामस्य प्रतिग्रहीतारः ।
[त]ल्ल[ा]भ-
33 ट्ट[: ।] [10]तिप्पयार्यः । दोचयार्यः । एते हरितगोत्राः । देवरेभट्ट. ।
शिंग-

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[1] Read सिंहासन°
[2] Read कीर्ति
[3] The *anusvâra* stands at the beginning of the next line
[4] The *anusvâra* stands at the beginning of the next line
[5] Read चित्तैर्गंधवतीं
[6] Read लक्ष्मीरिव
[7] Read महिषी
[8] Read °सानीति.
[9] Read श्रीगौतमी.
[10] Read तिप्प°.

34 यभट्ट[: । माच]यार्यः । एते कौशिकगोत्राः । सुम्मडिया[र्यः] । [ल]क्कनार्यः । एतौ

35 श्रीवत्सगोत्रौ । प्रभाकरभट्टः । नागयभट्टः । वासु[दे]वार्यः । एते काश्य[प]गोत्राः [।*]

36 पेरुमाणि[भ]ट्टः । लोहितगोत्रः । रा[घ]वभट्टः । [कोंड]यार्यः । एतौ भारद्वाज-

Third Plate, First Side

37 गोत्रौ । इम्मडियार्यः । आत्रेयगोत्रः । अय्यदेवर[ा]र्यः । भ[ल्लिना]यार्यः ।

38 एतौ [1]गाग्यगोत्रौ । वल्लभार्यः । नरहरिभट्टः । एतौ कामकायन[गो]त्रौ । लक्क-

39 नार्यः कौडिन्यगोत्रः ॥ अस्य ग्रामस्य सीमानः । तूर्पुनकु सुप्पल्ले पुत ।

40 आग्नेयानकु । पांचालवरपु सुप्पल्ले रेंडु पुतल कूटमि । दक्षिणान-

41 [कु ।] आ[ग्ने]याननुडि पडुमऽऽ वोयि अंतनुत्तर वोयि अत-

42 [नुं]टि[2] पडुमऽऽ वोयि अंतट दक्षिण[3] सुखमैन पुट्टलतोडिकडुं-[4]

43 दुऽऽ मेट्टु पुत । अंदुडि गोदावरिदांकानु [से]डकोटि मेडिताप पु[त ।]

44 [नै]ऋत्यानकुन्नु पडुमटिकिन्नि गोदावरि । वायव्यानकु । गोदावरिनुडि तू-

45 [र्पु]मुखभै वच्चिन गट्टुनु प्रेसुलकुटानु । उत्तरानकु । मे[डि]ताप पु[ता]-

46 [नु] । कोम्मेपाडानु । अ[ट्टे] नल्लंवल्लि पुत । ईशान्यानकुन्नु नल्लंवल्लि पुं[त ✠]

Third Plate, Second Side.

47 यावंति लांगलसुखेन रजांसि भूमेर्भासां निधेर्दु[हि]तु[र]-[5]

48 गल[रो]मका[णि । ता]वंति शंकरपुरे स युगानि तिष्ठेद्भूमि[प्रदा]न[मि]-

49 ह यः कुरुते मनुष्यः । [२०*] आ[स्फो]टयंति पि[तरो व]ल्ग[ति] च पितामह-

50 हाः । भूमिदोस्मत्कुले जातो योस्मान्सतारयिष्यति । [२१*] स्वदत्ता[द्*]द्विगु[ण][6]

51 पु[ण्यं] प[रद]त्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[ष्फ]लं [भवे]त् । [२२*]

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[1] Read गार्ग्य [2] Read °तुडि [3] Read दक्षिणसुख°.

[4] The *anusvâra* stands at the beginning of the next line.

[5] The *anusvâra* stands at the beginning of the next line.

[6] The *anusvâra* stands at the beginning of the next line.

52 स्वदत्तां परदत्ता वा यो हरेत वसुधरां । षष्टिं वर्ष[स]-
53 [ह]स्राणि विष्ठाया जायते क्रिमिः । [२३*] साम[ा]न्योयं धर्मसेतुर्नृ[पा]-
54 णां काले काले पालनियो[1] भवद्भिः । इत्यं सर्व्वान्भाविनः पार्थिवें[द्रान्भू]-
55 यो भूयो याचते रामचद्रः । [२४*] ॥ । अनवेम[भू]पति पाचाल[वर]-
56 पु वोलमदु[2] [ई]वूरि पोलान गल[यनु ध]ार [वो]शि[3] इ[च्चिन चे]त्र ख ५ [॥]

ABRIDGED TRANSLATION.

Verse 1 contains an invocation, addressed to the Boar-incarnation of Vishnu

(V 2) "Like the celestial river (Gangâ), a certain caste (*jâti*), which is distinguished by great virtues (*and*) whose profession[4] deserves respect, took origin, for the welfare of men, from the lotus foot of (Vishnu) whose navel (*bears*) a lotus"

In this caste was born king **Prôla** (v 3) His son was king **Vêma** (v 4), who performed the gifts described by **Hêmâdri** (v. 5)

(V 6) "Desirous of ascending Mêru, Mandara and Kailâsa,[5] the high-minded king **Vêma** constructed a flight of steps at Śrîśaila"

He had two sons, **Anna-Vôta** and **Anna-Vêma** (v 7), the elder of whom succeeded his father in the kingdom (v 8)

(V 9) "He granted many *agrahâras*, he performed the gifts (*described by*) **Hêmâdri**, he built rest-houses (*sattra*) at places of pilgrimage (*tîrtha*), and he thoroughly gained the affection of (*his*) subjects"

He was succeeded by (his younger brother) **Anna-Vêma** (v 10)

(V 13) "He who was surnamed **Vasantarâya**, caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (*at the spring festival*)

(V 14) "Did the three worlds become white through the copious camphor-powder scattered at his spring festivals, or through his fame?

(V 15) "This hero, who is surnamed the glorious **Pallava-Trinêtra**, rules the prosperous city of **Kondaviti**, which is situated to the east of Śrîśaila.

(Vv 16 and 17) "As Lakshmî of the Moon, the uterine sister of this **Anna-Vêma** (*is*) the famous **Vêmasâni**, the queen (*mahishî*) of the glorious prince **Nallanûnka** (*who resembles*) Vishnu in splendour She possesses the seven kinds of offspring (*sapta-samtâna*)[6] (*and*) daily performs the gifts prescribed in the rules (*kalpa*) of **Hêmâdri**.

(V 18) "In the Śâka year reckoned by the tastes (6), the jewels (9), and the suns (12),— (*in figures*) **1296**,— when the moon was swallowed by Râhu, on the Kârttikî (*tithi*), before (*the god*) **Vijayêśvara**, on the bank of the holy **Gautamî**,—that king **Anna-Vêma** gave to Brâhmanas the excellent village called **Nadupûru** in **Kônasthala**, for the religious merit of (*his*) sister, the illustrious **Vêmasâni**.

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[1] Read पालनीयो [2] वोलमदु appears to be corrected from वोपमांदु [3] Read वोशि.
[4] With reference to the river Gangâ, *jivana* has to be taken in the sense of 'water'
[5] *i e* in order to gain heaven through charity [6] See page 92 above, note 3

(V 19) "This *agrahâra*, which contains twenty shares (*and*) which was given together with the eight powers (*aiśvarya*) (*and*) with the eight enjoyments (*bhôga*), is resplendent, being called **Vêmapura** after her name

(Line 32) "The (*twenty*) recipients of this village (*were*) :— Tallâbhatta, Tippayârya and Dôchayârya of the Harita *gôtra*, Dêvarebhatta, Śingayabhatta and Mâchayârya of the Kauśika *gôtra*, Mummadiyârya and Lakkanârya of the Śrîvatsa *gôtra*, Prabhâkarabhaṭṭa, Nâgayabhatta and Vâsudêvârya of the Kâśyapa *gôtra*, Perumâṇibhatta of the Lôhita *gôtra*, Râghavabhatta and Kondayârya of the Bhâradvâja *gôtra*, Immadiyârya of the Âtreya *gôtra*, Ayyadêvarârya and Mallinâthârya of the Gârgya *gôtra*, Vallabhârya and Naraharibhatta of the Kâmakâyana *gôtra*, and Lakkanârya of the Kaundinya *gôtra*.

(L 39) "The boundaries of this village (*are*) — In the east, the boundary[1] of **Muppalle** In the south-east, the junction of the two boundaries of **Pâñchâlavaramu** (*and*) **Muppalle**. In the south, the boundary of the high ground[2] of **Puttalatôdi** and **Kadunduṟṟu**, which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south, (*and*) thence up to the **Gôdâvarî**, the boundary of **Sêdakôti Mêditâpa**[3] In the south-west and in the west, the **Gôdâvarî**. In the north-west, an embankment which extends from the **Gôdâvarî** towards the east, and **Prêmulakunta** In the north, the boundary of **Mêditâpa**, and **Kommepâda**; (*and*) thence, the boundary of **Nallamballi**. In the north-east also, the boundary of **Nallamballi**."[4]

Lines 47 to 55 contain five imprecatory verses

(L 55) "King **Ana-Vêma** gave, with libations of water, *kham*° 5 (*i e* five *khanḍis*) of cultivated land, included in the fields of **Pâñchâlavaramu** and in the fields of this village (*i e* Nadupûru)."

No 40 — KHAREPATAN PLATES OF RATTARAJA, SAKA-SAMVAT 930

By F Kielhorn, Ph D, LL D., C I E, Gottingen

These plates were found, rather more than fifty years ago, by a Brâhmana of **Khârêpâtan**, a town in the Dêvagad tâlukâ of the Ratnâgiri district of the Bombay Presidency, and the inscription which they contain has been already published, by Bal Gangadhar Sastri, in the *Journal, Bombay Branch, R A S*, Vol I p 209 ff I now re-edit it from an excellent impression, prepared by Dr Fleet

These are four copper-plates, the second and third of which are engraved on both sides, while the others are so on one side only They are marked with the Nâgarî numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last Each plate measures from 7¾" to 7⅞" broad by about 4⅜" high The plates are strung on a circular ring, about ¼" thick and 2⅛" in diameter, which had not been cut when this record came into Dr Fleet's hands As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical

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[1] This translation of *punta*, which usually means 'a path,' is suggested by the context Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks

[2] *Meṭṭu* is the same as *meṭṭa*, on which see Brown's *Telugu Dictionary*

[3] *i.e* 'Mêḍitâpa near Sêḍakôḍu.'

[4] To Mr G V Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.

bird Garuda He is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind The total height of the image and ring is about $4\frac{3}{4}$". The weight of the four plates is 4 lbs 8 oz, and of the ring and image, $9\frac{3}{4}$ oz, total, 5 lbs $1\frac{3}{4}$ oz The engraving is good, and, with the exception of one or two *aksharas* which are partly effaced, the writing is well preserved throughout — The size of the letters is about $\frac{3}{16}$" The characters are Nâgarî, and the language is Sanskrit Up to about the middle of line 33 the inscription, after the introductory *ôm ôm namah Śivâya*, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter The rest, being the formal part of the grant, is in prose, but includes, in lines 38-40, 62-67, and 69-71, seven benedictive and imprecatory verses, and, in lines 74-75, another verse on the requisites of a faultless charter As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, the dental sibilant is ten times used for the palatal,[1] and the palatal twice for the dental (in *âsit*, lines 11 and 21), the consonant *m* has been retained, instead of being changed to *anusvâra*, in the word *samvatsara*, twice in l 41, and in *paradattâm=vâ*, l 69, and *sh* is wrongly doubled after *r* in *Akâlavarshshô*, l 9, and probably was so doubled by the writer also in lines 8 and 10, where the engraver has put *=môghavarshyô* and *=môghavarshyah* (instead of °*varshshô* and °*varshshah*) The sign of *avagraha* is employed six times In respect of the language, it may be mentioned that the text offers two words which are Dravidian *pâṭî* in l 21, and the first member of the compound name *Avvêśvara* in l 42, and that it contains some words the meaning of which is not apparent (notably *jîvalôka*, in l 49, *châkântara* and *jûhaka*, in l 50, and *jagatipura*, in l 59) A wrong verse we find in line 29, and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning

The inscription is one of the Silâra[2] *Maṇḍalika* Rattarâja. Like the Bhâdâna grant of the Śilâra Aparâjita,[3] it divides itself into two parts The first part, up to line 33, gives the genealogy of Rattarâja, and of the Râshtrakûta and (Western) Châlukya kings to whom he and his ancestors were subordinate, and the second part records various donations, made by him in Śaka-Samvat 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) Avvêśvara[4]

Opening with the words 'om, ôm, adoration to Śiva,' the inscription first invokes the protection of the god Îśa (Śiva) It then glorifies the family of the Râshtrakûta lords, 'the ornament of Yadu's race,' and gives (in verses 3-8) the following well-known list of kings of that family — 1, Dantidurga, 2, his father's brother Krishnarâja, 3, his son Gôvindarâja, 4, Nirupama, 5, his son Jagattungadêva, 6, his son Amôghavarsha, 7, his son Akâlavarsha, 8, his grandson Indrarâja, 9, his son Amôghavarsha, 10, his younger brother Gôvindarâja, 'an abode of the sentiment of love, surrounded by crowds of lovely women,' 11, his father's brother, the son of Jagattunga,[5] Vaddiga, 12, his son Krishnarâja, 13, his brother Khôtika, and 14, his brother's son Kakkala Verses 9 and 10 then tell us that, having defeated Kakkala, Tailapa of the Châlukya lineage became king, and that he was succeeded by his son Satyâśraya, and a short prose passage in lines 20-21 intimates that this grant of Rattarâja's

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[1] In some parts of the inscription it is difficult to distinguish between the signs for *ś* and *s*, and between those for *ch*, *dh*, *v*, and *p*

[2] So the name is given here, in line 22, while in the Bhâdâna grant of Aparajita (No 37 above) it is written *Silâra*, and in the Kôlhapur inscriptions of Vijayâditya (Nos 27 and 28 above) *Śilâhâra*

[3] See the preceding note

[4] I take the first member of this compound to be the Kanarese word *avva avva*, mother,' and would compare such names of Śiva as *Ambikêśvara*, *Ambikâpati*, *Ambâpati*, etc

[5] This Jagattunga was the son of Akâlavarsha and father of Indrarâja

was made while that glorious king Satyâśraya of the prospering Châlukya lineage was ruling over Raṭṭapâtî, *i e* the dominions of the Raṭṭas (or Râshtrakûtas).[1]

The genealogy of Rattarâja is given in verses 11-21 There was the regent of the Vidyâdharas, Jîmûtakêtu's son Jîmûtavâhana, who (to save the serpent Śankhachûḍa) offered his life to Garuda. From him sprang the prosperous and powerful Silâra family, a family foremost among the rulers of Simhala. [To this family belonged][2] —

1. [Sa]naphulla, a favourite of king Kṛishṇa, he acquired the country from the sea-shore up to the Sahya mountains His son was—
2. Dhammiyara, the founder of the great stronghold Valipattana; his son—
3. Aiyaparâja, endowed with the qualities of a conqueror, who was bathed with the water of the cocoanuts[3] near Chandrapura, his son—
4. Avasara [I], who, well versed in politics and of fierce valour, singly subdued a multitude of enemies (?),[4] his son—
5. Âdityavarman, his son—
6. Avasara [II], a prince (*nṛipa*) who conquered his enemies and aided the rulers born at Chêmûlya and Chandrapura, his son—
7. Indrarâja, his son—
8. Bhîma, who distinguished himself by seizing the Chandra district (*maṇḍala*), as Râhu swallows the moon's orb, his son, the king (*râjan*)—
9. Avasara [III], and his son, the king (*râjan*)—
10. Raṭṭa.

To the above abstract of the contents of verses 11-21 I cannot add much of importance Others[5] have pointed out already that this particular branch of the Silâra (Śilâra, or Śilahâra) family, of which no other inscription has yet been published,[6] apparently was established in the Southern Konkan The two other branches of the same family, the Śilâras of the Northern Konkan and the Śilâhâras of the country around Kôlhâpur, also trace their origin to the mythical Jîmûtavâhana, but only the present inscription connects the Silâra *vaṁśa* with the rulers of Simhala, or Ceylon How much value should be attached to this statement, it is difficult to decide In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South, but it also seems possible that the word *Siṁhala* has been brought in here merely on account of its resemblance to the word *Silâra*.[7] Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions It is true that in the Khârêpâtan plates of the Śilâra Anantadêva[8] a prince

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[1] See page 299 below, note 1

[2] In the original there is nothing corresponding to the words in brackets

[3] I do not understand the exact significance of this ceremony The meaning perhaps is that Aiyaparaja gained a victory at Chandrapura Compare the *Raghuvaṁśa*, iv 41 and 42

[4] See page 299 below, note 10

[5] See Dr Bhagvanlal Indraji in *Journ Bo As Soc* Vol XIII. p 14, Dr Fleet's *Kanarese Dynasties*, p 98, and Dr Bhandarkar's *Early History of the Dekkan*, p 98.

[6] In the *Ind Ant* Vol IX p 38, note 47, the late Mr Telang has stated that somebody had furnished him with a transcript (not the original) of an *unpublished* plate which belonged to the branch of the Silâras here treated of, and which, like the present inscription, began with the Râshṭrakûṭas and ended with the Silâras Regarding one of the princes mentioned in it, that plate contained the statement *abdhi vêlâkulam ramyam yô-karôd-Valipattanam*, and in another passage of the inscription *Valipattana* was also called *Valinagara*

[7] It has been already suggested that *Śilâra* and *Śilâhâra* probably are Sanskritised forms of *Silâra*, and that this word may be of Dravidian origin; see the *Bombay Gazetteer*, Vol XIII pp 422 and 730 Names like *Dhammiyara* and *Aiyaparâja* also point to a southern origin of the family.

[8] See *Ind. Ant.* Vol. IX p 36.

Aiyapadêva is said to have been kept on the throne by the aid of Anantadêva's ancestor Aparâjita, but, as Aparâjita was reigning in Śaka-Samvat 919,[1] that Aiyapadêva must have lived about 200 years after the Aiyaparâja of the present inscription Considering that our grant is dated in Śaka-Samvat 930=A D 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, [Sa]naphulla, who first took possession of the country between the sea and the Sahyâdri range, lived in the second half of the 8th century A D, and that, therefore, the king Krishna whose favour he enjoyed, can only have been the Râshtrakûta Krishna I who ruled in the third quarter of the same century — Of the places mentioned, Valipattana, Chandrapura and Chêmûlya, the last has been identified with Chênval (Chêul or Chaul), an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the *Bombay Gazetteer*, Vol XI. p 269 ff Here it will be sufficient to state that Chêmûlya is mentioned in the Khârêpâtan plates of Anantadêva,[2] as belonging to the Konkan group of 1400 [villages] which was held by the Northern Śilâras, and that, according to Mas'ûdî, who visited the town —called Saimûr by him— early in the 10th century, it was then under the government of a prince Djandja, *i e* Jhañjha, one of the Śilâras of the Northern Konkan These references show that the rulers of Chêmûlya, who in our inscription are reported to have been aided by Avasara [II.], most probably were Śilâras of the northern branch of the family. Valipattana is shown by the passage, quoted on page 294 above, note 6, to have been situated, like Chêmûlya, on the coast, and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Silâras The late Mr Telang felt inclined to identify it with the Baltipatna of Ptolemy and Palaipatmai of the *Periplûs*,[3] but this, even supposing it to be correct, would not help us to identify the place I myself cannot suggest any probable identification,[4] nor can I identify Chandrapura, which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the Chandra-mandala, conquered by the chief Bhîma.

The proper object of the inscription is stated in lines 33 61 Here the *Maṇḍalika*, the glorious Rattarâja, who meditates on[5] the *Paramabhaṭṭâraka Mahârâjâdhirâja*, the glorious Satyâśrayadêva, informs the towns-men and country people and the chief ministers belonging to him, that, . . when the years from the time of the Śaka king were nine hundred and thirty, on the full-moon tithi of Jyaishtha of the current year Kilaka, he gave, as a reward of learning, to the learned preceptor, the holy Âtrêya,—a bee clinging to the lotuses, the feet of his preceptor, the holy Ambhôjaśambhu, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the Karkarôni branch of the famous Mattamayûra line (or school of ascetics), who by intense self-mortification had destroyed every worldly attachment, who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation,—for the purposes of worshipping with five-fold offerings the holy god Avvêśvara[6] and keeping his shrine in proper repair, and of providing

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[1] See No 37 above

[2] See *Ind Ant* Vol IX p 35

[3] See *ibid* Vol XIII p 327, and Vol VIII p 145.

[4] According to the *Bombay Gazetteer*, Vol XI p 345, Baltipatna (or Palaipatmai) would probably be the village of Pâlô, about two miles north west of Mahâd in the Kôlâba district, but this identification seems to be very doubtful.

[5] In the original the word *anudhyâta* is used by itself, instead of the ordinary *pâd anudhyâta*, see Dr Fleet's *Gupta Inscriptions*, p 17, note 2.

[6] If the reading in line 42 should be intended to be *purassaram* (see page 300 below, note 11), the sense would be that Raṭṭarâja, after worshipping with five fold offerings the holy god Avvêśvara, gave to Âtrêya, for the purposes of keeping (the god's shrine) in proper repair, *etc*

food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others —

(1) the village of Kûshmândî, bounded on the east by the cistern (*prapâ*)[1] of Maṇigrâma, on the south by the road to the village of Vâparavata, on the west by the water-course (*vâhalâ*)[2] of the village of Sachândalakapittha, and on the north by a salt river (*kshara-nadî*),[3]

(2) the village of Asanavîra, bounded on the east by a water-course caused by heavy showers of rain (? *dhâra-vâhalâ*),[4] on the south by the river of the village of Kuraparṇî, on the west by the sea, and on the north by the river of the village of Gavahaṇa;

(3) the village of Vadadgula, bounded on the east by the twin-rock (?) of the Bhôgadêva hill, on the south by the water course of Akhadada, on the west by the stone of Patasada, and on the north by the *sisavi* (?) hill of the village of Stâmâna,

also a *jîvalôka*[5] at the village of Dêvalakshmî, a *châkântara* at Vyadgarula, and a *jûhaka* at Sayyâpalî.

Rattarâja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?)[6] *abhyantara-siddha*, not to be entered by the regular or irregular troops, are to be enjoyed, with the exception of previous gifts to gods and Brâhmanas, by the learned teachers of religious studentship born in the Karkarôni branch of the famous Mattamayûra line (or school), to be preserved to them as long as sun and moon endure And he adds (in lines 56 61), that he has farther assigned a *gadyâna*[7] of gold from every vessel arriving from foreign lands, and a *dharaṇa* of gold from every ship arriving from Kandalamûliya, excepting Chêmûlya and Chandrapura,[8] also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen, also within the fort, for a *jagatîpura*,[9] a piece of land bounded on the east by the wall of a dwelling-house, on the south by the "*monkey gate*," on the west by the road to Śivata, and on the north by a street-well, and outside the fort, for a flower-garden, the land formerly known as "the mare's ground"

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (*dharma*[10]), threaten with the punishment of hell those who might resume it, and quote six of the ordinary

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[1] The ordinary meaning of *prapâ* is 'a place for watering cattle, a shed on the road side for accommodating travellers with water' Bal Gangadhar Sastri has translated the word by 'a creek,' because the Marâṭhî synonym *pôt* in the dialect of the Southern Konkaṇ (according to him) has that meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Konkan.

[2] See *Ind Ant* Vol XVI. p 206, note 33

[3] *Kshâra-nadî* may possibly have to be taken as a proper name, compare *Phârêpâṭan*, the name of the town where this inscription has been found

[4] *Dhara-vâhalâ* also may perhaps be a proper name, compare *Akhadada vâhalâ* below.

[5] For the three words *jîvalôka*, *châkântara* and *jûhaka*, which are quite clear in the original, I cannot suggest any suitable meaning.

[6] If the intended reading in line 51 should be *sarvavârâjakîyânâm=ahastaprakshâpanîyam=abhyantara-siddham*, the translation (so far as it can be given) would be 'not to be touched with the hand (of appropriation) by any one belonging to the king, *abhyantara siddha*,' etc

[7] This word, ordinarily spelt *gadyâna*, is in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a weight about equal to a *ruvvi* or farthing, a kind of small gold coin (at Bellari, occasionally in Mysore),' *dharaṇa* is in the same dictionary said to be 'a sort of weight (for gold) variously reckoned'

[8] [Compare above, pp 84 and 92, where a tax of one fanam on every boat is referred to — E H]

[9] The word *jagatîpura*, which I have not met with elsewhere, may perhaps be similar in meaning to *brahmapuri*, 'an establishment for learned and pious Brâhmanas'— [Or, *jagatîpura* might be the same as *jagatî-kaṭṭe*, 'a raised square seat before a village, round a tree, etc,' Sanderson's *Canarese Dictionary* — E H]

[10] This word is used here as a neuter noun.

benedictive and imprecatory verses And the inscription then (from line 73) concludes thus — 'In confirmation of the above, the glorious Rattarâja puts his hand to his signature,[1] acknowledging it to be his, the glorious Rattarâja's, signature A charter becomes faultless, when it is faultless as regards the seal, faultless as regards observances,[2] faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature — May there be bliss! This has been written by Lokapârya, the son of the *Sâmdhivigrahika*,[3] the illustrious Dêvapâla'

The date of this inscription contains no details for verification, but Śaka-Samvat 930 expired, by the southern luni-solar system, *was* the Jovian year Kîlaka, and for that year the given day, the full-moon day of Jyaishtha, would correspond to Saturday, the 22nd May, A.D 1008

Of the various villages and other localities, mentioned in the latter part of the inscription, I have not been able to identify any on the maps at my disposal[4] I can only draw attention to two points Kandalamûliya apparently was a portion of the coast of Western India, this follows both from the manner in which it is opposed to the foreign lands (*dvîpântara*), and from the fact that Chandrapura and Chêmûlya belonged to it And Mattamayûra, which is mentioned in connection with the learned ascetics in whose favour the grant was made, must be the place of the same name which is spoken of in the Ranôd (or Narôd) inscription[5] as a town of a chief Avantivarman, where a *maṭha* was founded by a great Śaiva ascetic, named Purandara It clearly was situated in Central India.

TEXT[6]

First Plate

1 Ôm[7] [||*] Ôm namah Śivâya || [8]Hêl-ôllâlita-chanda-danda-charan-âmgushth-agrabhag-a-

2 hata-Svarggamg-ôdgata-suktisamputa-galan-muktâ-bhritam tândavê | pânau vîkshya kapâ-

3 lam=asv=atha jatâ-chandr-âmrit-ôjjîvitam kamkâlam cha yad=adbhutam smitam= avatv=Îsêna tad=va-

4 ś=vi(chi)ram || [1*] Gôtram[9] bhi[t*]tvâ na bhûtô na madhupa-vasatir=nnô sadâ dharmma-vakrô n=âkrântô da-

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[1] As the text stands, the meaning must be that Rattarâja's name had already before been written on the charter, and that Raṭṭarâja, by putting his hand to it, acknowledged the name so written to be his own signature

[2] I am not quite sure about the exact technical meaning of the terms *kriyâ śuddha* and *bhukti śuddha* The 'marks,' referred to by the word *sa chihnaka*, are perhaps the representations of the sun and moon and other objects, found on some copper plates

[3] i e the minister for peace and war

[4] According to Bal Gangadhar Sastri the first village granted (the name of which he reads *Sântashmândi* instead of *Kushmâṇḍi*) must have been situated between the villages of "Munche," "Bapurde" and "Sowdule," which will be found in the lower right corner of No 40 and the lower left corner of No 26 of the *Indian Atlas*, south west of Khârêpâtan. This may possibly be right, and in favour of it I may say that, supposing it to be correct, the *kshara nadi* of the text would be the river on which Kharêpâtan is situated, but the name of the last-mentioned village is distinctly *Sachândalakapittha* in the original inscription, and not *Savândala*

[5] See *Ep Ind* Vol I p 352 [6] From an impression, supplied to me by Dr Fleet

[7] Expressed by a symbol

[8] Metre Śârdûlavikrîdita *Ullâlita* is used here like the more common *ullâsita*, compare, e g, *hêl ôllasita* in the *Śarngadharapaddhati*, verse 1087 *Danda charana* has the sense of the ordinary *charana-danda*

[9] Metre of verses 2 and 3 Sragdharâ *Vamśa* is often used in similar verses in the double sense of 'bamboo' and 'lineage, race, family' The double sense of most of the epitheta in verse 2 is clear enough, by the words *n=anta hinah* in Pâda 2 I understand the author to say (with perfect truth, but here somewhat inappropriately) that the Râshtrakûta *vamśa* has come to an end, while the ordinary *vamśa*, the bamboo, is *ananta*, i e endless (or innumerable)

5 nda-kôtyâ na cha para-pavan-âkampito n-ânta-hînah | n-âdhattân-nita mûl' n prakriti-ra-
6 ti-ghanô nô ranô datta-prishthah |[1] sô=pûr,vô-st-iha vamô Yadu-kula-tilakô Râshtrakût-êsva-
7 rânâm || [2*] Tatr=âsîd=Dantidurggah prabhur=api cha tatah Krishnarajah pitrivyas=tasmâd=Gôvi-
8 ndarâjas=tam=anu Nirupamô ssmâj-Jagattumgadêvah ||(|) tat-putro môghavarshyô(rshô)[2] ripu-vana da-
9 hanô ssy=âpy=ath=Âkâlavarshshô(rshô) napt-âsya sr-Indrarâjô ri chir itara vapus=tat-sutô=môghava-
10 rshya(rsha)h |(||) [3*] [3]Śrimgâra-rasa-nivâsô vasantavad-avaravadhu vanabha-vritah | Harir=iva
11 tasya kanîyân=bhrâtâ Gôvindarâjô=bhût || [4*] [4]Pitrivyas tasy-âsi(sit) pranaya-ji[5]

Second Plate, First Side

12 natâ-kalpavitapî Kritamitô=râtinâm nayaguna-nidhir=Vvaddiga-ripah | pratichchhandah
13 sâkshât=kritayuga-nripânâm kali-yugo sad-âchârah santô munir-iva Jagattumga-tanayah || [5*]
14 Sam(śam)bhôh[6] Shadânana iv=Âtri-muner=iv=endû Rama yathâ Dasa(sa)rathasya Harêr=Jjayantah | tasy-âtmajo=
15 pi [7]chaturamvu(bu)dhi-mekhalâyâ bhartta bhavah sumabhavad-bhuvi Krishnarâjah || [6*] Suram[8] bhi[t*]tvâ mandalam
16 yôga-drishtyâ yâto tasmit(ñ)=Śaiva-sadmi-avakâsam | tasya bhrata Khotik-âkhyas=tatô sbhût=prithvî bhartta
17 tyâga-dhâm-ôrjjita srî(sri)h || [7*] [9]Kakkalas=tasya bh[r*]atrivyo bhuvô bhartta jana-priyah | âsît=prachandadhâm=êva
18 pratâpa-jita-śatravah || [8*] Samarô tam vinirjjitya Tailapô [s]bhun=mahipatih | Châluky-ânvaya-bhrâ-
19 jishnur=ariti-gaja-kêsarî || [9*] Tasy=âtmajah puram jishnuh khyatah Satyâsra(sra)yô=bhavat | [ksh]i-[10]
20 t-îśvarah satya-vrittir=vikram-aika-ras ôrjjitah || [10*] Evam pravarddhamâna-Châluky-ânvaya śrî-Satyâśra-

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[1] This sign of punctuation is superfluous

[2] The reading intended by the writer, here and at the commencement of line 10, apparently is °*varshshô* and °*varshshah*, and °*varshshô* is actually engraved in line 9 But according to Pâṇini, viii. 4, 19, a sibilant may be doubled after *r* only before a following consonant

[3] Metre Âryâ

[4] Metre Sikharini.

[5] Read *pranaya ja-*, this correction has perhaps been made already in the original

[6] Metre Vasantatilakâ

[7] Originally *châtu°* was engraved

[8] Metre Sâlini Compare the *Parâśara smriti*, Calcutta edition, p. 626 *Dvâv imau purushau lôkê suryamandalabhêdinau | parivrad yôgayuktaś cha ranê chabhimukhô hatah* ||

[9] Metre of verses 8 21 Slôka (Anushṭubh) The word *prachanda dhâmâ* in line 17 I take to be an epithet or a name of the sun, compare *chandâmśu* and similar words

[10] This *akshara*, which is partly effaced, looks rather like *khi* or *gvi* in the impression In the following line, it is somewhat difficult to say whether the actual reading is *satya vrittir* or *satva vrittir*

21 yarâjo Rattapâtim[1]=anuśasati || ◎ || Âsî(sî)d=Vidyâdhar-âdhîsô(śô) Garutmadatta-jivitah[2] [1*]

22 Jimûtakêtôh sat-putrô namnâ Jimûtavâhanah || [11*] Tatah Silâra-vamśô=bhut=Simhala-kshmâbhri-

23 tâm varah | prabhûta bhûta-saubhagya bhâgyavân=ûjjit-ôrjitah || [12*] Nâmnâ [Sa]naphullah[3] khyatah

24 Krishnarâja-prasâdavân | samudratîra-Sahy-ânta-dêśa samsâdhanô=bhavat[4] || [13*] Tat-putro dhumma

Second Plate, Second Side

25 êv=abhun=namnâ Dhammiyarah[5] parah | pratâpavân=mahâdurgga-[Va]lipattana-krit=kriti || [14*] Tasmad=Ai-[7]

26 yaparâjô=bhûd=vijigîshu-gun ânvitah | snataś=Chandrapur-âsanna-[8]nâ[li]kêr-âmvu(mbu)n=asa [ya]h[9] |(||). [15*]

27 Va(bi)bhuv=Âvasaras=tasmân=nîtisâ(sâ)str ârtha-ta[t*]tva-vit | êka-mê(?nê)tra [10] pralagn-âri-kandaś=chanda-parâkramah || [16*]

28 Âdityavarmmâ putrô=bhût=têjas=âdityavat=tatah | tasmâd=Avasarô jâtô jit-arir=ddharmmavan=nripah || [17*]

29 [11]Chemulya-Chandrapura-ja-[kshm]âbhrit sâhayyam=adâd=yah[12] | tatô=bhavad=Indrarajas=[13]tyaga-bhog-atisu-

30 ndarah || [18*] Tasmât=prabhûta-bhâgyô=bhud=Bhîmô Bhîm-âbha-vikramah | têjasa Râhuvad=grasta-Chandramandala

31 u[jjva]lah || [19*] Tatas=ch=Âvasarô râjâ jâtô=tîva vivêkavân | prâjñah prajña-jan-âvasah

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[1] [*Rattapati* is a Sanskritised form of the Dravidian *Irattapadi*, the designation of the empire of the Rashtrakutas and, later on, of the Western Châlukyas, see, *e g*, *South Indian Inscriptions*, Vol I pp 63 and 96, and Vol. II pp 8 and 94 — E H] — Compare with *Rattapatim=anuśasati* the phrase *kathâvabhasâ* (or *kat'avatasâ?*) *sati Ratta rajyé*, in line 20 of the grant of Aparâjita, page 272 above

[2] Read *Garutmad datta jivitah*, similar to *sva śarîra danat*, *ibid* line 22, or, perhaps, *Garutmad atta jivitah*

[3] The sign of the first *akshara* of this name is quite clear in the original, and its right hand portion undoubtedly is like that of the ordinary sign for *sa*, but the lower part of it has a peculiar form and looks somewhat like the sign for *la* I believe that *sa* is intended, but that the engraver s tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance Bal Gangadhar Sastri read the name *Jhalaphulla*, and Dr Bhandarkar, *Early History of the Dekkan*, p 93, note 2, would read it *Sanaphulla*

[4] The sign of *anusvara* in *samsâdhanô* is joined on to the letter *j* of °*torjitah* in the preceding line, and looks as if it formed part of it.

[5] Bal Gangadhar Sastri read *dharma yasah parah*, and took the name of the chief to be Dharma

[6] The *akshara* in brackets might perhaps be read *pa* (instead of *va*), but *Valipattana* and *Valinagara* occur in another Silâra inscription, see above, p 294, note 6

[7] Bal Gangadhar Sastri read *tasmat Daiyaparajô*, and in his translation the name given is 'Diyapa Râja'

[8] Originally *-asama* appears to have been engraved, but it has clearly been altered to *âsanna* In the second syllable of the following word *nalikêr* the *l* has a rather unusual form

[9] This *akshara* might also be read *pah*

[10] Originally *mê* was engraved, but it clearly appears to have been altered to *nê* The other *aksharas*, up to the end of the line, are quite distinct in the original, and can only be read as given above, but the meaning of the compound, beginning with *eka* and ending with *kândaś*, I do not understand The passage probably should mean that Avasara, singly, was able to subdue a multitude of adversaries (*ari kanda*), but I do not know what to make of *eka netra* and of *pralagna* which does not seem to be used elsewhere Bal Gangadhar Sastri read *chakrametra*°, but has not translated the word

[11] Bal Gangadhar Sastri's text has *yetratya* Below, line 57, the word *Chemulya* is quite clear in the original

[12] The metre is incorrect here Between the *aksharas yya* and *ma* another *akshara* seems to have been originally engraved, but it is quite effaced

[13] Originally °*rajôstyaga-* was engraved, but the sign for *ô* has been struck out again

32 [sû]rah paramarûpavân || [20*] [1]Ratta-nâm=âbhavat=tasmâd=râjâ punyavatâm varah | nîti-jñô nîti-
33 sâ(śâ)str-ârtha vri[ddha] sêvî jit êndriyah || [21*] Paramabhattâraka-mahârâjâdhirâja-śrî Satyâśrayadê-
34 v-ânudhyâta-mandalika-srî(śrî)-Rattarâjah sarvvam=êva[2] sva-samva(ba)dhyamâna-paura-jânapada-pradhâ-
35 nâmâtya-varggam=âhûy=âstu[3] vah samviditam yath=ântarlîna-jarâ-pûtan-âravdha(bdha)-grâsam yauva-
36 nam niraya-patanam=iv=êshta-viyôga-duhkham vyâvi(dhi)-jarâ-marana-sâdhâranam cha
37 śarîrakam [4]pavana chala-kamaladala-gata-jalalava-sadrisî dhan-âyushî

Third Plate, First Side.

38 matvâ dâna-phalañ=cha[5] vivêka-vu(bu)ddhyâ || uktam cha munibhih | [6]Agnêr=apatyam prathamam* su-
39 varnnam [7]dyaur=Vvaishnavî Sûrya-sutâś=cha gâvaḥ | lôka-trayam têna bhavêd=vi(dhi) dattam yah kâmchanam
40 gâm cha mahîñ=cha dadyât |(||) iti muni-vachanam=avadhârya pitrôr=uddêśên=âtmanaś=cha śrêyasê Śa-
41 kanripa-kâl-âtita-samvatsara-nava-śatêshu[8] trimśad-adhikêshu pravarttamâna-Kilaka-samvatsa-[9]
42 r-ântargata-Jyê(jyai)shtha-paurnnamâsyâm śrîmad-Avvêśvaradêva-[10] pañchôpachâra-pûjâ-purassara-khanda sphu-[11]
43 tita-samskâr âdy-artham sat-tapasvi-bhôjan-âchchhâdana-chchhâ[t*]tra-vidvajjan-âbhyâgat-âdy-upayôg-âdy-artha-
44 ñ=cha |[12] Kûshmândî-grâmas=tasy=âghattâ(tta)nâni[13] kathyattê(ntê) pûrvvatô Manigrâma-prapâ dakshinatô Vâparavata-
45 grâma-mârgah paśchimatah Sachândalakapittha-grâma-vâhalâ | uttaratah kshâra-nadî 4 tathâ ś-
46 sanavîra-grâmas=tasya pûrvvatô dhâra-vâhalâ | dakshinatah Kâraparnnî-grâma-nadî | paśchimatah
47 samudrah[14] uttaratô Gavahana-grâma-nadî | tathâ Vadadgula-grâmas=tasya pûrvvatô Bhôgadêva-parvva-
48 ta-yamala-prastarô dakshinatô śkhadada-vâhalâ | paśchimatah Patasada-pâshânah | uttaratah

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[1] Bal Gangadhar Sastri read *Rahu-*, here and below With *nîtiśâstrârtha vriddha-sêvî* compare *âgama-vriddha sevî* in the *Raghuvamśa*, vi. 41

[2] Originally *sarvvâm=êva* (or perhaps *sarvvân=êva*) was engraved.

[3] Between *ahûya* and *astu* one misses a verb like *sambôdhayati*

[4] Originally *pavanam* was engraved

[5] As the text stands, the Accusative *dâna-phalam* must be made to depend on *matvâ*, but I should rather have expected the Genitive *dana-phalasya*, dependent on *viveka-buddhyâ*

[6] Metre Indravajra [7] Read *bhûr=* [8] Read *-samvatsara-* [9] Read *-samvatsa-*

[10] Bal Gangadhar Sastri read *Arghêśvaradêva-*, but *Avvêśvara°* is quite clear in the original See above, p 293, note 4

[11] Possibly the intended reading may be *purassaram khanda-*, and in that case the adverb ending with *-purassaram* ought to be taken to qualify the verb *samadât* (for *samadâm*) in line 56, below

[12] This sign of punctuation and all the others up to the end of the sentence in line 56 are superfluous

[13] The correction in this word seems to have been made already in the original.

[14] Here and in several places below the rules of *samdhi* have not been observed

IIIa

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IIIb

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49 Stâmâna-grâma-sîsavî-parvvatah || 4 || tathâ Dêvalakshmî-grâmê jîva-lôkah | 1 | Vyadgarulê châ-
50 ntarah 1 | Sayyâpalyâm jûhakah 1 | tad=êtad=grâmatray-âdikam chaturâghâta-vichchhinnam sarvva-[1]
51 râjakîyây=âbhyantara-siddham=achâtabhatapravêsa[2] pûrvvadatta-dêvadâya-vra(bra)hmadâya-varjjam śrî Matta-

Third Plate, Second Side

52 mayûr-ânvaya-Karkarôni-samtati-prasûta-vidvad-vra(bra)hmachary-[3] â [c h] â r y a - bhogyam=âchamdrârkam pâlanîyam | śrîma-
53 n-Mattamayûr-ânvay-ântargata-Karkarôni(ni)-santâna-gurukramâyâta-siddhântata[t*]tv-ârk-âpahrita-môhâ-
54 ndhatamasânâm tapômahima-pradhvast-âsêshasangânam pravô(bô)dhapradîpa-prakâsita-svargâpavargamârgânam
55 samâdhijaya-lavdha(bdha)-tribhuvanakîrttînâm śrîmad-Ambhôjaśambhu-guru(rû)nâm charanakamal-ântarlîna-madhu-
56 lidbhyah śrîmad-Âtrêya-vidvad-gurubhyô vidyâdâna-svarûpêna samadat[4] | tathâ dvîpântar-âyâta-vahi-
57 trât=svarnna-gadiyânam 1 Chêmûlya-Chand[r*]apura-varjja-Kandalamûliy-âyâta-pravahanât=svarnna-dharanam [|*]
58 dârikâ-kutumvâ(mbâ)ni cha | tailika-kutumva(mba)m=êkam 1 mâlâkâra-kutumvam(mbam) 1 kumbhakâra-kutumva(mbam) 1 raja-
59 ka-kutumva(mbam) 1 [|*] durg-abhyantarê cha jagatîpur-ârtha-bhûmim[5] tasyâ âghattanâni kathyante pûrvvatô vasati-
60 prâkarô dakshinato markkata-gopuram paschimatah Śivata-mârga uttarato mârga-kûpah ||(|) durgâd=va-
61 his=cha pushpavâty-artham pûrvva-prasiddha-vadavâ-bhuvam || O || Tad=idam dharmmam mâmakînam=atmanînair=bhâ-
62 vibhir=narêndrair=anupâlanîyam[6]=uktañ=cha munibhih | [7]Yân=iha dattâni purâ narêndrair=dânâni
63 dharmm-ârtha-yasa(śa)s-karâni | nirmmâlya-vânta-pratimâni tâni ko nâma sâdhuh punar=âdadîta |(||) Va(ba)-[8]
64 hubhir=vvasudhâ bhuktâ râjabhih Sagar-âdibhih ||(|) yasya yasya yadâ bhûmis= tasya tasya ta-
65 dâ phalam |(||) Sadyô' dâna[m] nirâyâsam sâyâsam dîrgha-pâlanam | ata êva=rshayah

Fourth Plate

66 prâhur=dânâch=chhrêyô=nupâlanam |(||) Da[t*]tvâ[9] bhûmim bhâvinah pârthivêndrân=bhûyô bhûyo yâ-
67 chatê Râmabhadrah | sâmânyô=yam dharmma-sêtur=nripânâm kâlê kâlê pâlanîyô bhavadbhih |(||)

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[1] *Sarvarâjakîyay=âbhyantara siddham* I have not met with anywhere else Instead of the first word I should have expected *sarvarajakîyânam=ahastaprakshêpanîyam* or some similar phrase

[2] Read °*pravêśam* or °*praviśyam*

[3] Originally *vrahmachâry-* was engraved.

[4] Read *samadam*

[5] One would have expected here *-artham bhûmim.*

[6] Read °*nîyam* | *u*°

[7] Metre Indravajrâ

[8] Metre Ślôka (Anushtubh), and of the next verse

[9] Metre Śalinî.

68 Yas=tv=êvam=abhyarthitô=pi kalikâla-mushita-manaskah purâtana-dharmmadâya-luptim karishyati
69 sa êva niraya[m] phalam=anubhavishyati | uktam cha [|*] [1]Sva-dattâm para-dattâm=vâ[2] yô harêta vasumdha(ndha)râ-
70 m | [3]shashtir=varsha-sahasrâni vishthâyâm sa krimir=bhavêt |(||) [3]Shashtir=varsha-sahasrâni svarggê tishtha-
71 ti bhûmi-dah | âchchhêttâ ch=ânumantâ cha tâny=êva narakam vrajêt |(||) iti muni-vachanâny=avadhâ-
72 rya samast-âgâmi-nripatibhih pâlana-dharmma-phala-lôbha êva karanîyah | na puna-
73 s=tal-lôpa-kalanka-parair=bhavitavyam |(||) Yathâ ch=aitad=êvam[4] śrî-Rattarâjah sva-hastê sva-hasta-
74 m=ârôpayati sva-hastô=yam mama śrî-Rattarâjasya |(||) [5]Mudrâ-śuddham kriyâ-śuddham bhukti-
75 śuddham sa-chihnakam | râjasvahasta-śuddham tu śuddhim=âyâti śâsanam || ◎
76 Śivam=astu || Sâmdhivigrahika-śrî-Dêvapâla-sutêna Lôkapârya-nâmnâ likhita-
77 m=idam ||

No. 41 — VERAWAL IMAGE INSCRIPTION, VALABHI-SAMVAT 927

By F KIELHORN, PH D., LL D, C I E, GÖTTINGEN

This inscription, which was discovered by the late Dr Bhagvanlal Indraji, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harsatadêvî, at Vêrâwal, the ancient Sômanâthadêvapattana, in Kâthiâwâd[6] It has been already published in *Archæological Survey of Western India*, No 11 (*List of Antiquarian Remains, Bombay Presidency*), p 185 I now re-edit it from an un-inked paper estampage, kindly procured by Mr Haridas Viharidas, Diwân of Junâgadh, which has been placed at my disposal by Dr. Fleet[7]

The inscription contains five lines of writing which covers a space of exactly 1′ broad by 2½″ high, and is well preserved throughout The size of the letters is about ⅜″ The characters are the kind of Nagarî which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries The language is Sanskrit, rendered incorrect by the influence of Prâkrit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form *kârâpitâ*, for *kârita*, in line 5, and the whole text is in prose

The object of the inscription is, to record that, on a date which will be given below, the *śrêshṭhin* Mûlajôga, a member of the Gallaka[8] caste (or clan), and his wife, the *śrêshṭhinî* Môdhî, their son, the seller of perfumes Jôjâ, and his wife Shêvada, and their sons Jayatâ,

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[1] Metre Slôka (Anushtubh), and of the next verse

[2] Read *dattam vâ* [3] Read *shashtim*

[4] After this, one would have expected the word *tathâ*, compare the grant of Aparâjita, above, p 275, text line 83

[5] Metre Ślôka (Anushtubh)

[6] See Dr Fleet's *Gupta Inscriptions*, Introduction, p 91, *Ind Ant* Vol XI p 241, and the *Bombay Gazetteer*, Vol VIII p 686

[7] The photo lithograph opposite page 306 is from Dr Bhagvanlal Indraji's cloth rubbing — [Regarding the painted inscription of the Maharaja Bhîmasêna, which is reproduced on the same Plate, see Sir A Cunningham's *Reports*, Vol XXI p 119 f and Plate xxx — E H]

[8] [Compare the Kanarese and Telugu *golla*, 'a cowherd' — E H]

Jasadêva and Jasapâla, and other (members of the family),[1] at Dêvapattana (*i e* Śômanâtha-devapattana), caused to be made for purposes of worship an image of the holy Gôvardhana—the image below which the inscription is engraved—for their and their ancestors' spiritual welfare, and that this image was carved by the artizan Râghava, the son of the artizan Vimjhadêva

The only point of general interest in this inscription is the date in line 1,—śrimad-Valabhi-sa[m]vat 927 varshê Phâlguna-śudi 2 Sômê—*i e* 'on Monday, the 2nd of the bright half of Phâlguna, in the year 927 of the era of the famous Valabhî' This date has been already fully discussed by Dr Fleet, in his *Gupta Inscriptions*, Introduction, pp 90 93 The reading of it, which was adopted by Dr Fleet, is now by the paper estampage proved to be the true reading, and, with this reading, the European equivalent of the date undoubtedly is, as Dr Fleet gave it, Monday, the 19th February, A D 1246 The only difficulty presented by this equivalent is, that Monday the 19th February, A D 1246, falls in Śaka-Samvat 1167 expired (=Vikrama-Samvat 1302 expired), and that thus there is here a difference of only 240 years between the Valabhî year (927) and the corresponding expired Śaka year (1167), while in the case of some other Gupta[-Valabhî] dates this difference amounts to 241 years To explain this discrepancy, it might be said that the years of those other Gupta[-Valabhî] dates are expired years, and that the writer of this date, exceptionally, quoted a current year, and such an explanation would no doubt accord well with the practice of other eras Yet, in the present instance, I would rather suggest a different explanation I find it somewhat difficult to believe that in the 13th century A D the people of Kâthiâwâd should have possessed a true knowledge of the exact epoch of the original Gupta era The era then in common use among them was the Vikrama era, and what men knew or believed was, that Valabhî had been destroyed 375 years after the commencement of the Vikrama era, and that an era had once been in use which dated from that event Now the meaning of the traditional verse[2] about the destruction of Valabhî having taken place 375 years after Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the corresponding Valabhi year, it was necessary to deduct 375 from the Vikrama year This I believe to have actually been done in the date of the Vêrâwal stone inscription of Arjunadêva,[3] where the Valabhî year 945 is quoted by the side of the Vikrama year 1320, and this I believe to have been done also in the present date In other words, I believe that the year of this date is really Vikrama-Samvat 1302 expired (and must be treated as such for the purpose of calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose by putting down in the date the year Valabhi-Samvat 1302—375=927[4]

TEXT[5]

1 Ôm[6] || Srîmad-Valabhi-sa[m]vat 927 varshê Phâlguna-śudi 2 Sômê[7] || Ady=êha śri Devapattane

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[1] Or the meaning may be, that the image was caused to be made by the *śrêshṭhini* Môdhî, the wife of Mûlajôga, by Shêvada, the wife of Jôjâ, a son of the former, and by the sons of Jôjâ and Shêvada, and other (members of the family)

[2] See Professor Peterson's *Third Report*, p 4, and App p 285, v 102, also Mêrutunga's *Prabandha chintâmani*, p 279 —

Parasayari tâsaim tinni sayâim aïkhamêûna |
Vikkama kalau taô Valahî bhangô samuppannô ||

[3] See *Ind Ant* Vol XIX p 180, No 129

[4] I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent to Bombay to be printed in June 1890, before the publication of Dr Fleet's valuable paper on the Gupta-Valabhî era in *Ind Ant* Vol XX p 376 ff For all practical purposes my views entirely agree with those of Dr Fleet

[5] From a paper estampage, supplied to me by Dr Fleet

[6] Expressed by a symbol

[7] Originally *Saumê* was engraved, the vowel *au* being written by one line before, one line after, and one line above the sign for *s*, but the superscript line, which turns *ô* into *au*, has clearly been struck out

2 sakala râjâvalî-pûrvam[1] Gallakajâtîya-śrêshṭhi-Mûlajôga bhâryâ śrê[c2]-Môdhî[3] tathâ su-
3 ta-gamdhika-Jôjâ bhâryâ Shôvada tathâ putra-Jayatâ-dvitîyaputra-Jasadêva-tritîyaputra-
4 Jasapâla prabhritaya[4] śrî-Gôvarddhana-mûrtti[5] namaskaranâr[ttha]m sva-śrêyase pûrvajânâm śrêyô-
5 bhivriddhayê sva bhaktyâ kârâpitâ || Sûtra[c6]-Vîmjhadêva-putra-sûtra[c6]-Raghavêna(ṇa) ghatitâ || chha [||]

No 42 — SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI, SAKA-SAMVAT 1008

BY F. KIELHORN, PH D, LL D, C I E, GOTTINGEN

This inscription is on an elaborately sculptured pillar which was found by the late General Sir A Cunningham at Sîtâbaldî, near Nâgpur, in the Central Provinces, and is now in the Government Museum at Nâgpur[7] To judge from the photograph before me, the sculptured part of the pillar measures about 5′ high by 2½′ broad, of which the inscription occupies the middle portion Above the inscription is a row of small figures, and above these are, in the centre a *linga*, and on the two sides of it representations of the gods Brahman and Vishnu, below the inscription are some cows and calves, and below these there is again a row of small figures, apparently fighting I edit the inscription from an estampage, supplied to me some years ago by Dr Fleet

The inscription contains 11 lines of writing which covers a space of about 2′ broad by 11″ high, and is fairly well preserved The size of the letters is about 1″ in the upper lines, and rather less than ¾″ in the lower ones The characters are Nâgarî The language is very incorrect Sanskrit, and the whole is in prose In respect of orthography, it will be sufficient to note that the consonant *b*, with perhaps one exception,[8] is expressed by the sign for *v*, and that the dental sibilant is generally employed for the palatal, and the palatal once for the dental (in *sahaśravâhu*, l 6) As regards grammar and lexicography, attention may especially be drawn to the Prâkrit termination[9] *u* in *saku*, l 1, *dâsu*, l 8, *tatparu* and *dhavalu*, l 9, and *dvâdasu*, l 10, to the employment of the words *chaḍaka*, l 5, and *panatî*, 'a great-grandson,' and *nîtî*, 'a grandson,' l 8, which must have been taken from the author's vernacular, and to the peculiar construction of the numerals in line 10

Opening with the words 'ôm, may it be well,' and a date which will be considered below, the inscription (in lines 2 4) refers itself to the reign of victory of 'the refuge of the universe, the favourite of Fortune and of the Earth,' the *Mahârâjâdhirâja Paramêśvara Paramabhaṭṭâraka*, the glorious Tribhuvanamalladêva, the frontal ornament of the family of Satyâśraya and

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[1] With this phrase, for the employment of which there was no reason here, compare *râjavalî-pûrvam* in *Ind Ant* Vol VI p 191, line 1 of the inscription

[2] i e *śrêshṭhinî*

[3] The superscript line of *ô* is very faint in the estampage.

[4] i e *-prabhritayah*, for *-prabhritibhih*

[5] Read *-mûrttir=* [6] i e *sutradhâra*

[7] See *Archæol Survey of India*, Vol VII p 142, and the *Gazetteer of the Central Provinces*, p 341

[8] In the name *Bôpapa* in line 8, if my reading of it is correct.

[9] Compare *Ind Ant* Vol XVI p. 207

ornament of the Châlukyas, *i e* the king Vikramâditya VI of the Western Châlukya dynasty [1] It then mentions (in lines 4-7), as a dependent of the king, the *Mahâsâmanta*[2] Dhâdibha[m]daka, also called the *Rânaka* Dhâdiadeva, who had emigrated from Latalaura, was born in the Maharâshtrakûta lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabâhu,[3] a uterine brother of others' wives, the wrestler of all wrestlers, he who obtained favour by a boon of (the goddess) Chamundâ' And in lines 7-10 the inscription records that a dependent of this Dhadiadeva, the *Dandanâyaka*[4] Vâsudêva, a son of the *bhatta* Padmanabha, grandson of the *bhatta* [Bô]papai and great-grandson of the *bhatta* Vithapai, who belonged to the Kanva *sâkhâ* and Vatsa *gôtra* and had five *pravaras*, and who also had emigrated from Latalaura, 'a slave to cows and Brahmanas' and ardent worshipper of the god Vishnu,[5] who had obtained favour by a boon of (the god) Narasimha (Vishnu), gave 12 *nivartanas* of land, which had been purchased by him, for the grazing of cattle, also 7 *nivartanas* for daily food given to cattle, and 5 *nivartanas* for *vâhaka* (?),[6] apparently to a temple at which the inscription was put up The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahman, Vishnu and Mahêśvara (Śiva), and that, who steals the cows from it, falls into hell.

The inscription is dated, in lines 1-2, in Śaka-Samvat 1008, on Friday, the third lunar day of the bright half of Vaiśâkha of the year Prabhava By the southern luni-solar system the year Prabhava would be Śaka-Samvat 1009, not 1008, expired, but the date does not work out satisfactorily for either year, nor for the four surrounding years For the third *tithi* of the bright half of Vaiśâkha ended,—

in Śaka-Samvat 1006 expired, on Thursday, 11th April, A D 1084,
" " " 1007 expired, on Monday, 31st March, A D 1085,
" " " 1008 expired, on Sunday, 19th April, A D 1086,
" " " 1009 expired, on Thursday,[7] 8th April, A D, 1087,
" " " 1010 expired, on Tuesday, 28th March, A D 1088, and Wednesday, 26th April, A D 1088,
" " " 1011 expired, on Monday, 16th April, A D 1089

In my opinion, the day intended by the date is really Thursday, the 8th April, A D 1087, and the writer made a mistake in regard to the week-day

The place Latalaura, which is twice mentioned in this inscription, I am unable to identify

TEXT [8]

1 Ôm[9] svasti [||*] [10]Sakanripa-kâl-âtita[11]-samvvatsar-âmtarggata-dasaśata ya[tra] ashtatyadhikê[12] Saku 1008 Prabhava-sam-
2 vatsarê Vaiśâkha-su[dha]-tritiyâ-Sukradinê[13] ady=êha samastabhuvanâśraya-Śrî-Prithvî-vallabha-ma-

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[1] See Dr Fleet's *Kanarese Dynasties*, p. 48, and Dr Bhandarkar's *Early History of the Dekkan*, p 64
[2] *i.e* 'the great feudatory' [3] *i e* Arjuna.
[4] *i.e.* 'one who applies the rod,' a head police officer, *etc*
[5] The exact sense of the word *ubhayadvâda*[*ś*]*dhavalu* of the text is not apparent
[6] About the meaning of the word *vâhaka* also I am doubtful, perhaps it denotes here the drivers or attendants of the cattle
[7] On this day the third *tithi* of the bright half ended 16 h 9 m after mean sunrise
[8] From an impression, supplied to me by Dr Fleet. [9] Expressed by a symbol.
[10] The date would have been correctly expressed thus *Śakanripa-kâl-âtita samvatsara-śatêshu daśasv=ashṭâdhikêshu yatr=ânkatô=pi Śakê 1008 Prabhava samvatsar ântargata Vaiśâkha śuddha tritiyâ-Sukradinê*
[11] The *aksharas lâ* and *ta*, having been originally omitted, are engraved above the line
[12] This may possibly have been altered to *ashṭâdhikê*
[13] Here and in other places below, which it is unnecessary to point out separately, the rules of *samdhi* have not been observed

3 hârâjâdhirâja-paramêsva(sva)ra-paramabhaṭṭâraka-Satyâśrayakulatilaka-Châlukyâbharaṇa-śrî-
4 ma[t]-Tri(tri)bhuvanamalladêva-mahî-pravarddhamana-kalyâṇavijayarâjyê[1] ||
tatpâdapadm-ôpajîvi La[ta]-
5 laura-vinirggata[2] Mahârâshtrakûṭṭ(ṭ)-ânvaya-prasuta[2] mahasâmantah
Dhâdibha[m ?]dakah ariva(ba)lachada[ka][3]-saṃgrâmaS a-
6 ha[śra(sra)]vâ(bâ)hu-paranârisahô[da]ra [sa*]masta[ma]llamalla-Châmuṇḍâvaralav dh a-
(bdha)prasâda-nâm[4]-âdi-samastarâjâvali sama-
7 lamkrita śrî-Dhâdiadêva-rânakam[5] || tatpâdapadm-ôpajîvi[6] Latalaura-
vinirggatah[7] Kânva-sâkhâyâm[8] Vachchha(tsa)gôtrîya[h?]
8 pamchapravar[î]ya[9] bhatta-Vîṭhapai-panatî[10] bhatta-[Bo]p apai[11]-nîtî bhatta-Padmanâbha-
putra[12] gô-vrâ(brâ)hmana-dâsu[13] Vishṇu-pâdapaṃkaj-â-
9 râdhana-tatparu ubhayadvâda[śô]dhavalu[14] [15]Nârasimghavaralavdha(bdha)prasada-
damdanâyaka-śrî-Vâsudêvêna gô-prachârasy=ârthê suva-
10 rnnêna grihîta-bhûmi-nivarttana-dvâdasu[16] amkê 12 tathâ gavahniha-nivartta[na*]-
sapta 7 [vâ]haka-nivarttana-pamcha 5 êtadîya-bhûmau[17] pra-
11 [tipâda]nîyâ [|*] êtadîya-bhûmô[18] [ja]h lôpayamti têna Vra(bra)hma-Vishnu-
Mahêsva(śva)ram lôpayamti [|*] êvam ya gan lôpayati sa kumbhîpâka
patati [||*]

No 43 — TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI, [CHALUKYA-]VIKRAMA-SAMVAT 7

BY F KIELHORN, PH D, LL D, C I.E, GOTTINGEN.

These plates were found, about thirty-five years ago, at the village of Tidgundi, about twelve miles north of the city of Bijâpur, in the Bijâpur tâlukâ of the Bijâpur district of the

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[1] Originally °*râjyêh* appears to have been engraved The following sign of punctuation is superfluous.

[2] Read *-vinirggatô* and *-prasutô*

[3] This word *chadaka* is not Sanskrit, it probably is connected with the root *chat*, 'to break,' and apparently the whole *biruda* is equivalent to *aribalanishûdana* Compare also the Marâṭhî *chadaka*, 'a slap, a stroke.'

[4] *Nâman* is quite superfluous here, its sense is contained in the following *samastarâjavali*

[5] Read *-rânakah*, but the words in the whole phrase, beginning with *tatpadapad a opajivi* in line 5, should really have been put in the Locative The following sign of punctuation is again superfluous.

[6] This word and the following words in the Nominative case, qualifying as they do *Vasudêvêna* in Line 9, should have been put in the Instrumental

[7] This sign of *visarga* was originally omitted

[8] Read *śakhayâm*, or perhaps rather *-śakhîyô* [9] Read °*rîyô*

[10] *Panatî* and *nîtî* in the following compound are clearly closely related to and synonymous with the Marathî *panatû*, 'great grandson,' and *nâtû*, 'grandson,' the Sanskrit words would be *pranaptâ* and *napta*

[11] The first *akshara* of this name might also be read *vô* or, perhaps, *ghô*, the last *akshara* was originally *pau*, but has been altered to *pai*

[12] Read *-putrô*

[13] On the termination *u* of this and of some of the following words see my remarks on page 304 above

[14] The *akshara* in brackets may possibly be *syô* I do not understand the exact meaning of this compound, perhaps it has reference to religious observances on the 12th day (*dvâdaśî*) of the two halves of the month.

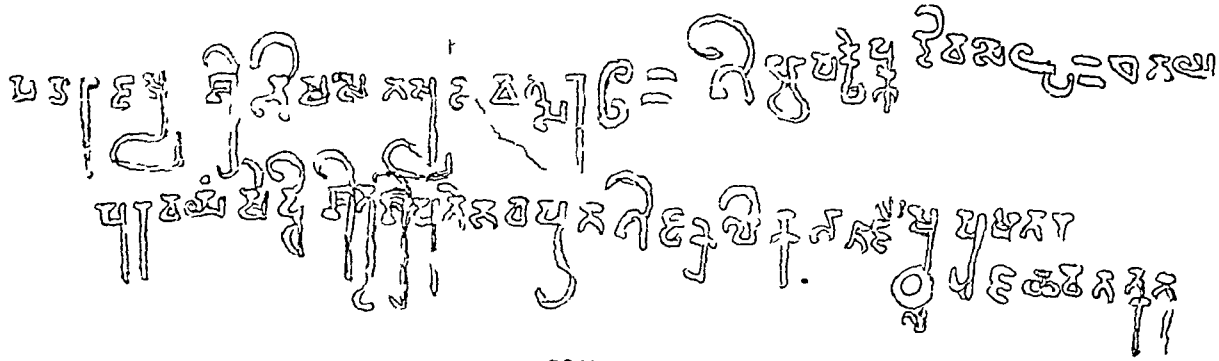
[15] Read *Nârasimha*°

[16] Intended for *grihîtanâ bhûmi nivarttanâni dvâdaśa* On the construction of the numerals here and below compare *Ind Ant* Vol. XVI p 207

[17] Probably intended for *êtâ bhûmayah pratipâdîtah*

[18] Read *êtâ bhumîr=yê lopayamti tê Brahma-Vishṇu Mahêśvarâmî=lôpayamti | êvam yô gd lôpayati sa kumbhîpâkê patati* ||

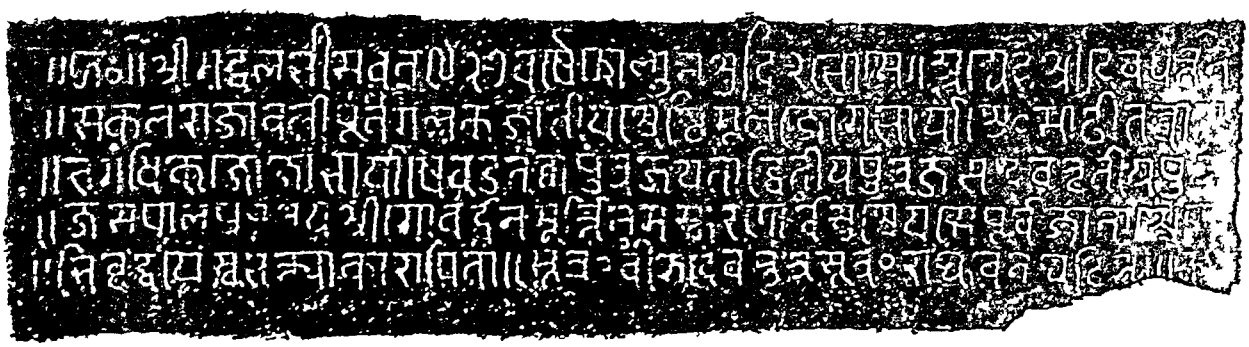
Painted Inscription of the Maharaja Bhimasena—The Year 52



SCALE 17

FROM A COPY BY GEN SIR A. CUNNINGHAM

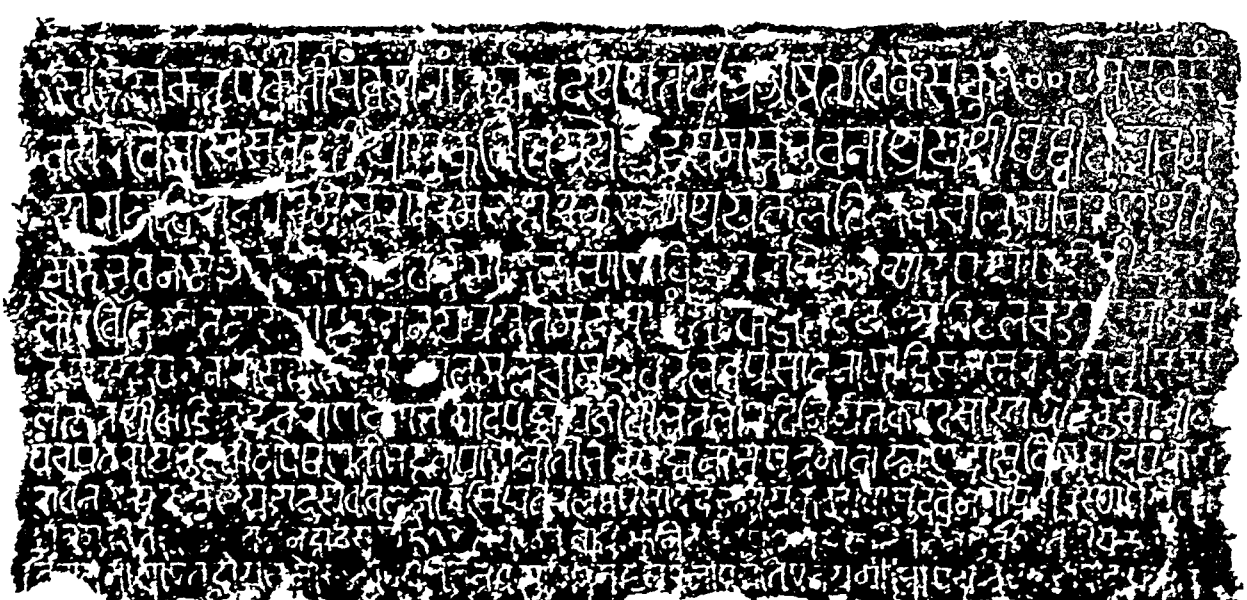
Verawal Image Inscription —Valabhi-Samvat 927



SCALE 50

FROM A RUBBING BY PANDIT BHAGWANLAL INDRAJI

Sitabaldi Inscription of the time of Vikramaditya VI —Saka-Samvat 1008



J F FLEET, BO C S SCALE 25 W GRIGGS, PHOTO-LITH.

Bombay Presidency, and they were recently in the possession of the late Mr Sh. P Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the *Indian Antiquary*, Vol I p 80 ff I edit the inscription from two excellent impressions, supplied to me by Dr Fleet

These are three copper-plates, the second of which is engraved on both sides, while the others are so on one side only Each plate measures about $12\frac{1}{2}''$ broad by $9''$ high The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout The plates are strung on a ring, which had not been cut when this record came into Dr Fleet's hands This ring is about $4\frac{1}{2}''$ in diameter and $\frac{5}{8}''$ thick, and holds a circular seal, about $2\frac{5}{8}''$ in diameter The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front, above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front, beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a *svastika*, the short turn-backs of which are going the wrong way The weight of the three plates is $554\frac{1}{2}$ tolas, and that of the ring and seal $106\frac{1}{2}$ tolas, total, 661 tolas — The size of the letters is between $\frac{7}{16}''$ and $\frac{9}{16}''$ The characters are Nâgarî, they include the sign of the *upadhmânîya*, in the word *vâhpa*, in line 28 The language is Sanskrit, but the *birudas* in lines 32 to 39 have the terminations of the Kanarese nominative case (*anu*, *am* or *a*),[1] and the text contains, in addition to some Kanarese proper names, five words which are Kanarese, *adata*, l. 34, *banṭa*, l 36, *bêntekâra*, l 35, and *manneya* and *sâmya*, l 42 The inscription opens with three verses glorifying, or invoking the blessing of, the gods Vishnu and Śiva, and ends with one of the ordinary imprecatory verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42, the rest is in prose As regards orthography, *ri* is generally[2] employed instead of the vowel *ri*, and *b* is always denoted by the sign for *v*, the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in *sahaśra*, l 16, and *śva-dattâm*, l 48), and the word *êsha* is written *yêsha* in line 25 (and was so written originally also in line 26), and *tâmra*—*tâmvra* in line 48 As regards the inscription in general, it may be noted that the main part of it, from line 8 to line 44, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence

The inscription refers itself to the reign of the Western Châlukya Tribhuvanamalladêva[3] (Vikramâditya VI), and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the *Mahâmandalêśvara* king (*mahîpati*) Muñja—a son of Sindarâja, who was the eldest son of Bhîma, the governor of the Pratyandaka-Fourthousand, of the Sinda *vamśa*—sold the Vâyvada group of twelve villages, with the exception of the village of Takkalîkâ, to another dependent of Tribhuvanamalla, the *Mahâsâmanta* Kannasâmanta. Of both the vendor and the purchaser a large number of *birudas* are enumerated in the text, here it will suffice to draw attention to the titles of Muñja, a few of which may hereafter perhaps turn out to be of some historical importance

The date on which the above sale is stated to have taken place, is 'Sunday, the first of the bright half of Kârttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundubhi.' The era here employed is more commonly described

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[1] [*Rêvanadêvan=ankakâra* in line 36 contains the Kanarese genitive °*dêvana*, on *ankakâra*, 'a champion,' see Dr Fleet's *Kanarese Dynasties*, p 41, *Ind Ant* Vol XV p 276 f, and von Böhtlingk's *Abridged Dictionary*, s. v अङ्कार *Banṭara* in the same line is the gen plur of *banṭa* — E H]

[2] Originally the vowel *ri* was throughout written by the syllable *ri*, but the mistake has been corrected perhaps three times

[3] See page 305 above, note 1

by the phrase *Châlukya-Vikrama-varsha*, and the seventh year of it, the year Dundubhi, should correspond to Śaka-Samvat 1004 expired.[1] But the date does not work out satisfactorily either for this year or for the years immediately preceding and following it, for the first *tithi* of the bright half of Kârttika ended, in Śaka-Samvat 1003 expired on Wednesday, the 6th October, A.D. 1081, and in Śaka-Samvat 1004 expired on Tuesday, the 25th October, A.D. 1082, and in Śaka-Samvat 1005 expired it commenced 0 h. 9 m. before mean sunrise of Saturday, the 14th October, A.D. 1083, and ended 2 h. 29 m. before the end of the same day.

Of the localities mentioned, Takkalikâ, one of the group of the Vâyvada-Twelve, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijapur and fourteen miles south-west of Tidgundi. Pratyandaka, after which the Pratyandaka-Fourthousand district was named, and the city of Bhôgâvatî,[2] from which Muñja took one of his *birudas*, I am unable to identify.

TEXT.[3]

First Plate.

1 [4]Jayaty=âvishkri(shkri)tam Vishnor=vvâraham kshobhit-ârnnavam [|*] dakshin-o-
2 nnata-damshtr âgra-viśrâmta-bhuvanam vapuh || [5]Vapur dalana-sambhrama-
3 t=svanakha-ramdhra-nashtê ripau kva yâtv iti vismayat=prahi-
4 ta-lôchanas=sarvvatah[6] [|*] vri(vri)th=êti kara-dhûnanô nipatitam pu-
5 rô[7] rêṇuvan=nirîkshya[8] bhuvi Danavam jayati jata-h.so
6 Harih || [9]Pâmdu-pamkaja-samlina-madhup-âli-samam ga-
7 lam [|*] yô vi(bi)bhartti vidhêyat=te nâ kapalî sa mamgalam ||
8 Svasti [|*] Samastabhuvanâsraya- Śrî-Pri(pri)thvî-vallabha- maha-
9 râjâdhirâja- paramêsva(śva)ra- paramabhattaraka- Satyâ-
10 śrayakulatilaka- Châlukyâbharana- śrî Tribhuvanama-
11 lladêvasya[10] vijaya-râjyê śri-Kalyânapure va(ba)hu-divasa-

Second Plate, First Side.

12 sthira-nivâsini pri(pri)thvî[m] pâlayati sati śrî-Viku(kra)makâla-
13 samvatsarêshu shatsu[11] atitêshu saptamê Dumdubhi-samvatsarê prava-
14 rttamânê tasya Kâ[r*]ttika-su(su)ddha-pratipad-Âdivârê [||*] Tatpadapa-
15 dm-ôpajîvinô Mumja-mahîpater=anvayah [|*] Pratyandaka-chatuhsa-
16 haśra(sra)dês(s)-âdhipatih Simda-vamsa(śa)-prabhavah[12] ranâmganêshv=iga-
17 nita-bhîr=Bhimô nâma tad-agrasutah prakhyâta-kirtti
18 ranâmgan-ârjjit-ôrjita-jayaśrî-vallabhah Simdara-
19 jô nâma tat-sutasya Mu[m]ja-mahîpatêh prasa(śa)sti-sta[m]bhah || Sva-
20 sti [|*] Samadhigatapamchamahâśavda(bda)- mahâmandalesva(śva)ram[13] Bhôga-
21 vatîpura-paramêsva(śva)ra- Phanîmdra-vamśôdbhava- Nâga-kulatilaka-

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[1] See *Ind. Ant.* Vol. XXII. p. 109 ff.

[2] Compare *ibid.* Vol. VIII. p. 6, Dr. Fleet's *Kanarese Dynasties*, p. 97, above, p. 231, and below, p. 316.

[3] From impressions supplied by Dr. Fleet.

[4] Metre: Ślôka (Anushṭubh).

[5] Metre: Pṛithvî.

[6] Originally *=sârkvutah* was engraved.

[7] Originally *purau* was engraved, but the superscript line which turns *ô* into *au* has been struck out. Over the *va* of the following word there is a sign of *anusvara* which has been struck out.

[8] This *akshara*, *kshya*, looks rather like *chchhya* in the original.

[9] Metre: Ślôka (Anushṭubh).

[10] In accordance with what follows, we should have expected here °*dêvê*, without *vijaya-râjyê*.

[11] Read *shaṭsu=*.

[12] Read °*bhavo*. In the following word the sign of *anusvara* is engraved above *ga*, not above *na*.

[13] Read °*svara*.

22 Simda-kulakamalamârttanda- Gunuka-vadavânala- mamdalika-[1]
23 jagathâpa-[2] nâmâvalî samalamkri(kri)ta-[3] mahâmandalêśvara- śrî-Mumja-
24 râjadêvasy=âsîrvvachanam=idam || Pûrvvam[4] yo va(ba)lirâja-vam(bam)dhana-
vichau dainyam ma-

Second Plate, Second Side

25 nô mâ grahîn=n=âyam Vâmana yêsha[5] Mumja-nripatir=[6]bhûpâla-
chri(chû)dâmanih [|*]
26 n=âpy=amgîkri(kri)ta[7]-kôla êsha[8] jagatah pâtê chiram śatrubhih sô=
27 yam râjita-râja-râji-vijayî jîyân=mahî-vallabhah || Chitram Mu[m*]-
28 ja-mahîpatê tava ripu-svâmtê su-taptê=nisam tad-vâhp-âm-
29 vu(bu)dhi-bhî-karê vicharitum lolâ cha[9] kîrty-amganâ [|*] â jñâtam
30 tvayi vidyatê śikhi-visha-stambh âdi-vidyâ-va(ba)lam tê-
31 n=êyam [10]Hima-sêtu varti-ripu-samghât-âśu-samchâri-
32 nî || têna cha sva-mamdala-madhyê || Svasti [|*] śrî[h |*] Samadhiga
33 tapamchamahâśavda(bda) mahâsâmamtam vîralakshmîkâmtam parava(ba)-
34 lakri(kri)tâmta[11] [12]adatasâmamtaghanapatalavighatanapra-
35 bhamjanam vairisâmamtagajakêsari[13] sâmamtavê(bê)mtekâram[14] Ma-
36 garakîrttinavasâram[15] va(ba)mtara-bhâvam[16] Rêvanadêvân=am[ka*]kâra

Third Plate

37 patihitâchâ[r*]yan=achalitadhairya gôtrapavitram sujanai-
38 kamitram dharmma-Dharmm[â*]tmaja satya-Râdhêyam turaga-Rêvatam[17] vikra[m]-
39 takamthîravam śrîma[t*]-Tribhuvanamalladêva-pâdârâdhaka- śrîma-
40 t-Kannasâmamtah [|*] tasy=âśîrvvachanam=idam || [18]Jîyâch=chhrî-Kanna-
41 sâma[m]tô Harapâd-ârchchana-priyah [|*] Lâti-kuchatata-sparśî chi-

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[1] Originally *mamdalika* was engraved, but the sign of *i* is struck out and that of the inserted *a* is faintly visible

[2] This (and not *jagatpâpa*) is the actual reading, the consonant of the third *akshara* being exactly like the *th* of *vrithêti* in line 4. I do not understand the word, but believe that *mandalika jagathâpa* must be similar in sense to the ordinary *mandalika-bhairava* — [Perhaps we may correct *gaja tâpa*, which would be synonymous with *gaja-kûṭapâkala* (*Ep Ind* Vol I p 365, text line 14 f) and *kari kûṭapâkala* (*Ind Ant*, Vol XXI pp 121 and 343) —E H]

[3] Originally *samâlamkrita* was engraved

[4] Metre Śârdûlavikrîḍita, and of the next verse The words in the first Pâda do not admit of a proper construction, what the author meant to say apparently is *yasya* . . *manô dainyam n=agrahit*

[5] Originally *yêshu* appears to have been engraved, read *êsha*

[6] Originally *nripatir=* was engraved

[7] Originally °*kritta* was engraved, but *tta* has been altered to *ta*, and perhaps *kri* also to *kri*

[8] Originally *yêsha* was engraved

[9] This *cha* may have been altered to *tra* in the original (*lôl=âtra*)

[10] Originally *himma* was engraved

[11] Here a sign of *anusvâra*, which had been engraved above *ta*, has been clearly effaced, the preceding *kri* may have been altered to *kri*

[12] This, and not *sabhaṭa*, is quite distinctly the reading of the original, *adaṭa* is a Kanarese word, meaning 'a mighty, powerful, or heroic man'

[13] Originally °*sâmamtam* was engraved

[14] *Bêntekâra* also is a Kanarese word, meaning 'a hunter, a sportsman'

[15] This is what was originally engraved, but the impressions clearly show that the two vowel signs and the superscript *r* of the word *kîrti* have been struck out What is intended I believe to be *Makaraketunavasara*

[16] *Banta* is a Kanarese *tadbhava* of the Sanskrit *bhata*

[17] Read -*Rêvamtam*

[18] Metre Ślôka (Anushtubh)

42 ram vairi-kri(kri)tâmtakah || Tasmai kraya-dâna-pûrvvakam[1]-âtmîya-ma-[2]
43 nneya-[s]âmyam Vâyvada-dvâdaśa-grâmâ dattah[3] tan-madhyê Takkali-
44 k-âbhidhâna-grâmam varjayitvâ || Tat-pradhanapurusha-śri-Khambha-
45 yya-nâyakah[4] Madhukari-nâyakah samdhivigrahî ||[5] Bhammaiyya-nâ-
46 yakah[6] Nimva(ba)ya-nâyaka êtêshâm puratah samdhivigrahi-Nanna-
47 pai-pratihattêna[7] likhitvâ[8] śrî-Mumja-mahîpatinâ Kannasâmanta-
48 ya ||[9] sva-hastêna dattam=idam tâmra-śasanam[10] || Sa sl[ô]kah ||
[11]Śva(sva)-dattâm para-dattâm
49 vâ yô harêt=tu vasumdharâm [|*] [12]sha[sh]tir=vvarsha-sahasranim(ni)
vishtâyâm[13]
50 jâyatê krimih || ◎

TRANSLATION.

(Line 1) Victorious is the boar-incarnation of Vishnu,[14] which agitated the ocean, (*and*) at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari[15] who—when the enemy, in terror of having his body torn, hid in a fissure of the god's nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he,[16] the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L. 8) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Parameśvara Paramabhaṭṭâraka*, the frontal ornament of the family of Satyâśraya, the ornament of the Châlukyas, the glorious Tribhuvanamalladêva, (*while he,*[17]) firmly residing for many days at the glorious city of Kalyâṇa, is ruling the earth, six years of the glorious Vikrama-time having elapsed, the seventh (year), the year Dundubhi, being current, on Sunday, the first of the bright half of Kârttika of this (year)[18] —

(L. 14) Of king Muñja, dependent on his[19] lotus-feet, the lineage (*is this*) (*There was*) the governor of the Pratyandaka-Fourthousand country, born in the Sinda race, fearless on battle-fields, named Bhima. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was Sindarâja. Of his son, king Muñja, the column of praise (*records*) —

Hail! The *Mahâmandalêśvara*, the glorious Muñjarâjadeva, adorned with the titles 'he who has attained the five *mahâśabdas*, the *Mahâmandalêśvara*, the supreme lord of the city

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[1] Originally *pûrvvakamri=* was engraved, read *-pûrvakam s dimîya* (?)

[2] *Manneya* is a Kanarese word, meaning 'a respectable man, a chieftain, a commander,' and *samya* is a *tadbhava* of the Sanskrit *svâmya*

[3] Read *dattâs=ta°* Read *nâyakô*

[4] Originally *Bhammmaiya-* was engraved read *nâyakô*

[5] This sign of punctuation is superfluous

[6] One would have expected *likhitam*

[7] Read *°hastêna*

[8] Read *tâmra śâsanam*

[9] This sign of punctuation is superfluous

[10] Metre Ślôka (Anushṭubh)

[11] Read *shashtim va°*

[12] Originally *vishṭâyâh* was engraved, read *vishṭhâyâm*.

[13] Literally, 'the boar body of Vishnu, manifested'

[14] *i e* Vishṇu as man lion, fighting with Hiranyakaśipu

[15] *i e* Śiva, whose 'throat is dark blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality'

[16] Compare page 308 above, note 10

[17] The principal idea which the author has in his mind and which runs through what follows, is, that 'on this day king Muñja sold to Kannasâmanta certain villages'

[18] *i e* Tribhuvanamalladêva's

of Bhôgâvatî, born in the serpent-chief's race, the frontal ornament of the Nâga family, the sun of the lotus—the Sinda family, the submarine fire of the Gunukas(?), the fever to the elephants—the rulers of districts,'—the blessing pronounced on him is this —

"In former days, it was not Vâmana whose heart, when he was engaged in subduing king Bali,[1] faintness did not seize, it was this king Muñja, the crest jewel of princes, nor did this king assume a boar's body, when the world had long been cast down by adversaries Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers!

"Marvellous it is that your Fame, king Muñja, is so eager to visit incessantly the burning hearts of your enemies which frighten (*even*) the ocean[2] of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the Himâlaya and (Râma's) bridge"

And he in the midst of his territory—[3]

(L 32) Hail! Fortune! The illustrious Kannasâmanta, who worships the feet of the glorious Tribhuvanamalladeva, who has attained the five *mahâśabdas*, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds—mighty chieftains, the lion to the elephants—hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of Rêvanadêva, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, Dharma's son[4] in righteousness, Râdhâ's son[5] in truthfulness, a Rêvanta[6] in (*the management of*) horses, a lion in prowess,—the blessing pronounced on him is this —

"Victory to the illustrious Kannasâmanta, who loves to adore Hara's feet, who touches the breasts of the women of Lâta, who has long annihilated the adversaries!"

(L 42)—to him,[7] after purchase, he has given, together with his own rights as chieftain (?), the Vâyvada-Twelve villages, excepting from among them the village of Takkalikâ. In the presence of his chief officer, the *Nâyaka*, the illustrious Khambhayya, the *Nâyaka* Madhukari, the *Samdhivigrahin*, the *Nâyaka* Bhammaiya, (*and*) the *Nâyaka* Nimbaya, has this copper-edict, written by Nannapai, the deputy of the *Samdhivigrahin*, been given by the glorious king Muñja with his own hand to Kannasâmanta The verse here (*appropriate is*) —

"Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years"

No 44—INDIA OFFICE PLATE OF VIJAYARAJADEVA

By F Kielhorn, Ph D, LL D, C I E, Gottingen

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr Fleet's supervision The original plate is at the India Office, there is no information as to where or by whom it was found

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1 The original may also be translated 'in subduing powerful kings'

2 *i e* as the submarine fire frightens the real ocean

3 This sentence is continued below, in the translation of l 42 ff.

4 *i e* Yudhishṭhira. 5 *i e* Karna 6 This is the name of a son of Sûrya.

7 Here the sentence commencing above with the words 'and he in the midst of his territory' is continued.

This is a single plate which measures about 10′ broad by $5\frac{1}{8}$″ high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between $\frac{5}{16}$″ and $\frac{3}{8}$″, and of those on the right margin, about $\frac{9}{16}$″. The characters are Nâgarî, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prâkrit or vernacular of the author. In some places the case terminations are altogether omitted, in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prâkrit is shown by the substitution of single for conjunct consonants (as in *Vigahapâla* for *Vigrahapâla*, ll. 2 and 7, *sadâthitiyâ* for *sadûsthitiyâ*, ll. 4 and 5, and *sahasta* for *svahasta*, l. 5), the use of the lingual for the dental nasal (as in *na* for *na*, l. 3, and *kuṭṭumvikânâm* for °*kânâm*, l. 7), the substitution of *s* for *ś* and *sh* (as in *sêsam* for *śêsham*, l. 8), and the omission of medial *y* and final consonants (as in *-vidhêânâm* for *-vidhêyânâṁ*, l. 9, and *kasyachi* for °*chit*, ll. 5 and 7).[1] That the author's vernacular was closely related to, or was a kind of, Mâgadhî Prâkrit, appears to be particularly proved by the occurrence of the word *ostâ* for *avasthâ* in line 5, by the use of the conjuncts *sp*, *sm* and *sy* instead of *shp*, *shm* and *shy* in *chatuspada*, l. 6, *tusmâ* (for *yushmat-*), l. 4, and *nirvahisyati*, l. 9, and (if my interpretation of the text be right) by the Nom. sing. masc. *yê* in line 3.[2] In respect of orthography it may be noted that *t* is everywhere doubled before *r* (as in *-puttra*, l. 2), that *b* is written by a sign of its own in *kuṭṭumbikâ*, l. 3, and *bal-âdhikritêna*, l. 4, but by the sign for *v* in *kuṭṭumvikânâm*, l. 6, and that the writer throughout has written *ṭṭ* instead of the single *ṭ* (as in *-kaṭṭakê*, l. 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is *paribhôga* in line 3, used apparently in the sense of *bhukti* or *bhôga*, 'a district.'

The inscription, described in line 2 as a *prasâda-paṭṭaka* or 'document of favour,'[3] is one of a *Paramabhaṭṭâraka Mahârâjâdhirâja Parameśvara* Vijayarâjadêva, and records a grant of land and other property in the Kêsarikôtta *paribhôga* and the grant of a village named Pôtâ, in favour of some people of the Palha clan or caste. There is nothing to show to what dynasty Vijayarâjadêva belonged, or to determine the time when he lived, and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D., and that, if the word *kaṭṭaka* (for *kaṭaka*) in line 1 should have to be taken as a proper name, which probably is really the case,[4] Vijayarâjadêva, when these grants were made, resided at Cuttack, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two *Mahârâjñîs*, Lachchhidêvî and Hamsinîdêvî. The only suggestion which I can offer, is that Vijayarâjadêva was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of Kêsarikôtta and the village of Pôtâ I am unable to identify.

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[1] Perhaps I should also mention here that we find five times, at the end of a word, *â* instead of *am* or *aṁ*, in line 4 *târaka*, *nirvahamânâ*, and *pradattâ*, and in line 5 *parispamthanîya* and *bhôktavyâ*.

[2] Compare Hêmachandra's *Prâkrit Grammar*, iv. 291, 289 and 287.

[3] [Compare *prasâda*, 'a favour, gift,' in line 6 of the Cochin plates (page 68 above), and *paṭṭa mayah prasâdah* in the Udayêndiram plates of Hastimalla (*Ind. Ant.* Vol. XXIII. p. 296, note 2).—E. H.]

[4] Compare the same *vijaya kaṭaka* in line 1 of the Sambalpur plates of Mahâbhavagupta, *Journ. As. Soc. Bengal*, Vol. XLVI. Part I. p. 175, and in line 1 of the Chaudvâr plates of the same, *Ind. Ant.* Vol. V. p. 55, and *Proceedings, As. Soc. Bengal*, 1882, p. 11.—A king Vijaya Kêsarî, supposed to have ruled A.D. 875-890, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 206.

TEXT.[1]

1 Ôm[3] svasti [||*] Śrî-vijaya-katta(ta)kê[4] samâvâsita-paramabhattâraka-mahârâjâdhiraja-paramêsva(sva)ra-śrî-Vijayarâjadêvah |[4] kuśalî

2 śri Vigahapâla[5] Dusala-puttra tathâ Mihirava Kusuarâ-puttra Palha-jâti prasâda pattakam prayachchhaty=anayâ bhâshayâ yathâ srî-Kêsa-

3 rikôtta-paribhôgê kshettra-bhûmi[6] tathâ kûpâ tathâ grihâ tathâ kuttu(tu)mbikâ yê[7] cha na kam=api divasam Mûladêva-bhuktam sa cha samastam mayâ śrî-bha-

4 ttârakêna[8] â-chamdr-ârka-târakâ yâva-kritya[9] tusmâ puttra-pautra-prapauttr-âdi[10] nirvvahamânâ[11] sadâthitya[12] prasâdîkritya pradattâ[13] [|*] kên=âp[illegible] bal-âdhi-

5 kritena na paripamthanîya[14] [|*] gôttraja[15] kasyachi[16] anyasmâpi kâmakarô n=asti [|*] [17]sahasta-parahastêna bhôktavyâ [|*] sadâthityâ attrâam o-

6 sta [|*] maharâjñî śrî-La[ch*]chhidêvi tathâ mahârâjñî[18] śrî Hamsinidêvi [||*] Tatha Pôtâ-grâmam[19] dvipada-chatuspa(shpa)da-kshêttrânâm[20] kuttumvikâ-

7 nam[21] sahitam samastam śrî-Vigahapala-puttra-pauttrânâm[22] bhatta(tta)-grâmam maya śri-bhattarakêna prasâdikritam [|*] anya-Palha[23] kasyachi[24] kâma-

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[1] From Dr Fleet's accompanying photo lithograph

[2] Expressed by a symbol.

[3] *Kaṭaka* may be either 'a royal residence' (*râjadhânî*) in general or the proper name of a town If the latter should be the case here, we ought to write *-Kaṭakê* For instances where *vijaya* is prefixed to the names of towns see *Ind Ant* Vol XVIII p 270

[4] This sign of punctuation is superfluous

[5] Here and in the following nouns up to *jati* the terminations of the Dative case are omitted.

[6] I take the word intended to be *kshetra-bhûmis=*, the following *kûpâ* and *grihâ* are probably meant for *kupas=* and *grihani*

[7] Read *yach=cha na* and afterwards, for *sa cha*, *tach=cha*, *yê* is the (Magadhî) Nom sing masc, used instead of the neuter, *na* is the Prakrit form of *na*

[8] Read °*kên=â-*

[9] Apparently for *yâvat-kritya*, *yâvat=kritvâ*, and the whole phrase for the ordinary *â chandr arka târakam jarat*.

[10] This compound is used in the sense of the Instrumental case (*âdibhih*) The first word of it, *tusmâ*, I take to be equivalent to *yushmat*

[11] The form, the sense of which the writer wished to express, seems to be *nirvâhyam*, and the meaning I take to be that of *paribhôgyam*, 'to be enjoyed or possessed' Below, line 9, the root *vah* with the preposition *nir* is employed in the sense of 'to carry out, to accomplish'

[12] Apparently for *sada sthityâ*, 'in permanence or perpetuity,' the word occurs again in the next line.

[13] Read *pradattam* [14] Read °*ntyam*

[15] i e. *gôtrajasya Pasyachid=anyasy=âpi*, I understand the meaning to be 'Nobody (i e no ruler) either of my own family or any other (ruler) must follow his inclination' (to take away this property)

[16] The two *a' sharas kasya* were originally omitted and are engraved below the line

[17] Originally *sahastê* was engraved, but the sign of *ê* appears to have been struck out, *sahasta* is of course *sva hasta* I am not sure about the exact meaning of this passage, but would suggest *svahasta parahastêna bhôktavyam sadâsthity=atr=êyam=avasthâ*, '(the property granted) may be enjoyed by (the donees') own hands (i e by them personally) and (with their consent) by the hands of others, this is the settlement (made) here in perpetuity' The first part of this clause would thus be equivalent to the *bhôktavyam bhâjayitavyam* of other inscriptions As regards the wording of the second part, *ostâ* I take to be the Mâgadhî equivalent of *avasthâ*, and *attraam* probably is a mistake for *attrêam*, which would stand for *attrêyam*, as *vidhêa* does for *vidhêya* in line 9, below

[18] Originally *mâharâjñî* was engraved

[19] Read *-grâmô*, and further on, agreeing with it, *sahitah*, *samastah*, *gramô*, and °*kritah*

[20] This word and the next should have been put in the Instrumental case

[21] Read *kutumbikânâm*, for °*kash*

[22] This should have been in the Dative case

[23] What the writer wished to say, is probably *anyasya Palhajâtiyasya*

[24] Read *kasyachit=*

8 kârô n=âsti [|*] Kusuarâ-puttrain Pôtâ-grâmam varjaîtvâ[1] sêsam yathâ-
likhitam bhôktavyam [|*] sâdhu-su(su)bh-âchârânâm[2] âjñâ-śravana-
9 vidhêânâm[3] upari-likhitam sarvvam nirvvahisyati[4] || Râj-âdêsât[5] śrî-Durgapâla-
vachanêna likhitam mayâ Mûladêva[6] Mamguka-su-
10 ta hêmakârêna ||
11 Śrî-Vijayarâjadêvah[7] [||*]

TRANSLATION.

(Line 1) Ôm Hail!

Dwelling at his glorious royal residence of victory,[8] the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the glorious Vijayarâjadêva, being in good health, grants to the illustrious Vigahapâla, son of Dusala, and to Mihirâva, son of Kusuarâ, of the Palha clan, a document of favour, to this effect that—

I, the glorious *Bhaṭṭâraka*, have graciously granted (*to you*) in perpetuity, in the Kêsarikôtta district (*paribhôga*), cultivated land and wells and houses and house-slaves and whatever has not any day been enjoyed by Mûladêva,[9] to be possessed by you, your sons, grandsons, great-grandsons and so forth, as long as the moon, the sun and the stars endure, (*and*) not to be interfered with by any commander of forces[10] The (*rulers*) of (*my*) family or other (*rulers*) have no claim (*to this*) It may be enjoyed by (*your*) own hands and (*with your consent*) by the hands of others This is the settlement (*made*) here in perpetuity The *Mahârâjñî*, the glorious Lachchhidêvî, and the *Mahârâjñî*, the glorious Hamsinidêvi

(L 6) I, the glorious *Bhaṭṭâraka*, have also graciously given the whole village of Pôtâ, with its bipeds, quadrupeds, fields (*and*) house-slaves, to the sons and grandsons of the illustrious Vigahapâla, as a *bhaṭṭa*-village No other Palha has any claim (*to it*) Excepting the village of Pôtâ, the sons of Kusuarâ are to enjoy everything as written (*above*) (*My*) well and virtuously behaved (*subjects*), ready to obey my commands, will carry out everything written above

At the king's command, by the instruction of the illustrious Durgapâla written by me, the goldsmith Mûladêva, son of Manguka

The glorious Vijayarâjadêva

No 45 — NAGPUR MUSEUM INSCRIPTION OF SOMESVARA, SAKA-SAMVAT 1130

By H Krishna Sastri, Bangalore

The slab which bears the subjoined inscription, is preserved in the Museum at Nâgpur. I edit this record from three sets of excellent inked estampages, one of which was supplied to

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[1] Read *varjayitva sesham*

[2] Read °*ranam=*, instead of the Genitive one would have expected the Instrumental case here and in the next word

[3] Read *-vidheyanam=*, for *-vidhêyair=* [4] For *nirvakshyatê* [5] Read *âdêśâch=chhrî-*.

[6] Intended for °*dêvena Mamguka-sutêna*

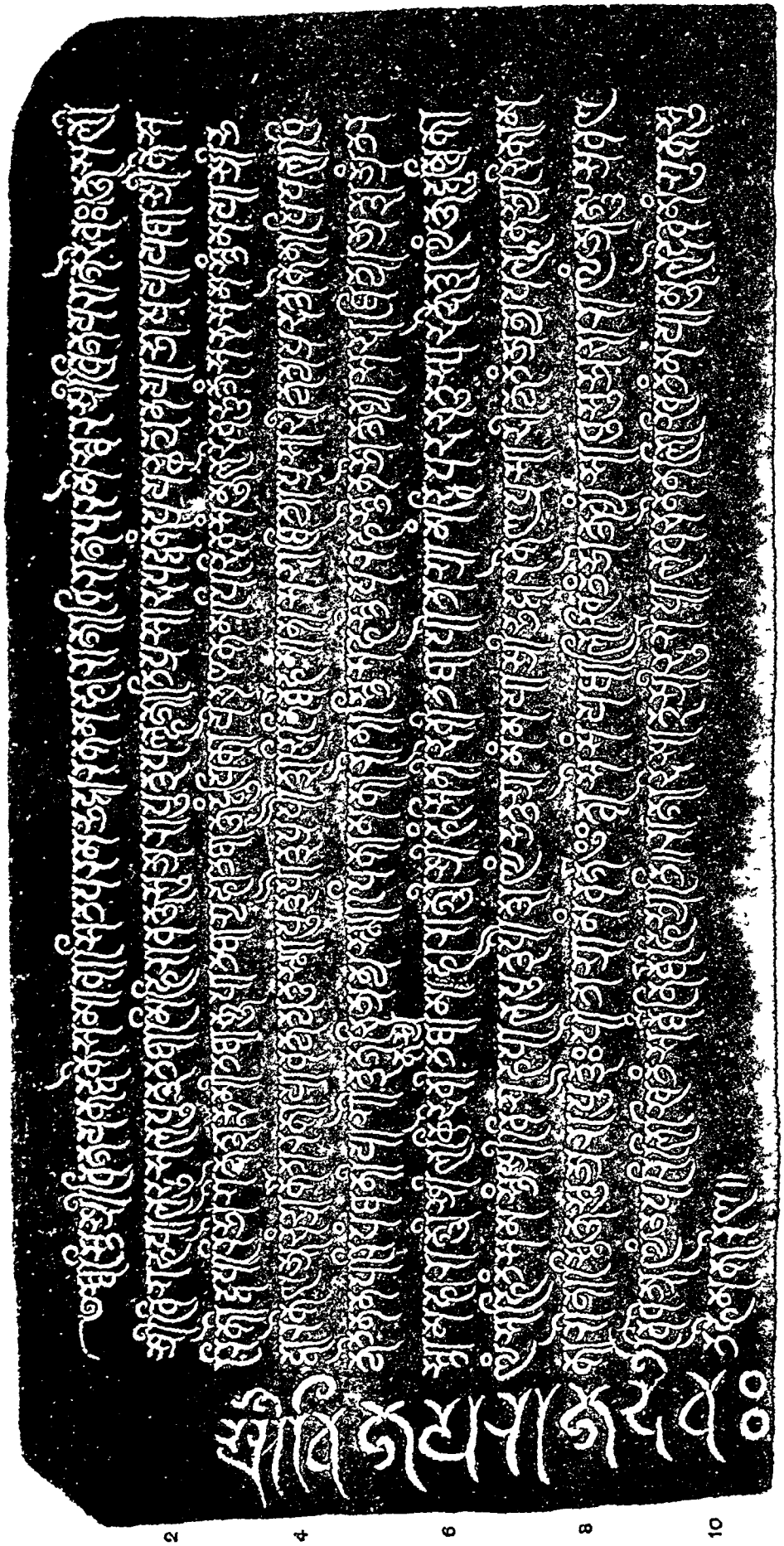
[7] This is engraved in large letters on the proper right margin

[8] Or, it may be, 'dwelling at the glorious (town) of victory Kaṭaka', see page 313 above, note 3

[9] I am somewhat doubtful about this, but see no way of translating the original text differently It is strange that the name of the village, to which the land belonged, should have been omitted.

[10] The original has *baladhikrita*

India Office Plate of Vijayarajadeva.



J. F. FLEET, BO C S

SCALE 90

W GRIGGS, PHOTO-LITH

Dr Hultzsch by Mr Cousens, and two by Dr Fleet, for whom they had been prepared by Shaikh Karim Each set of impressions consists of five pieces The *context* suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab To settle this point, Dr Hultzsch forwarded one set of the impressions to Mr R S Joshi, Curator of the Central Museum, Nâgpur, who readily supplied the following information The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr Joshi kindly sent a pencil-rubbing and an impression He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nâgpur, by Colonel Glasford, the then Deputy Commissioner of the then Upper Gôdâvarî district, who found the same serving the purpose of a tombstone and mounted at the head of an innumerable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kowtah, some 6 miles from Sironcha tahsîl" Sironcha is situated on the left bank of the Gôdâvarî, in about 19° latitude and 80° longitude The slab itself is noticed as "said to have come from Sironcha" in Sir A Cunningham's *Reports*, Vol. VII p 115

At the top of the front of the slab are drawn some rude figures a dagger between a tiger facing it from the left and a *linga* on the right Below the tiger is the sun, and below the *linga* a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose The characters on the front and back of the slab are much larger than those on its right side A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether, a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back I am unable to give a complete transcript and translation of the damaged portions of the inscription Of orthographical peculiarities I need only note that the vowel *ṛi* is represented by *ri* in *prakaṭîkrita* (l. 6 f) and *Śakanṛipa* (l 26)

Lines 18 to 35 of the inscription record that Gangamahâdêvî, the chief queen of Sômêśvaradêva, gave a village, named Kêramaṛuka (l 35) or Kêramaṛka (l 55), to two temples of Śiva, both of which she had built The first was called Vira-Sômêśvara after her husband, and the other Gangâdharêśvara after herself The date of the consecration of the two temples and of the grant of the village was Sunday, the twelfth *tithi* of the bright fortnight of Phâlguna in the Śaka year 1130 The next few lines (35 to 42) appear to contain the king's sanction of the grant Lines 42 to 55 specify the names of a number of royal officers who were witnesses of the transaction Lines 57 to 79 I have not been able to make out satisfactorily They appear to record that both Gangamahâdêvî and Sômêśvaradêva performed libations of water, but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations

I have no means for identifying the village of Kêramaruka which was the object of the grant The date of the grant has been kindly calculated by Mr Dikshit, who remarks on it as follows —"In Śaka-Samvat 1129 expired, Phâlguna *śukla* 12 ended on Saturday, the 1st March, A D 1208, at 13 *gh* 59 *palas* This *tithi* can in no way be connected with the following Sunday, and therefore this is not the given date In Śaka-Samvat 1130 expired, Phâlguna *śukla* 12 ended on Wednesday, the 18th February, A D 1209 This also is not the given date In Śaka-Samvat 1131 expired, Phâlguna *śukla* 12 ended on Sunday at 18 *gh* 43 *palas* The European equivalent is the 7th February, A D 1210"

The first sixteen lines of the inscription are made up of a string of *birudas* of the king, whose full name was Jagadekabhushana-Mahârâja, *alias* Sômêśvaradeva-Chakravartin.

He claims to be a descendant of the race of the Nâga with thousand hoods, *i e* of the serpent Śesha, to be the lord of the city of Bhôgâvatî, to have for his crest a tiger with a calf, to belong to the Kâśyapa *gôtra*, and to be a worshipper of the god Mahêśvara and of the goddess Mânikyadêvi In his *Dynasties of the Kanarese Districts* (p 95 ff) and in this *Journal* (p 230 ff), Dr Fleet has given details of two branches of the Sinda family, which were established at Bâgadage and at Erambarage, and which were tributary to the Western Châlukya and Kalachuri dynasties [1] In the Bhairanmatti inscription (No 33 above), the members of the Bâgadage branch of the Sinda family are stated to be descendants of the race of serpents (*Nâgavamśa*), to use the crest of a tiger, and to be the lords of the city of Bhôgâvatî As three similar *birudas* are applied to Sômêśvara, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the Sinda family But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the Bâgadage branch, or of Vikrama, the last representative of the Erambarage branch who is noticed by Dr Fleet, and whose latest inscription is dated in the Śaka year 1102, twenty-eight years before the subjoined inscription

TEXT [2]

A —Front of Slab

1 श्री[3] स्वस्ति [॥*] सहस्रफणा-
2 मणिकिरणनिकराव-
3 भासुरनागवशोद्भ-
4 व भोगावतीपुरवराधी-
5 श्वर सवत्सव्याघ्रलां-
6 च्छन काश्यपगोत्र प्रक-
7 [4]टीक्रितविजयघोष-
8 ण विश्वविश्वभरापर-
9 मेश्वर परमभट्टारक
10 महामहेश्वरचरण-
11 कजकिज[ल्क]पुजपि-[5]
12 जरितभ्रमरायमा-
13 न[6] [मा]नी[न्]त [श्रीमा]-
14 [णि]क्यदेवीदिव्यश्री-
15 पादपद्माराधक प-
16 रबलसाधक श्रीम-
17 ज्जगदेकभूषणम-
18 हाराजुलैन श्रीसो-
19 मेश्वरदेवचक्रवर्त्तुल-
20 कग्रमहिषियैन ग-
21 गमहादेवुलु तम
22 पुरुषुनि पेर वीर-
23 सोमेश्वरमुं दम
24 पेर गगाधरेश्वरमु[7]
25 ब्रतिष्ठ सेसेडि ना-
26 टिकि [8]शकन्निपकाला-

B —Back of Slab

27 तीतसंवत्सरमु-
28 लु ११३० श्रगुनें-[9]
29 टि फाल्गुणशु[क्र]-[10]
30 द्वादशिनि श्रादित्यवा-

[1] Compare also the Tidgundi plates, published by Professor Kielhorn, above, p 306 ff
[2] From inked estampages, received from Mr. Cousens, Dr Fleet, and Mr Joshi
[3] Expressed by a symbol
[4] Read प्रकटोक्रित.
[5] The *anusvâra* stands at the beginning of the next line
[6] Read °रायमाण
[7] The *anusvâra* stands at the beginning of the next line
[8] Read शकनृप
[9] The *anusvâra* stands at the beginning of the next line
[10] Read फाल्गुनशुक्र

31 रसु नाडु ई
32 रेंडु शिवालयसु-
33 ल[कु] वूजात्यसु-
34 गानिच्चिन ऊरु को-
35 [रम]ळ्ळकानु [।*] मा सु-
36 कसुलो वीतुम-
37 [ल]व रेडु वीसालुनु
38 [।]सेसु मडिनि पा-
39 · [भो]गसुवारिकि ज-
40 . . गामानु धार[।*]-
41 [पू*][र्व्व]कसुगानिच्चि-
42 [नासु] [॥*] ईयर्त्यान-
43 कु मा [प्र]धा[नि] म-
44 डलीक[सो]मराजुनु
45 श्रीकरणसु दामोद-
46 रनायकुलूनु मैं-[2]
47 टमनायकुडु-·
48 नु चाचनपेगडानु[3]
49 [प]डिहारि[4] सोमिना-
50 यकुडूनु गुद्दा-
51 [पु] एळ्ळपरडि[नि][5]
52 विलुचूडुप्रवु-[6]
53 वु पाळ्ळकोट को-
54 [म्मनायकुडुन्नु]
55 साच्चि [॥*] कैर[मळ्ळ] सं-[7]
56 क[सु] देवर ·

C—Side of Slab

57 श्रीगग-
58 मह[।]-
59 [दे]वि सो-
60 मना-
61 [थ]सो-
62 मय[।]-
63 दुल[कु][8]
64 कू[ड]-
65 ळ्ळादु
66 धार
67 [वो]से [॥*]
68 सो[मे]-
69 श्वर-
70 देव-
71 डु[9] [पो]-
72 [रि]पे
73 कि कु-
74 केळ्ळ [धा*]-
75 र वो-
76 [से]
77 ट्टु [त्रा]-
78 म्मण-
79 त्रिति[10] [॥*]

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1 The *anusvara* stands at the beginning of the next line
2 The *anusvara* stands at the beginning of the next line
3 Read पेगडानु
4 *i.e.* प्रतिहार
5 Read रेडिडिनि
6 Read प्रभुवु
7 The *anusvara* stands at the beginning of the next line
8 Read °वुखडु
9 Read देवुडु
10 Read वृत्ति.

TRANSLATION

Ôm Hail[1]

Gangan ahâdêvî,— the chief queen of the glorious Jagadêkabhûshana-Mahârâja, *alias* the glorious Sômêśvaradêva-Chakravartin, who was born of the race of the Nâga (*i.e.* the serpent Śêsha) who is resplendent with the mass of rays (*proceeding from*) the jewels on (*his*) thousand hoods, who is the lord of Bhôgâvatî, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kâśyapa *gôtra*, whose shout of victory is universally known, who is the supreme ruler of the whole earth, who is a supreme lord, who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great Mahêśvara, who is full of pride, who is a worshipper of the heavenly and holy lotus-feet of the blessed Mânikyadêvî, (*and*) who is a conqueror of hostile armies,— on the day on which (*she*) had performed the consecration (*of the image*) of Vîra-Sômêśvara, (*which was called*) after the name of her husband, and (*of the image*) of Gangâdharêśvara, (*which was called*) after her own name, (*viz*) on Sunday, the twelfth *tithi* of the bright (*fortnight*) of Phâlguna in (*the year*) 1130 of the years expired from the time of the Śaka king,— gave, for worship in these two temples of Śiva, the village of Kêramaruka. We[1] gave, with libations of water, in (*this village*), two sixteenths . . . of our revenue (*sunka*) . .

(Line 42) To this transaction, our minister Mandalika-Sômarâja, the secretaries Dâmôdara-Nâyaka, Mentama-Nâyaka and Châñchana-Peggada, the door-keepers Sômi-Nâyaka, Guddâpu-Eṟapa-Reddi, Viluchûdla-Prabhu and Pârakôta-Komma-Nâyaka (*were*) eye-witnesses.

(L 55) The revenue of Kêramaṟka .

(L 57) The glorious Gangamahâdêvî performed a libation of water (*into the hands*) of Sômanâtha-Sômayâjin . . .

(L 68) Sômêśvaradêva performed a libation of water . . . . . for the support of Brâhmanas

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No 46 — GANESGAD PLATES OF DHRUVASENA I, [GUPTA-]SAMVAT 207

By E Hultzsch, Ph D

The copper plates which bear the subjoined inscription, were found in a field at Ganêśgad in the Dâmnagar tâlukâ of the Baroda State In March 1894, Major W B Ferris, then Assistant Agent to the Governor-General, Baroda, sent them to Dr Fleet, who very kindly placed them at my disposal for publication They have now been returned to Baroda

The plates are two in number and measure about 11 by 7⅝ inches The edges of their inner, inscribed sides are raised into rims to protect the writing When the plates reached me, they were covered with a thick layer of rust Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1 20), they became quite legible, and are now in a fair state of preservation The engraving is so deep that many letters show through distinctly at the back of the plates Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about ⅛ inch thick The wire on the right is bent into a ring, but not soldered The second wire is also twisted into a ring, which had not yet been cut when the plates reached me, and the two ends of the wire are secured in a knob projecting from

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[1] This pronoun apparently refers to the king

the lower end of a well-preserved oval seal, which measures about $2\frac{1}{4}$ by $1\frac{7}{8}$ inch The back of the seal is of convex shape On the front of the seal, a plain oval border, measuring $1\frac{3}{4}$ by $1\frac{3}{8}$ inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend भीभटक्क. The weight of the two plates is 3 lbs $7\frac{1}{2}$ oz and that of the two rings and the seal $7\frac{1}{2}$ oz , total, 3 lbs 15 oz

The date at the end of the inscription furnishes instances of the numerical symbols for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14 The language is tolerably correct Sanskrit The proper name *Bhatakka* (for *Bhatârka*) in line 3 and on the seal,[1] and the adjective *jamala* (for *yamala*) in line 14 are two instances in which the writer of the inscription relapsed from Sanskrit into his Prâkrit vernacular

The plates record an order, issued from (his capital) Valabhî (line 1) by Dhruvasêna [I] (l 10) and conferring on a Brâhmana eight measures (*khanda*) of land and two cisterns in the village of Hariyânaka, which belonged to Akshasarakaprâpa, a subdivision of Hastavaprâharani (l 12) I am unable to identify the village of Hariyânaka and the subdivision in which it was included The district of Hastavaprâharanî, Hastakavaprâharanî, or Hastavaprâhâra is mentioned in three other Valabhî grants[2] Hastavapra or Hastakavapra, to which it owes its name, has been identified with Hâthab, six miles south of Gôghâ in the Bhâvnagar State, and with the 'Astakapra' of Ptolemy and of the *Periplûs*[3]

The *Dûtaka* of the grant was the door-keeper Mammaka, and the writer of the edict was Kikkaka (l 28) The latter also wrote the three other published grants of Dhruvasêna I[4] and the former acted as *Dûtaka* of one of these three grants[5] The date of the subjoined grant was the 15th *tithi* of the dark fortnight of Vaiśâkha of the (Gupta) year 207 (l 29 f), *i e* A D 526-27 Another grant of Dhruvasêna I, published by Professor Buhler,[6] is dated in the same year, which forms the earliest date of the Valabhî dynasty that has been hitherto found in inscriptions

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the Maitrakas, to the earlier translations of it[7] In line 1, the original clearly and unmistakably reads *Maitrakânâm= atulabala-sapatna°* This is also the reading of the published facsimiles of the remaining early Valabhî grants,[8] the editors of which have read *sapanna* because they had in their minds the reading *sampanna*, which actually occurs in the later Valabhî grants As all the earlier grants read *sapatna*, we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhî *vamśâvali*, and that *sampanna*, the reading of the later grants, is a mere clerical error I am obliged to dwell on this detail because the reading *sapatna* finally disposes of the possibility of construing the word *Maitrakânâm* with the next following compound, and forces us to connect the word with the verb *abhavat*, which is omitted, but must be supplied to complete the sentence Whether we

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1 The same spelling occurs in another grant of Dhruvasêna I (*Ind Ant* Vol V p 205) and on the seals of other Valabhî plates

2 *Ind Ant* Vol I. p 45, Vol V p 204, and Vol VI p 10

3 *ibid* Vol. V p 314, Vol VII p 53 f , Vol VIII p 141, Vol XIII p 358, Colonel Watson's *Statistical Account of Bhavnagar*, p 106

4 *Ind Ant* Vol IV p 105, Vol V p 206, and *Vienna Oriental Journal*, Vol VII p 300

5 *Ind Ant* Vol V p 206

6 *ibid* p 204 ff

7 See Dr Fleet's *Gupta Inscriptions*, p 167, note 11, and *Ep Ind* Vol I p 89, note 23

8 See the reproductions of the plates of Dhruvasêna I. (*Ind Ant* Vol V p 205) and of Dharasêna II (*ibid* Vol. VII. pp 68 and 72, Vol VIII p 302, and *Gupta Inscriptions*, Plate xxiv) In the facsimile of a grant of Guhasêna (*Ind Ant* Vol. VII p 66) the first *akshara* of *sapatna* is doubtful.

paraphrase the passage by *Maitrakânâm* (*i e Maitrakêshu*) *Bhaṭârkô ṣbhavat*, or supply the word *vaṁśê* after *Maitrakânâm*,[1] it is now evident that Bhaṭârka, the ancestor of the Valabhî kings, himself belonged to the family or tribe of the Maitrakas.[2]

TEXT[3]

First Plate

1 श्रीं[4] स्वस्ति [॥*] वलभीतः प्रसभप्रणत[ा*]मित्राणा[5]
मैत्रकाणामतुलबलसपत्नमण्डलाभोगसक्त-
2 संग्रहारब्धतलब्धप्रतापः प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरक्तमौलभृतमित्रश्रेणी-[6]
3 वलावाप्तराज्यश्रिः[7] परमभाहेश्वरः श्रीसेनापतिभटार्कस्तस्य[8]
सुतस्तत्पादरजोरुणावनत-
4 पवित्रीकृतशिरा. शिरोवनतशचुचूडामणिप्रभाविच्छुरितपादनखपङ्क्तिदीधितिः[9]
दीनानाथजनो-
5 पजीव्यमानविभवः परमभाहेश्वरस्सेनापतिधरसेनस्तस्यानुजस्तत्पादाभिप्रशस्त-
विमलमौलि-
6 मणिर्म्मन्वादिप्रणीतविधिविधानधर्म्मा धर्म्मराज इव
विहितविनयव्यवस्थापवतिरखिलभुवनमण्डला-
7 भोगस्वामिना परमस्वामिना स्वयमुपहितराज्याभिषेकमहा
विभ्राणनावपूतराजश्रीः परम-
8 भाहेश्वरो म(ा)हाराजद्रोणसिंह. सिंह[10] इव तस्यानुजस्स्वभुजबलेन
परगजघटानीकानामेक-
9 विजयी शरणैषिणा शरणमववोद्धा शास्त्रार्थतत्वाना कल्पतरुरिव सुहृत्प्रणयिना
यथाभिलषित-
10 फलोपभोगदः परमभागवतः परमभट्टारकपादानुध्यातो
महासामन्तमहाराजध्रुवसेन[:*]
11 कुशली सर्व्वानेवायुक्तकविनियुक्तकद्रागिकमहत्तरध्रुवस्थानाधिकरणिकदण्डपाशि-
कचाटभटादी-
12 [11]त्समाज्ञापयत्यस्तु वस्सविदित यथा इस्सवप्राहरणा[12]
अचसरकप्रापीयहरियानकग्रामे

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[1] This was Dr Fleet's original suggestion, see *Ind Ant* Vol. VIII p 303

[2] Regarding the tribe of the Maitrakas, Mihiras, or Mêharas, see Dr Fleet's interesting note, *Ind Ant* Vol. XV p 361 f

[3] From the original copper plates

[4] Expressed by a symbol.

[5] Read °मित्रापा

[6] Read °पार्ज्जितानुरागौघरक्त°.

[7] Read श्री

[8] Read भटार्कतस्य.

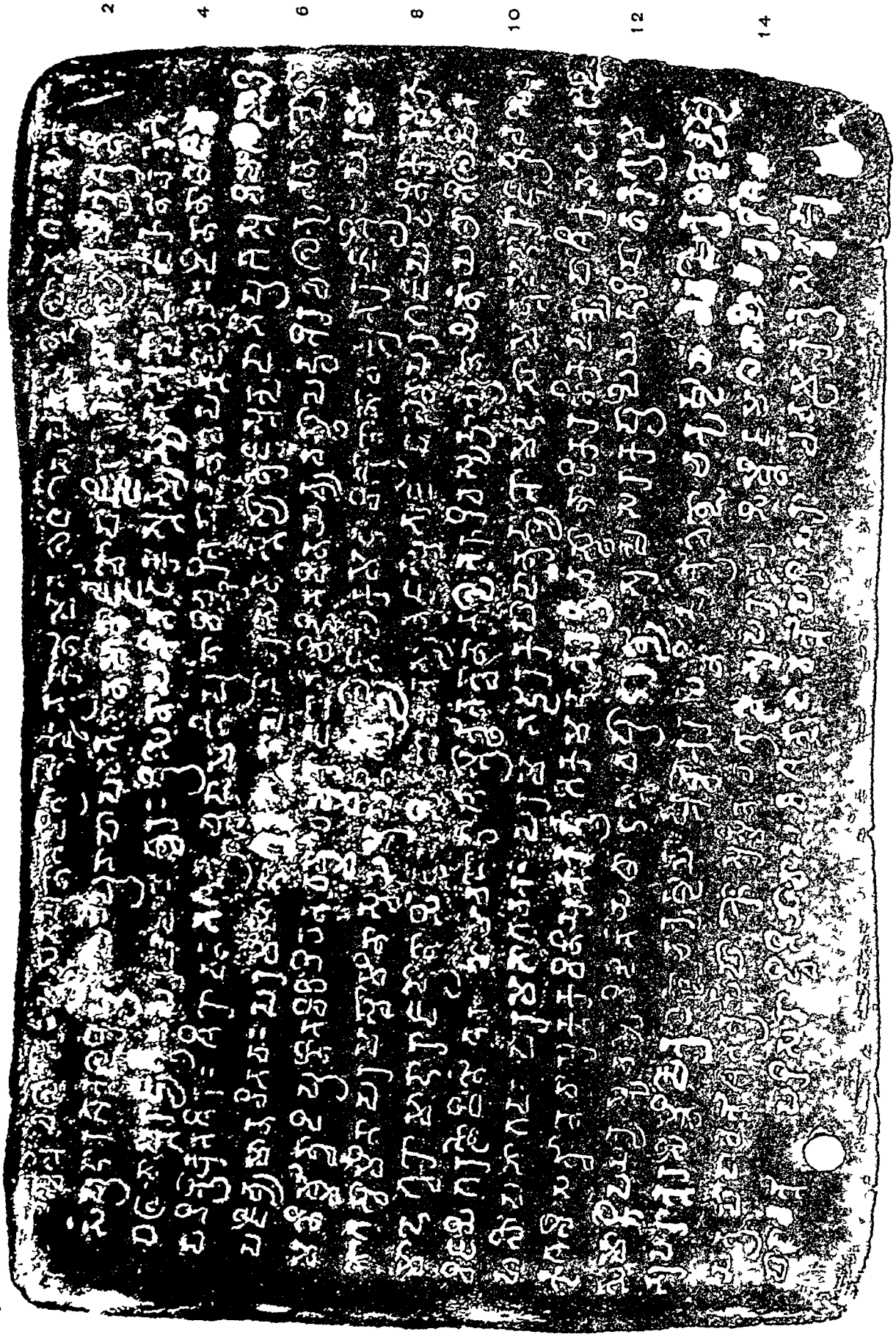
[9] Read °पङ्क्तिदीधितिर्दीना°.

[10] Read सिंह

[11] Read °समा°

[12] Read °हरयाजच°

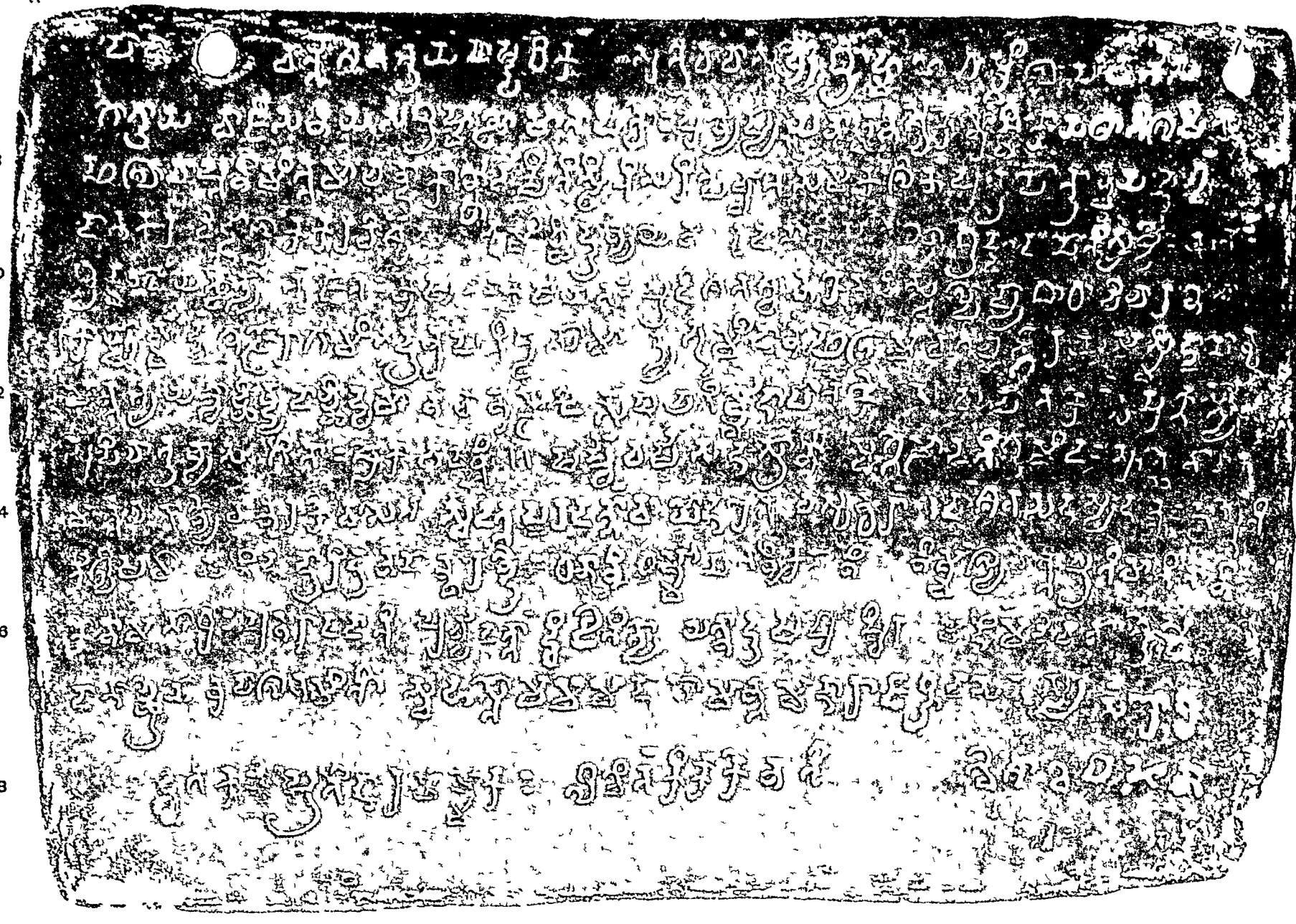
Ganesgad Plates of Dhruvasena I — [Gupta-]Samvat 207



E HULTZSCH

SCALE 8

W GRIGGS, PHOTO-LITH



13 [1]अपरोत्तरसीम्नि क्षेत्रखण्डचतुष्टय पूर्व्वोत्तरसीम्नि क्षेत्रखण्डचतुष्टय[2] एव क्षेत्रखण्डान्यष्टौ

14 यत्र पादावर्त्तशतत्रय या ३०० अस्मिनेव[3] ग्रामे [4]अपरोत्तरसीम्नि जमलवापि[5] चत्व[ा*]रिंशत्-

15 पादावर्त्तपरिसरा द्वितीया वापि[6] विंशत्पादावर्त्तपरिसरा[7] एवमेकत्र सर्व्व[सु][8]

Second Plate.

16 पादावर्त्तशतत्रय [ष]ष्ट्यधिक[9] अत्रैव वास्तव्यब्राह्मणधम्मिलाय दर्भस-

17 गोत्राय [10]वाजिसनयसब्रह्म[चारि*]णे मातापित्रोः पुण्याप्यायना[या*]त्मनश्चे[ह*]कामुष्मिक(ा)यथाभिलषित-

18 [11]फलावाप्तिनिमित्तमाचन्द्रार्कार्णवक्षितिस्थिति सरित्पर्व्वतसमकालिन[12] पुत्रपौत्रान्वयभोग्यं

19 दानकरविष्टोल्लककरविशुद्ध भूमिच्छिद्रन्य[ा*]येन[13] उदकातिसर्गेण ब्रह्मदायोतिसृष्टः [।*] यतः[14]

20 ब्रह्मदेयस्थित्या भुजतः क्षपतः कर्षयतः प्रदिशतश्च न [15]केनचित्स्वल्पाप्याबाधा विचारणा वा

21 कार्य्यास्मद्वंशजैरागामि[भ]द्रनृपति[भि*]श्च सामान्यभूमिदानफलमवगच्छद्भिरय-मस्मिद्दायोनु-[16]

22 मन्तव्य[ः ।*] यश्चाच्छिन्द्य[ा*]दाच्छिद्यमान वानुमोदेत्त [17]पञ्चभिर्म्महापातकैः सोपपातकैस्सयुक्तस्स्यात्[18] [।*]

23 अपि चात्र व्यासगीताः श्लोका भवन्ति ॥ षष्टि[19] वर्षसहस्राणि स्वर्गे[20] मोदति भूमिदः [।*] आच्छेता[21] चानु-

24 मन्त[ा*] च ताव्येव[22] नरके वसेत् [॥*] स्वदत्त[ां*] परदत्ता वा यो हरेत वसुन्धरा [।*] गवां शतसह[स्र*]स्य हन्तुः प्र[ा*]प्नोति

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1 Read ऽपरोत्तर.
2 Read °ष्टयमेव.
3 Read अस्मिन्नेव
4 Read ऽपरोत्तर
5 Read यमलवापी
6 Read वापी विंशतिपादा°
7 Read °सरेव°
8 Read सर्वम्
9 Read °कमत्रैव
10 Read वाजसनेय
11 Read फलावाप्तिनिमित्तमाचन्द्रार्कार्णव°.
12 Read कालीन.
13 Read °न्यायेनोदका°
14 Read यतो.
15 Read केनचि°.
16 Read °रयमस्मद्दायोनुमन्तव्य
17 Read पञ्चभि°
18 Read °पातकै .
19 Read षष्टि
20 Read स्वर्गे
21 Read आच्छेत्ता
22 Read तान्येव

25 किल्बिषम् [॥*] यानीह द्वारिद्रनयान्नरन्द्रैः[1] धनानि धर्म्मायतनोक्तानि [।*] निर्म्माल्यवान्तप्रतिमानि तानि

26 को नाम साधुः पुनराददाति [॥*] [2]पुर्व्वदत्तां द्विजातिभ्यो यत्नाद्रप[3] बुधिष्ठिर[4] [।*] महीं महिवता[5] श्रेष्ठ

27 दानाच्छ्रेयोनुपालनमिति [।] स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥*]

28 दूतकः प्रतीहारमम्मकः [॥*] लिखित किक्कनेनति[6] [॥*]

On the Right of the Second Plate.

29 सं २०० ७

30 वैशाख व १० ५ [॥*]

TRANSLATION.

(Line 1) Ôm Hail! From Valabhi[7]

(*In the race*) of the Maitrakas, who prostrated (*their*) enemies by force, (*was born*) the devout worshipper of Mahêśvara, the glorious general (*sênâpati*) Bhatârka, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (*his*) splendour, through (*his*) impartiality (*in conferring*) presents and honours, (*and*) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers, and friends

(L 3) His son (*was*) the devout worshipper of Mahêśvara, the general Dharasêna, whose bent head became purified as it was reddened by the dust of the feet of (*his father*),[8] the splendour of whose toe-nails blended with the lustre of the crest-jewels on the bent heads of (*his*) enemies, (*and*) whose wealth was being lived upon by distressed and helpless people

(L. 5) His younger brother (*was*) the devout worshipper of Mahêśvara, the *Mahârâja* Drônasimha, whose spotless crest-jewel was (*still more*) purified (*by his prostrations*) at the feet of (*his elder brother*), who was by nature addicted to the performance of the duties prescribed by Manu and other (*law-givers*), who, like Dharmarâja (*i e* Yudhishthira), pointed out the path of the rules of good conduct, the ceremony of whose anointment to the royalty was performed by His Majesty (*paramasvâmin*), the lord of the vast circle of the whole world, in person, (*and*) who purified (*his*) royal glory by liberality

(L 8) His younger brother, the devout worshipper of Bhagavat, the *Mahâsâmanta* (and) *Mahârâja* Dhruvasêna,— who meditated on the feet of His Majesty (*paramabhaṭṭâraka*), who, like a lion,[9] defeated alone, by the strength of his own arm, hosts of troops of enemies (*who resembled*) elephants, who was the refuge of those seeking refuge, who knew the true

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[1] Read दारिद्रभयान्नरेन्द्रैर्धनानि

[2] Read पूर्वं

[3] Read °द्रच

[4] Read युधिष्ठिर.

[5] Read महिमता

[6] Read °केनेति

[7] The word *Valabhitah* depends on *samâjñâpayati* in line 12 below

[8] A similar figure of speech occurs in verses 20 and 65 of the Mallishêna epitaph (pp 200 and 206 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin

[9] Previous translators have construed the words *simha iva* with the preceding word Drônasimha The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that *simha iva* must be connected with the following words

meaning of the *Śâstras*, (*and*) who, like the *kalpa* tree, conferred the enjoyment of rewards according to (*their*) desires on friends and favourites,— being in good health, issues (*the following*) command to all the *Âyuktakas, Viniyuktakas, Drângikas, Mahattaras, Dhruvas, Sthânâdhikaranikas, Dândapâśikas*, irregular and regular soldiers, and so forth —

(L 12) "Be it known to you that, in order to increase the religious merit of (*my*) mother and father, and in order to obtain myself the desired reward in this and in the next (*world*), (*I*) have given,— to last as long as the moon, the sun, the sea and the earth, (*and*) for the same time as the rivers and the mountains, to be enjoyed by (*the donee's*) sons, grandsons and (*further*) descendants, free of taxes (*in the shape*) of gifts and taxes (*in the shape*) of forced labour,[1] according to the maxim of *bhûmichchhidra*, with libations of water, as a *brahmadâya*,— in the village of Hariyânaka, which belongs to Akshasarakaprâpa,[2] (*a subdivision*) of the Hastavaprâharani (*district*), four *khandas* of cultivated land at the north western boundary (*and*) four *khandas* of cultivated land at the north-eastern boundary,— thus eight *khandas* of cultivated land in which (*are contained*) three hundred *pâdâvartas*,[3]— (in figures) *pâ*° 300,— (*and*) at the north-western boundary of the same village a double cistern (*yamala-vâpî*),[4] forty *pâdâvartas* in area, (*and*) a second cistern, twenty *pâdâvartas* in area,— thus in the same (*village*) altogether three hundred and sixty *pâdâvartas*,— to the Brâhmana Dhammila, who resides in the same (*village*), belongs to the Darbha *gôtra*, (and) studies the Vâjasanêya (*śâkhâ*)

(L 19) "Wherefore, nobody should create even a small obstruction or objection to (*the donee*) while he enjoys (*the granted land*) according to the rules relating to *brahmadêyas*, cultivates (*it*), causes (*it*) to be cultivated, and assigns (*it to others*)

(L 21) "And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (*to all kings*), should approve of this our gift

(L 22) "And who may confiscate (*this grant*) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins

(L 23) "And with reference to this (*subject*) there are (*the following*) verses composed by Vyâsa.—"

[Four of the customary verses]

(L 27) (*This is*) the own signature of me, the *Mahâsâmanta* (and) *Mahârâja* Dhruvasêna The *Dûtaka* (is) the door-keeper (*pratîhâra*) Mammaka (*This edict was*) written by Kikkaka The year 200 (and) 7, (the month) Vaiśâkha, the dark (fortnight); (the *tithi*) 10 (and) 5.

No 47 — RECORDS OF THE SOMAVAMSI KINGS OF KATAK

By J F Fleet, I C S, Ph D, C I E

Of the copper-plate charters which I deal with on this occasion, two, C and F, are now brought to notice for the first time, I believe, the others are re-edited, partly with a view to giving more correct versions of them, and partly in order to bring the whole series together in one and the same place

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[1] *Vittôllaka* is probably the same as the Sanskrit *vishṭi*, the Telugu *veṭṭi* and the Kanarese *biṭṭi* The designation of the lowest village servant, *Vettivâdu* in Telugu and *Veṭṭiyân* in Tamil, is derived from this word

[2] With the adjective *Akshasarakaprâpiya* compare *Voṭasthalikâprâyiya* in another Valabhî grant, *Ind Ant* Vol. V p 206

[3] According to Böhtlingk and Roth's *Sanskrit-Wörterbuch*, *pâdâvarta* is explained by the commentator on Kâtyâyana's *Śrautasûtra* as 'a square foot' Compare also Dr Fleet's *Gupta Inscriptions*, p 170, note 4

[4] The same expression occurs in another Valabhî grant, *Ind. Ant.* Vol IX p 238.

Of the latter, the first that was brought to notice is B, one of the set of three charters issued by Mahâ-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the *Ind. Ant* Vol V. p 55 ff, by Babu Rangalala Banerjea, who propounded the views—(1) that Mahâ-Bhavagupta I belonged to the dynasty of "the great Guptas," meaning, apparently, the Early Guptas, or to some branch of it established in the Kalinga country; (2) that E, which record, though not then published, had been examined by him, proves that a king named Yayâti reigned in Orissa when Mahâ-Śivagupta,[1] the son of Mahâ-Bhavagupta I., was the king of the three Kalingas, (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters, (4) that Yayâti is to be identified with a certain Yayâti-Kêsari, who, according to a (supposed) historical account of Orissa, compiled by Mr Andrew Stirling from two local *vamśâvalis* or genealogical lists of kings and from the *Râjacharitra* chapter of the *Mâdlâ-Pâñji* or archives preserved in the temple of Jagannâtha at Purî, and published in the *Asiatic Researches*, Vol. XV. (1825), pp 254 to 305, was the founder of the Kêsari dynasty of Orissa, and reigned from A.D. 473 to 520,[2] and (5) that the period of Mahâ-Śivagupta, and of the record itself, is determined by this identification [3]

Next there was brought to notice E, the charter issued by Mahâ-Śivagupta in the ninth year of Yayâti, i e in his own ninth year, which was edited by the same gentleman in 1877, in the *Jour Beng As Soc* Vol XLVI Part I p 149 ff On this occasion, he again treated Mahâ-Śivagupta and Yayâti as distinct personages, and, in fact, he pointedly emphasised the supposed difference of personality He repeated the view that the Kêsaris of Orissa acknowledged the Guptas as the paramount power,—i e that Yayâti was a feudatory of Mahâ-Śivagupta,—and that the grant was made by Yayâti in the name of his supreme sovereign He again accepted the period of A.D 474 to 526[4] for Yayâti. And, taking Janamêjaya to be simply an "ancestor" of Yayâti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamêjaya with a person of the same name who, according to tradition, founded the city of Katak-Chandwâr,[5] and he placed him seven generations before Yayâti, and allotted him to the earlier part of the first century A.D

In the same year, and in the same volume, p 175 ff., A, another of the charters issued by Mahâ-Bhavagupta I., and dated in the sixth year of Janamêjaya, i e in his own sixth

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[1] Called simply 'Śivagupta' by the Babu, who did not notice the point that the father of Mahâ Bhavagupta I. was Śivagupta, and his son was Mahâ-Śivagupta. So also, except in the translation, he called Mahâ-Bhavagupta I. simply 'Bhavagupta.'

[2] According to Mr Stirling, he commenced to reign in A.D 473 after the end of Śaka Samvat 396 (*loc cit.* p. 264), and died A D 520 (p 266)—Since Mr Stirling's time, the records of the temple of Jagannâtha have been twice investigated (see Sir William Hunter's *Orissa*, edition of 1872, Vol. I. pp 198, 199, and notes 43, 44), in 1868 by Dr. Rajendralala Mitra, whose arrangements for publication, however, were prevented by the priests from being carried out, and at an earlier date by Bhabani Charan Bandopadhyaya, who published his results in a Bengâlî work entitled *Purushottamachandrikâ* Sir William Hunter says that this account "is fuller "and more carefully done than Stirling's excellent sketch," he is "inclined to believe that all the really historical "matter has now been extracted;" and he has given the list of kings and dates, thus made out, from B C 3101 to A D 1871, with the leading features of the statements made in connection with them, in his *Orissa*, Vol. II. Appendix VII pp 183 to 191 This account agrees with Mr Stirling's account, in representing Yayâti Kêsari as the founder of the Kêsari dynasty The period that it gives for him, however, is A D 474 to 526,—differing slightly from the period arrived at by Mr Stirling, and there are differences in some of the other dates also

[3] He recognised, indeed, on palæographic grounds, that the records "cannot be very ancient" (*loc cit* p 60) But he said distinctly that he supposed Mahâ-Śivagupta "to have been a contemporary of Yayâti Kêsari, who reigned between the years 474 and 526 A.D" (for these dates, see the end of the preceding note)

[4] See the preceding two notes.

[5] *i e* "the four gated Katak" It would appear that the original city was Chaudwâr or Chaudwârâ, on the north bank of the Mahânadî, and that the present town Kaṭak, *vulgo* 'Cuttack,' on the south bank, is of later origin.

year, was edited by Babu Pratapachandra Ghosha, who, however, abstained from any historical disquisitions, he contented himself with saying that it was not evident from the record what Janamêjaya had to do with the grant, and that, until Janamêjaya could be identified, it was needless to make any attempt to fix the date of the record

And finally, D, another of the set of three charters issued by Mahâ-Bhavagupta I. in his thirty-first year, was edited in 1882, in the *Jour Beng As Soc.* Vol LI Part I. Proceedings, p 9 ff, by Dr Rajendralala Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadha," evidently, simply because, as he himself asserted (*loc cit* p 10),—without the slightest foundation in fact for the second and third assertions,—"we know from the Aphsad inscription "that there was a long line of Gupta kings" (*i e.* the Guptas of Magadha) "in Behâr, and they "called themselves the lords of the three Kalingas, and that Bhavagupta was one of them"[1] He misread the name of the king as 'Mahâdêvagupta,' and represented the person, whose existence he thus arrived at, as a grandson of Mahâ-Bhavagupta I himself Taking an expression, towards the end of the record, which describes Mahâ-Bhavagupta I as a very god Kandarpa (Kâmadêva) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śâstras enjoin that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that "the donor was ostensibly *Mahârâja* Mahâdêvagupta, son of Śivagupta, but really a petty "chief of Kosala, of the name of Kandarpadêva, who, not being himself competent, according to "the Smriti, to grant land, which theoretically belongs to the paramount power, invokes his name, "and dates it after him" He followed Babu Rangalala Banerjea, in accepting A D 474 to 526 as the period of Yayâti, the alleged founder of the Kêsari dynasty according to the local annals, and in making him a contemporary of Mahâ-Śivagupta. And he placed the supposed Mahâdêvagupta, and the date of his record, about the beginning of the sixth century A D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A and E, *viz* that Janamêjaya and Yayati were Mahâ-Bhavagupta I and Mahâ-Śivagupta themselves Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise, as the result of which, it is to be taken that the supposed feudatory prince Janamêjaya, for instance, issuing charter A, had all the essential part of it worded as if it were issued by a totally different person, *viz* his supposed paramount sovereign Mahâ-Bhavagupta I And the third is the blind acceptance of the local annals, and of the period which they purport to establish for Yayâti, the alleged founder of the Kêsari dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any germs of ancient historical truth at all are contained in the annals in question, there is certainly nothing in them that can be accepted without complete corroboration from outside Mr Stirling, indeed, while questioning everything before Yayâti-Kêsari, looked upon the accounts as reliable from that point, he considered that the 'later annals assume an "air of authenticity about the date of the accession of the Kêsari-Vamśa, 473 A D, prior to "which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and "anachronism, as to be equally unintelligible and unworthy of notice" (*Asiatic Researches*, Vol. XV p 256) But he shewed no reasons for this differentiation, which was plainly based on

[1] But the Aphsad inscription (*Gupta Inscriptions*, p 200), and the other records of the same family (*id* pp 203, 211, 213), make no mention whatever of the Kalinga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from these Kaṭak charters And the asserted details are not even to be found in Dr Rajendralala Mitra's own rendering of the Aphsad record (*Jour Beng As Soc* Vol. XXXV Part I. p 267) — I suppose he was thinking of Mâdhavagupta, who *was* one of the Guptas of Magadha

nothing except that, after the mention of the traditional king Vikramâditya, who is represented as having reigned for a hundred and thirty-five years,—in order to fill up the chronological interval between the commencement of the Vikrama era (B C 58) and the commencement of the Śaka era (A D. 77),—"the era of Śalivâhana" (*i e* the Śaka era), "which dates its "commencement from A.D 77 in Orissa,[1] is used in all the accounts, and we now come to reigns "of a probable and moderate duration, the first dawning of an approach to the authentic period "of the native history" (*ibid.* p 262) And he simply attached to the annals of Orissa a value which neither they, nor any other Hindû records of the same kind that have ever yet come to light, can possibly possess It is almost needless to say that the annals in question do not include any such names at all as Śivagupta and Bhavagupta, these being real historical names, it is not to be expected that they would be found in such documents They undoubtedly do preserve a reminiscence of Janamêjaya-Mahâ-Bhavagupta I and Yayâti-Mahâ-Śivagupta, in the names of Yayâti-Kêsari, and of Janamêjaya-Kêsari which also occurs in the list of the Kêsari kings,[2] for, otherwise, there is no reason why such purely Purânic names should crop up in a series of mostly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances According to the annals, Yayâti-Kêsari was the first of his dynasty, and was succeeded by 'Suraj'- or 'Sûrjya'-, *i e* Sûrya-Kêsari, and Janamêjaya-Kesari came long after him, in the period A D 754 to 763, whereas, the copper-plate charters shew that Yayati-Mahâ-Śivagupta was the third king of his line,—that Janamêjaya-Mahâ-Bhavagupta I was his predecessor and father,—and that he was succeeded by Bhîmaratha-Mahâ-Bhavagupta II, of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kêsari who is placed next after Janamêjaya-Kêsari, in the period A D 763 to 778 And,—even apart from what I shall shew below, as to the period to which the real Yayâti-Mahâ-Śivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayâti-Kêsari events which can have happened only several centuries at least after the period which they would establish for him They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (*ibid* pp. 264, 265, and *Orissa*, Vol. II Appendix VII. p 185) as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmâns,[3] and the statements connected with Yayâti-Kêsari mix up the Early Gupta rule with the Musalmân conquests if then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Mahmûd of Ghazni (A.D 1001 to 1030), who, moreover, did not penetrate as far as Orissa, while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A D 1567-68, when Sulaimân, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province[4]

As regards the second mistake,—whatever the Śâstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

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[1] *i e* apparently, the people of Orissa use the *current* Śaka years

[2] *Orissa*, Vol. II Appendix VII p 186 — Mr Stirling did not enumerate all the Kêsari kings, and so this name is not to be found in his account

[3] It is sufficient to note here that, in the Chitôrgaḍh inscription of A.D 1428 or 1429, Firûz Shâh or Firûz-ud-din Taghlaq, king of Delhi (A D 1351 to 1388), is called "the Yavana king Perôja" (*Ep Ind* Vol II. p 410).

[4] See the *Imperial Gazetteer*, Vol X p 430

The Sômavamśi Kings of Katak

Śivagupta
|
Janamêjaya-
Mahâ-Bhavagupta I
|
Yayâti-
Mahâ-Śivagupta.
|
Bhîmaratha-
Mahâ-Bhavagupta II.

And as to the first of them, the facts are these A names, in the formal part of the record, a paramount king named Śivagupta, and his *successor* Mahâ-Bhavagupta (I) who made the grant, it is dated in the sixth year of a paramount king named Janamêjaya, and it ends with a verse in praise of this latter king, who, like Mahâ-Bhavagupta (I), is attributed to the Lunar Race E opens by mentioning in verse a king named Janamêjaya, and his son Yayâti, then, in the formal part of the record, it names a paramount king named Mahâ-Bhavagupta (I), and his successor Mahâ-Śivagupta who made the grant, and it is dated in the ninth year of Yayâti, to whose name there are here attached the paramount titles, just as in the case of Mahâ-Śivagupta, and who, like Mahâ-Śivagupta, is here described as belonging to the family of the Moon, and as being the lord of the three Kalingas And F, *after* mentioning in the opening verses three kings named Janamêjaya, Yayâti, and Bhimaratha, names, in the formal part of the record, the paramount king Mahâ-Śivagupta, and his successor Mahâ-Bhavagupta (II) who made the grant, and it is dated in the third year of Bhîmaratha, to whose name there are here attached just the same paramount titles which are attached to the name of Mahâ-Bhavagupta (II), and who, just like Mahâ-Bhavagupta (II) *in this record* and Mahâ-Śivagupta in E, is here described as belonging to the family of the Moon, and as being the lord of the three Kalingas. It is true that the fact is not specifically stated But it is *self-evident* that we have the names of four kings, Śivagupta, Mahâ-Bhavagupta I, Mahâ-Śivagupta, and Mahâ-Bhavagupta II, each the father of his successor, and that Janamêjaya, Yayâti, and Bhîmaratha were simply fanciful names of the second, third, and fourth of them. They were paramount kings of the Kôsala country; for, the charters issued in the thirty-first year of Mahâ-Bhavagupta I style him *Kôsal-êndra* or "lord of Kôsala" and convey villages in different divisions of the Kôsala territory,—Mahâ-Śivagupta's charter conveys a village in, plainly, Dakshina-Kôsalâ or Southern Kôsala,—and the charter of Mahâ-Bhavagupta II conveys a village in yet another division of Kôsala and, unless one of their titles, *tri-Kaliṅg-âdhipati*, was simply a meaningless attribute, they were also paramount kings of the territory that was known as the three Kalingas, and which included evidently Katak or 'Cuttack,' and probably the whole of Orissa Their capital seems to have been Katak, which is mentioned by name in A, B, C, and D., as the place *from which* those charters were issued E and F, however, were issued from other towns named Vinitapura and Yayâtinagara, both, like Katak, on the Mahânadî, these places have not been identified,[1] but it appears possible that the names are fanciful names for Katak itself And they claimed to

[1] Regarding the point that Yayâtinagara cannot be the modern Jâjpur, see page 355 below

belong to the Sômavamśa or Sômakula, the Lunar Race. Their dynastic name proper has not yet come to light But their paramount titles,—*Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Parameśvara*,— were not the exclusive attributes of the Guptas, as Babu Rangalala Banerjea thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadha, and there appears no reason whatever for our doing so

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on palæographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nâgarî. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels *ê*, *ai* and *au*, which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nâgarî alphabets And they exhibit more or less of a tendency towards a particular type of that class of Nâgarî alphabets, to which, rightly or wrongly, the special name of Kuṭila has come to be attached [1] A comparison of the records, one with each other, shews this peculiarity most plainly in B, C, D, and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Aphsad inscription (Behar) of Âdityasêna (*Gupta Inscriptions*, p 204, Plate) But closer inspection shews that the present characters are very much later than those of the Aphsad record, contrast, for instance, the initial *â* of the Aphsad inscription, in *âsîd*, line 1, and the *k*, *j*, *ṭ*, *m*, *r*, and *s*, in *kaṭakô*, *jayinâ*, *madândha*, *vidyâdhar*, and *sahasra* in the same line, with the initial *â* in *âkshêptâ*, line 20, and the *k*, *j*, *ṭ*, *m*, *r*, and *s*, in *kaṭakât*, *samâvâsita*, *vijaya*, and *parama*, line 1, of B, and still more with the same characters as exhibited in the same words in A lines 1 and 27 From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Aphsad record to the time when these charters were engraved And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E. line 65 But we are

[1] This name was first used by Prinsep, in 1837 (*Jour Beng As Soc* Vol. VI p 779), on the authority of the words *kuṭil âksharâni vidusha*, which occur towards the end of the Dêwal inscription of the Chhinda prince Lalla. In re editing this record, Dr Bühler (*Ep Ind* Vol I p 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called Kuṭila or 'crooked letters,' but that he was skilled in reading 'badly written and difficult' documents I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dêwal inscription (*Gupta Inscriptions*, p 201), make it quite clear that, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved And the contrast between them (see the Plate, *Ep Ind* Vol I. p 76) and the far more straight, square, and plain characters of, for instance, the 'Deopara' inscription of Vijayasêna (*ibid* p 308, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the 'Deopara' inscription and in other records in the square characters — As I remarked on the same occasion, the expression *kuṭil âksharâni* does not seem to have been used in the Dêwal inscription with the object of recording a standing name of a variety of the alphabet But the term Kuṭila fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nâgarî alphabet, not as the name of a distinct alphabet.

not compelled to place the record, on this account, before A D 794-95, for, the same system was used in the grant (from somewhere in Bengal) of the *Mahârâja* Vinâyakapâla, the date of which falls in that year (*Ind Ant* Vol XV p 140, Plate) And the force of this feature is impaired by the fact that decimal figures also occur in all the six charters This latter feature, indeed, does not oblige us to place these records after A D 862*, for, decimal figures occur in the Dêôgadh inscription (Central India) of Bhôjadêva of Kanauj, of that year (*Archæol Surv Ind.* Vol. X Plate xxxiii No 2) But it points to about A D 800, as the earliest possible time for these charters

The next point to which attention may be given, is the use of the virâma, in conjunction with the full form of *t* in B to F, and once in conjunction with the full form of *n* in B, this feature, however, being qualified by the use also of final forms of *t*, *n*, and *m*, more or less throughout the whole series The virâma perhaps occurs with *t* in *samvat*, line 6, in the Dêôgadh inscription of A D 862[1] It certainly occurs, in conjunction with a half final form of *t*,—a complete *t*, except for the absence of the *mâtrâ* or horizontal top-stroke,—in *pañchâśat*, line 20 (twice), in the Gwâlior inscription (Central India) of the same king, of A D 875-76 (*Ep Ind* Vol I p 160, Plate) It appears in conjunction with the full forms of *t* and *m* in the Pehoa inscription (Pañjâb) of Mahêndrapâla, of about A D 900 (*ibid* p 244, Plate), see, for instance, *śârṅgabhrit*, line 2, and *tâpam*, line 3 And it occurs in conjunction with the full forms of *t*, *n*, and *m* in the Khajurahô inscription (Bundêlkhand) of Yaśôvarman, of A D 953-54 (*ibid* p 124, Plate), see, for instance, *varât*, line 1, *tyâgavân*, line 3, and *nirvritim*, line 28 So far, therefore, as the use of the *virâma* is concerned, the present charters need not be placed after A D. 900 And the use of final forms also might seem to necessitate our placing them before that date But, though the records mentioned above shew no final forms at all, a final form of *t* occurs in the word *samvat*, lines 32 and 33, of the Harsha inscription (Rajputânâ) of Vigraharâja, of A D 973 (*id* Vol. II p 120, Plate), and the Dêwal inscription (North-West Provinces) of the Chhinda prince Lalla, of A D 992-93 (*id* Vol I p 76, Plate), shews, *e g* in *bhuvam*, line 8, a half final form of *m*,—a complete *m*, except for the *mâtrâ*, with a *virâma* attached to it And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A D 973

Another instructive feature is the use of the avagraha in E and F, properly, in E line 38, to denote the elision of an initial *a* after an *ô*, and incorrectly, in E line 29, and F. line 35, to mark the absorption of an initial *a* into a preceding *â* This sign does not occur in any of the other records mentioned above And the earliest other instances of the use of it, that I can quote, are *vâṣnumôdêta* in line 43 of the Barôda grant (Gujarât) of Dhârâvarsha Nirupama-Dhruvarâja, of A.D 834 or 835 (*Ind Ant* Vol XIV p 200, Plate), and *vuddhvâṣṣmad* in line 25 of the Ujjain grant (Mâlwa) of Vâkpatirâja of Dhârâ, of A D 974 or 975 (*id* Vol VI p. 52, Plate), in both of which places it is used, improperly, to mark the absorption of an initial *a* into a preceding *â*, and *śilpêṣṇtarâyah*, line 4, *dadhêṣvasâdam*, line 13, and *lâñchhitôṣṣir*, line 18, where it is used correctly, and *śrutvâṣṇyathâ*, line 19, where it is used incorrectly, in the 'Deopara' inscription of Vijayasêna, attributable to the end of the eleventh century A D (*Ep Ind* Vol I p 308, Plate) It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is the use of the fully developed mâtrâs or horizontal top-strokes of the letters, almost all through these charters In A. and F, this feature is very unmistakable,—plain straight lines being used In B, C, and D, the upright strokes are capped with triangular tops, cloven on the upper side, the *mâtrâs* were formed by running

[1] The Aphsad inscription was constructed in such a way as to avoid both the *virâma* and final forms, except in one word, *varayan*, line 9, where an *anusvara* was wrongly substituted for the *n*, either as a final, or in *samdhi* with the following *m*.

these tops into each other, and the result was, that the *mâtrâs* here are not always perfect: but the intention is evident. In E, in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance, but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B, C, and D. There is, indeed, one letter, *ph*, in respect of which a distinction has to be drawn between A and F on the one side, and B., C, D, and E. on the other for some reason or other, in the latter four charters,—probably from aiming generally at copying a more antique style,—*ph* is exceptionally formed, throughout, with only the half *mâtrâ*, over the left-hand part of the letter,[1] see, for instance, *phalam* and *âsphôṭayanti*, B lines 18, 23, and *muktâphala* and *sphârî-bhavach*, E lines 19, 1, and contrast these words with *aphala* and *âsphôṭayanti*, A. lines 25, 29, and *aphala* and *dattât=phalam*, F. lines 49, 50 .In other respects, the charters are all in unison and the facts are as follows,—*jh* does not occur, and *ṭh* occurs only subjoined, the *kh*, *g*, *ñ*, *n*, *th*, and *ś* are what may be called round-top letters, the *ṭ* and *dh* have no *mâtrâ*, the *l* has a half *mâtrâ*, over the upright stroke on the right hand, rather than a full one, and all the other consonants have the full *mâtrâ* among the initial vowels, *ê*, *ai*, *ô*, and *au* are round-top letters, and *a*, *â*, *i*, *î*, and *u* have the *mâtrâ*, *û* does not occur In dealing with the question of the *mâtrâs*, the instructive letters are *p*, *m*, *y*, *sh*, and *s*. In the Aphsad inscription of about A D 650, the grant of Vinâyakapâla of A D 794-95, the Dêôgadh inscription of A D 862, the Gwâlior inscription of A D 875-76, and even the Harsha inscription of A D 973, these five letters are without the complete *mâtrâ*,—having tops on only the left-hand part of them But the Khajurâhô inscription of A D 953-54 presents the fully developed *mâtrâs* in the five letters in question, as well as in all the others which admit of it, and they appear also in the Dêwal inscription of A D 992-93,[2] in the Nanyaurâ copper-plate grant (North-West Provinces) of Dhangadêva, of A D 998 (*Ind Ant* Vol XVI p. 202, Plate), and in the Jhûsî grant (North-West Provinces) of Trilôchanapâla, of A D 1027 (*id* Vol. XVIII p 34, Plate) The transitional period appears to be illustrated by the Pehoa inscription of about A D 900, where, for instance, in *patau*, line 1, *êkatâm*, line 1, *ôdayah*, line 6, *gatêshu*, line 1, and *sadvritta*, line 11, the *p*, *m*, *y*, *sh*, and *s* distinctly have only the half *mâtrâ* over the left part of the letter, though in the majority of cases the *mâtrâs* of even these five letters are complete, and still more pointedly by the Asnî inscription (North-West Provinces) of Mahîpâla, of A D 916-17 (*Ind. Ant* Vol XVI p 174, Plate), which very clearly shews the letters in question both with and without the complete *mâtrâ* And the result from this feature is, that the present charters need not be placed after A D 950, but can hardly be placed before A.D 900

An examination of individual characters leads to much the same result, except that the forms of *k* and *ph*, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period A similar instance of the *k* with the markedly round shape of the left-hand part of it which is exhibited in these charters,—see, *e g*, *kaṭakât*, A line 1, and *paramabhaṭṭâraka*, B lines 1, 2,—occurs, by some chance or other, in the word *ârka*, line 21, of the Gwâlior inscription of A D 875-76, and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use but, in the remainder of that record, in the Dêôgadh and Asnî inscriptions, and even in the Harsha and Dêwal inscriptions, the *k* is decidedly of the pointed type: the round type is followed first in the Pehoa inscription of about A D 900, and it re-appears in the Khajurâhô inscription, and in the Nanyaurâ and Jhûsî grants As regards the *ph* with

[1] In *dattat=phalam*, E line 45, where the *ph* has the complete *mâtrâ*, the engraver's tool seems to have slipped

[2] Some of the strokes are rather thin, with the result that the complete *mâtrâ* is sometimes wanting, or in the lithograph seems to be so But it appears clear that the fully developed *mâtrâs* were intended throughout.

the complete *mâtrâ*, as exhibited in *aphala*, A. line 25,—(the same word in F lines 49, 50 shews essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),[1]—the same type, and almost the same form, occurs in the Pehoa inscription of about A.D 900, in *sat-phalâ*, line 15, and *dvirêphô*, line 19 the only clear difference in form is, that in the present charters the stroke to the right and downwards, which turns *p* into *ph*, is left open, whereas in the Pehoa inscription it is turned back on to the upright stroke from which it starts, as also, for instance, in the word *phalam*, lines 26, 29, in the grant of Vâkpatirâja of A.D 974 or 975, but perhaps the Pehoa inscription shews also,—especially in the word *dvirêphô*,—in a rudimentary shape, the continuation of this stroke, downwards in a slanting direction to the right, which produced the next form of this letter before the final development of the modern form, and which is illustrated very plainly in the Ujjain grant of Bhôjadeva of Dhârâ, of A.D 1021 or 1022, in the word *phalam*, line 14 (*Ind Ant* Vol. VI p 54, and Plate) The other records, quoted above, however, shew the antique *ph* of the Aphsad inscription and earlier records, which is of a very different type, and so does even the Pehoa inscription, when the *ph* is in conjunction with *s*,—see *sphurita*, line 2, *sphâraṃ*, line 8, *sphârî-bhavat*, line 9, *sphuran*, line 11, and *sphûrjat*, line 14. The antique *ph* appears again in the Nanyaurâ grant (North-West Provinces) of Dêvavarmadêva, of about A D 1050 (*Ind Ant* Vol. XVI. p 202, Plate), in *phalam*, line 16 But the grant of Chandradêva and Madanapâladêva, of A.D 1097 (*Ind Ant* Vol XVIII p 12, Plate), reverting, in the word *phalam*, line 20, to the later type, shews also a form which is later than the form of that type used in the Pehoa inscription, and which was arrived at by making the stroke to the right and then downwards start, not from the top, but from the side of the *p*, and also by continuing it markedly still further down in a slanting direction to the right, without closing it in at all on the side-stroke from which it starts This last form,—evidently the latest stage before the final development of the modern form,—appears also in the grant of Madanavarmadêva, of A.D 1134 (*Ind Ant* Vol. XVI p 208, Plate), in *phalam*, line 19, and in all the later records which I have examined And the transitional period, when it was developed, seems to be marked by the Gwalior inscription of Mahîpâla, of A D 1093 (*Ind Ant* Vol XV p 36, Plate), which shews the antique type in *ôtphulla*, line 1, and *phalam*, line 11, but the later type, and the later form of that type, in *sphurati*, line 2, *sphuṭa*, line 12, and *sphaṭika*, lines 38 and 39 This third form of the later type is undoubtedly of later origin than the form which appears in the present charters But the form of the later type which we have in the Pehoa inscription of about A D 900 seems to be as certainly of earlier origin than the form used in the present charters, for we have it in Western India in records of A D 754 and 807 (*Ind Ant* Vol XI p 112 and Plate, *gulpha*, text line 12, and p 160 and Plate *phalam*, text line 57)

Of the vowels,—*a*, *â*, *u* (*û* does not occur), and *ô* do not present any matter for special comment, they are simply developments of the types which occur through all the records mentioned above The form of *i*,—which, with an addition, makes also *î*,—is a very peculiar one In A lines 11, 22, 37, 39, 42, the short *i* is denoted by a straight line (in fact a *mâtrâ*) with two circles below it, in B line 32, the straight line is turned into a wavy line (and so also in C line 33, and D line 36), in E lines 39, 57, the circles are still preserved, but (if the lithograph shews the letter completely) the straight line or *mâtrâ* is broken up into two disconnected points, and in F line 64, the top of the letter is a wavy line of another shape, and there are semi-circles, instead of circles, below it the long *î* occurs only by mistake for *i*, in A lines 16, 21, it is the short *i* of that record, with, below it, a twirl from the left to the right, then downwards, and then upwards to the left, in F line 44, it is made by a wavy line, two circles below it, and, below

[1] The type used in B, C, D, and E, is the same with that used in A, but there is the difference in form already noted, that the *mâtrâ* is not complete.

them, a short line slightly curved down wards from left to right. Probably, [illegible] of both the short and the long vowel, are those which we have in A, [illegible] only fancy modifications of them. But the type is essentially the [illegible] differs totally from the type followed in all the other [illegible] in them by the short *i*, which consists of two circles [illegible] below them.[1] I do not find any thing resembling to the [illegible] been developed from the short *i* of the earlier [illegible] by a wavy line or two semicircles joined (ready [illegible] of A), with two dots or circles below it (see, for instance, [illegible] and Plate, *sh-ajyati* and *ni dhyati*, text line 50); [illegible] no connection at all with the long *i* and the [illegible] records (see, for instance, *id* Vol VII p 17, and Plate, [illegible] 55, and Vol XIII p 186, and Plate, [illegible] which, with an addition, forms [illegible] more remarkable letter. It has no connection [illegible] the apex placed downwards, from which [illegible] Gwalior, Pehoa, Asni, Khajuraho, Harsha, Dewal, [illegible] of the earlier Eastern Chalukya records (see, for instance, *Ind Ant* Vol XIII p 47, and Plate, *etad*, line 55, and Vol XIII p 215 and Plate [illegible] hardly have been developed from [illegible] (*id* Vol XII p 159, and Plate, *dhyar*, line 15) [illegible] Plate xxxix, Mr Thomas has given [illegible] Bengali characters of the tenth century A D [illegible] evident from the fuller heading of his eighth [illegible] But I have not been able to verify his authority [illegible] supposed to be dated A D 1005. As far as [illegible] A, are unique in epigraphic records. A d, by Mr [illegible] *cit* p 53), and by a work entitled *Grammatography* [illegible] are practically identical with these, are given as [illegible] *au*, which is but very seldom met with, occurs in [illegible] from, but it may possibly be a development (and, if [illegible] *au* which we have in *mattrehurah* in line 22 of the Harsha [illegible] A D 973. As in the case of the *d* and the *au*, the form which we have here [illegible] goes, unique in epigraphic records. And, while, as in the case of [illegible] Mr Thomas has in his first Table allotted this form to the tenth century A D [illegible] the eleventh century,— in his second Table he has given a [illegible] modern Bengali form, and the *Grammatography* does the same.

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[1] Curiously enough, if we remove the straight line which forms the top [illegible] A, we have, exactly, the short *i* of the Deógadh, Gwálior, Harsha, Dewal, Sanjauri, and [illegible] be only a chance coincidence.

[2] The Chicacole Ganga grant of Satyavarman (*Ind Ant* Vol XIV p 10, and [illegible] record is open to question) presents an equally peculiar form of the short *i*,— [illegible] exhibited in A,— two circles at the top, and a straight or slightly curved line below [illegible] (see the [illegible] *idanim*, line 22). The only approximation that I can find to this, is the [illegible] (Gujarát) of Múlaraja I, of A.D 986, where the vowel is formed by two semicircles, with a wavy [illegible] them (*Ind Ant* Vol VI p 192, Plate), but throughout the rest of that record the [illegible] two semicircles, with a twirl below them.

[3] The Chicacole Ganga grant of Devendravarman (*Ind Ant* Vol XIII p 274, and Plate; the genuineness of this record, also, is open to question) shows an exact inversion of this original form,— a triangle with the apex placed upwards (see *ítam*, line 23).

[4] Based on the German compilation of F Ballhorn, and published (1861) by Trubner & Co.

The general result of the palæographic considerations, taken altogether, is, that these records cannot possibly be placed before A D 900 They may belong to any later period But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A D 1000 and 1100

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The palæographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter A copper-plate grant from Râjim in the Râypur District, Central Provinces (*Gupta Inscriptions*, p 291), gives us the names of Indrabala, of the Panduvamsa or race or Pându,—his son Nannadêva,—and Nannadêva's adopted son, the *Râja* Tivaradêva or Mahâsiva-Tivararâja, a feudatory prince of the Kosala country An inscription at Sirpur in the same district (*Ind Ant* Vol XVIII p 179), which supplies the name of Indrabala's father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pându did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadêva, and through Chandragupta's son Harshagupta, to a prince named Bâlarjuna-Śivagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur And Sir Alexander Cunningham (*Archæol Surv Ind* Vol XVII pp 17, 85, 87) identified this Bâlârjuna Śivagupta with Śivagupta, father of Mahâ-Bhavagupta I , and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamêjaya and Yayâti were, not feudatories of Mahâ-Bhavagupta I and Mahâ-Śivagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayâti-Kêsari, at the dates of A D 319 or 325 for Indrabala,—A D 350 for Nannadeva,—A D 375 for Tivaradêva and Chandragupta,—A D 400 for Harshagupta,—A D 425 for Śivagupta,—A D 450 for Maha-Bhavagupta I and his supposed contemporary Janamêjaya,—and A D 475 for Maha-Śivagupta and his supposed contemporary Yayâti The erroneous nature of the dates thus arrived at has already been shown, so far as the Śivagupta of the present charters and his successors are concerned We are dealing now only with the identification of the two Śivaguptas It appeared to be a very plausible one, for, Mahâ-Bhavagupta I, and his son and grandson, also possessed the Kosala country, and the absence of the prefix *mahâ*, and of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Śivagupta, having been at first only a feudatory prince of Kôsala like Tivaradêva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kalinga territories But, though I fully agree with Professor Kielhorn (*Ind Ant* Vol XVIII p 179) that the Râjim grant is at any rate not older than A D 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the palæographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Śivagupta, the son of Harshagupta, and of other records which mention him and his father (*Archæol Surv Ind* Vol XVII Plates xviii A and B, and xix C) The original records evidently have the *p*, *m*, *y*, *sh*, and *s* with only the half *mâtrâ*, throughout The *k* is of the pointed type And another feature stamps them as belonging to even an earlier period than that which may be established by these two characteristics, the *m* has, not only the half *mâtrâ*, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Deôgadh inscription of A D 862 onwards,[1] and which is carried

[1] In the Gwâlior inscription of A.D 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre, but the type is the same —In the lithographs of the Sirpur inscriptions, the *m* appears with the loop twice, in A line 1 and B line 12, but it seems tolerably certain that these instances are only mistakes made in preparing the hand drawings from which the lithographs were made

back even a century earlier by the Dighwâ-Dubaulî grant (Bengal) of the *Mahârâja* Mahêndrapâla, of A.D. 761-62 (*Ind Ant* Vol XV p. 112, Plate, see, for instance, *mahârâja*, line 2, and *dêvyâm=utpannah*, line 4) The *j* and *t*, also, as presented in the Sirpur inscriptions, are much more antique than the forms which we have in the present charters And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śivagupta and his successors of the present charters, the palæographic changes in so many details appear more than can possibly be covered by the lapse of a single generation

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The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yayâti-Kêsari, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmâns of Northern India of the period A D 1001, or later, and onwards The alleged facts and dates recited in the annals have all been accepted as history or "the mile-stones of history" by Sir William Hunter in his *Orissa* (see, in particular, Vol I, edition of 1872, chapter V p 198 ff), from which the leading features have been reproduced in his article on Orissa in the *Imperial Gazetteer of India*, Vol X p 428 ff [1] and, in the other matter, his conclusion was that by the name 'Yavana' the annals mean the Greeks, and his line of argument (*Orissa*, Vol. I pp 207 to 214) appears to have been,— the Epics and Purânas enumerate the Yavanas in the list of foreign or non-Âryan races on the western frontier of India, through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part, the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race, the appellation was made known to the Hindûs by the Persian expedition sent by Darius to the Indus in the sixth century B C, by the Hindûs, the name Ἴων would be naturally transliterated by 'Yôna,' which is the contracted form of 'Yavana,' from after the date of Alexander's expedition into the Pañjâb at the close of the fourth century B C, the term 'Yavana,' in Hindû literature, applies unmistakably to the Greeks, the inroads of Alexander and Seleucus left in the Pañjâb a residual element of these Greeks, which soon inevitably began to migrate southwards,[2] their presence in the Gangetic valley is proved by a

[1] His *Orissa* was published twenty-two years ago And the article on Orissa in the *Imperial Gazetteer* was last issued, in the second edition, eight years ago I do not find any quotation of the alleged facts and dates of the annals of Orissa in *The Indian Empire*, the new and revised edition of which was issued last year,— apparently because there was no occasion to quote details of that kind, but the results arrived at previously appear to be endorsed up to date by the remark (p 220, in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brâhmanical races, and especially to the Greeks) that "the Orissa chroniclers called the sea invaders from the Bay of Bengal, Yavanas, and in later times the term "was applied to the Musalmâns,"— to which is attached a reference, in a footnote, to *Orissa*, Vol I pp 25, 85, and 209 to 232 (ed. 1872) — I am dealing, of course, only with the Yavanas of the annals of Orissa, who are quite distinct from the Greek-Yavanas

[2] For clear traces of Yavanas, sporadically, in Western and Southern India,— in Kâṭhiâwâd, in the Nâsik District, and at Dhênukâkaṭa (Amarâvatî),— see *Ind Ant* Vol XXII pp 194, 195 — Sir William Hunter (*Orissa*, Vol I. p 218) has quoted Dr Bhau Daji as the authority for a list of seven Yavana princes who ruled in Central India from (it is supposed) the fifth century A D to about the ninth These, however, are simply the Vâkâṭaka *Mahârajas* of the Chammak and Siwanî charters (*Gupta Inscriptions*, pp 235, 243) and the Ajanṭa inscription (*Archæol Surv West Ind* Vol IV p 124) The first of them was Vindhyaśakti This person was identified by Dr Bhau Daji with the Kailakila-Yavana king Vindhyaśakti of the *Vishnu-Purâna* (Wilson's translation, Hall's edition, Vol IV p 210) But there are absolutely no grounds for this identification

statement of the grammarian Pânini, who, writing in [it is supposed] the second century B C, and referring to occurrences which he himself might have seen, says that the Yavanas laid siege to Oudh and besieged the Mâdhyamikas, the Mâdhyamikas, who were Buddhists, were the people of the kingdom of Magadha or Behâr where Buddhism had become the royal religion under Asôka in the third century B C,[1] and it was through this kingdom of Magadha or Behar that the Greeks found their way into Orissa But, like the *Konguděśa-Râjâkkal* (see p 170 f above) and the *Râjâvali kathe* (see *Ind Ant* Vol XXI p 157) for the province of Mysore in Western India, these annals are in reality absolutely worthless for any purposes of ancient history And it is desirable to prove this, by shewing up the nature of the earlier part of them, and to put them out of court once and for good.

The annals open with the commencement of the Kali age, in B C 3101, or more properly B C 3102, and they give first the names of three well-known Purânic kings, Yudhishthira, Parikshit, and Janamêjaya, of the Pându dynasty of Indraprastha or Delhi in the Somavamsa or Lunar Race These three persons are represented as reigning for 12, 731, and 551 years,—covering the period from B C. 3101 to 1807[2] And all that need be said about them, is, that their names were taken from the Purânas Then there are placed, Śamkaradêva[3] (represented as reigning for 400 years), Gautamadêva (370 years), Mahêndradêva (215 years), Ishtadêva[4] (134 years), Sêvakadêva[5] (150 years), Vajradêva (117 years), Narasimhadeva[6] (115 years), Manakrishnadêva[7] (122 years), and Bhôjadêva (127 years),—covering the period from B C. 1807 to 57, *i e* filling the vacuum up to the next chronological point, the commencement of the Vikrama era, for which the persons who concocted the annals had a definite name with which to make a fresh start Here, the annals depart altogether from the Puranas, which mention none of the above names, and give a totally different line of descent, from Śatânika, son of Janamêjaya And this, of course, might be taken as a point in favour of authenticity But the impossible lengths of the reigns shew that, at the best, the details were not taken truly from any real historical records And, while Śamkara, Gautama, Ishtadêva, Sevaka, Vajra, Narasimha, and Mânakrishna may possibly be real rulers of later times, simply antedated for the sake of filling the gap,—(at the same time, since Mr Stirling calls Sêvakadêva [B C 688 to 538] 'Shewak or Ashok Deo,' there seems to be here an anachronistic and otherwise mistaken reminiscence of the Maurya king Aśoka of the third century B C.),—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account The reign of Bhôjadêva is made to cover the period B C 184 to 57 but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see *Asiatic Researches*, Vol. XV. p 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kâlidâsa, manifestly, therefore, he is the king Bhôja of Mâlwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-22 to 1042-43 (see *Ep Ind* Vol II pp 232, 233),[8] and thus, though here an indisputably real name is given, it is antedated by about twelve centuries A statement made in connection with the name of Mahêndradêva, is almost equally instructive this person's

[1] But Varâhamihira places the Mâdhyamikas in the Madhyadêśa or middle country of India (just where we should expect, from their name, to find them), and allots the Magadha country and its people to the eastern division (see *Ind Ant* Vol XXII p 183)

[2] I quote, throughout, the details given by Sir William Hunter in his *Orissa*, ed. 1872, Vol II Append.x VII., as the results given there evidently (see page 324 above, note 2) represent the better examination of the original records.

[3] Called 'Sambar or Sancara Deo' by Mr Stirling

[4] Called 'Ashti Deo' by the same

[5] Called 'Shewak or Ashok Deo' by the same

[6] Called 'Sarsankh' by the same.

[7] Called 'Hansh, Hansha, Hans, and Hangsha Deo' by the same

[8] Of course, I do not mean to say that this was the period of Kâlidâsa also.

reign is made to cover the period B.C. 1037 to 822, but the annals say that he founded the city of Râjamahêndri, *i e* Râjamandri or Râjamahêndrapuram in the Gôdâvarî district, Madras Presidency, and, though there may have been a city on the spot in earlier times, still (see *Ind Ant* Vol XX pp 94, 266) there can be but little doubt, if any, that the name Râjamahêndrapura was given to it by, or on account of, the Eastern Chalukya king Amma I, who had the *biruda* of Râja-Mahêndra, and whose period was A D 918 to 925 consequently, at the best, with the name of Mahêndradêva there is coupled the reminiscence of an event which took place some eighteen hundred years later After Bhôjadêva there reigned, according to Mr Stirling's version, Vikramâditya alone, and according to the other version Vikramâditya and his brother Śakâditya, for 135 years, from B C 57 to A D 78 The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B C 58) to the commencement of the Śaka era (really in A D 77). We know now (see *Ind Ant* Vol XX pp 405, 409) that it was not till about the ninth century A D that the word *vikrama* began to be connected with the Vikrama era, that most probably the appellation 'Vikrama year or time' simply denotes the poets' 'war-time,' the autumn, and was transferred from the autumn to the whole year itself, that the era did not derive its present name from any real king Vikrama or Vikramâditya, synchronous with the initial point of it, and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it The period from A D 78 to 328 is filled by the reigns of Karmajit (65 years), 'Hatkêśvara' (51 years), Vîrabhuvana (43 years), Nirmaladêva (45 years), Bhîma (37 years), Śôbhanadêva (4 years), and Chandradêva (5 years).[1] Then, we are told, the Yavanas, who had invaded Orissa in the time of Śôbhanadêva and had put Chandradêva to death, held the country for 146 years,—from A D 328 to 474 Then, the annals say, Yayâti-Kêsari expelled the Yavanas, and founded the Kêsari dynasty, he reigned for 52 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years, and thus is filled the period from A D 474 to 1132 And then, it is said, a king from the south, named Chôdaganga, obtained the throne of Orissa and established the Gangâvamśa dynasty,—he himself reigning for 20 years, from A D 1132 to 1152. Except in the cases of Yayâti-Kêsari and Janamêjaya-Kêsari, from Karmajit (A D 78 to 143) to Suvarna-Kêsari, the last of the Kêsari dynasty (A D 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind in respect of most of them, it can only be said that the terminations *âditya* and *varman*, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it they may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series, this, however, is the utmost that can be said for them But I would draw special attention to the names of Narasimha-Kêsari, Kûrma-Kêsari, Matsya-Kêsari, Varâha-Kêsari, Vâmana-Kêsari, and Paraśu-Kêsari, which are placed one after the other in the period A D 1013 to 1080 in respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishnu as the man-lion, the tortoise, the fish, the boar, and the dwarf, and as Paraśurâma, the destroyer of the Kshatriyas Other clear indications of a recourse to mythology present themselves in the names of Padma-Kêsari (A D 701 to 706), Gandharva-Kêsari (A D 740 to 754), Kali-Kêsari (A D 778 to 792), Madhusûdana-Kêsari (A D 904 to 920), and Tripura-Kêsari (A D 961 to 971) And the name of Alabu-Kêsari (A D 623 to 677) distinctly suggests a Musalmân with some such appellation as 'Alap Khân' But the cases of Yayâti-Kêsari and Janamêjaya-Kêsari are, even alone, amply sufficient to upset the whole list

[1] Called 'Indra Deo' by Mr Stirling

As we have already seen, Yayâti-Kêsari, representing Yayâti-Mahâ-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong, and Janamêjaya-Kêsari, representing his father and predecessor Janamêjaya-Mahâ-Bhavagupta I, is placed nearly three centuries after him, in the period A D 754 to 763 Chôdaganga (A D 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged, he may be identified with Anantavarma-Chôdagangadêva of the family of the later Eastern Gangas, lords of Trikalinga or the three Kalingas, who was anointed to the succession in A D. 1078, and for whom we have also the date of A D 1118-19 (*Ind Ant* Vol. XVIII pp 162, 166) one of the records of this king tells us that he replaced the fallen lord of Utkala, *i e* Orissa, in his kingdom (*ibid* p 171), and he seems, therefore, to have played some important part in the local history But all that precedes, resolves itself into simply this — The object in view was the magnifying of the antiquity and importance of the temple of Jagannâtha at Purî, and of all its surroundings and connections The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,— the present age But they felt bound to go back as far as that point And they had before them two other well-known epochs,— the initial points of the Vikrama and the Śaka eras,— and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Chôdagangadêva [1] They thus had three periods to fill up with names,— B C 3102 or 3101 to B C 58 or 57, B C 58 or 57 to A.D 77 or 78, and A.D 77 or 78 to A D 1100 or thereabouts The last of these periods, being the best filled one, seems to have been taken in hand by them first, and,— except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A D 328 to 474, as regards the real meaning of which see further on,— they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,— say of the twelfth century and onwards,— probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other, for (see page 340 below), another compilation makes the Kêsari dynasty begin in B C 144 or 132 and end in A D 553 or 565,— places next an isolated king of the 'Chourang dynasty' named 'Udi Patchourang,' who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D 1324,— and makes the Gangâvamśa dynasty begin only then The interval from the commencement of the Vikrama era to the commencement of the Śaka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramâditya and his brother Śakâditya On the earliest period, less trouble was expended The list was opened with three well-known Purânic names, which were made to account for 1,294 years, and it was imperfectly eked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśôka, but one, that of Mahêndradêva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later, and the ninth, that of Bhôjadêva, is the name of a real king antedated by about twelve centuries In the whole account, from B C 3101 up to the mention of Chôdaganga with the date of A D 1132 to 1152, the only historical gleams which can be detected are that (1) the opening of the list

[1] It is not made clear whether the dates A.D, allotted to the various kings who are mentioned in the annals, are taken from Śaka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Chôdaganga of the annals could easily be made to coincide exactly with the date of the coronation of Anantavarma-Chôdagangadêva

with three Purânic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage, (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamêjaya-Mahâ-Bhavagupta I and Yayâti-Mahâ-Śivagupta, and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A D 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see *Gupta Inscriptions*, Introd p 17) ranging from the year 82 to the year 147 or 149 of an era commencing A D. 320,[1] and whose power, extending from Kâthiâwâd right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the 'Yavanas' of that period, *viz* the Indo-Scythians of the Panjâb[2] And, with such results as these before us, it is evident that everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.

It only remains to say a few more precise words about the 'Yavanas' who are mentioned in these annals it is obvious that, whoever they may be, no real history connected with them is preserved in the annals, but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradêva (allotted to the period B.C 538 to 421), in whose reign, we are told, they invaded Orissa from Mârwâr, Delhi, 'Babul Dês' (supposed to be Îrân, *i e* Persia, and so explained to Mr Stirling), and Kâbul, but were repulsed, and, Mr Stirling says (*Asiatic Researches*, Vol XV p 258), "then follows an incomprehensible story, "involving some strange anachronism, about Imarût or Humarat Khân, who comes from Delhi "with a large army and attacks the Râja" They are not specifically named in connection with Narasimhadêva (B C 421 to 306, he is called 'Sarsankh Deo' by Mr. Stirling), but they seem to be meant in the statement that "another chief from the far north invaded the country "during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi "kingdom" (*Orissa*, Vol II Appendix VII p 184),—or, as Mr Stirling says, "Sarsankh Deo, "a warlike prince, is attacked by another Khân, whose name is variously written, and is always "so incorrectly spelt that it is impossible to unravel it, the Râja defeats the invader, and, "emboldened by his success, advances upon Delhi, and reduces a great part of the country" In the time of Mânakrishnadêva (B C 306 to 184, he is called 'Hans or Hangsha Deo' by Mr Stirling), the Yavanas again invaded the country,—from Kashmîr,—but were driven back after many battles Bhôjadêva also (B C 184 to 57) is said to have repulsed a Yavana invasion,—from Sindh, according to Mr Stirling's account And finally, in the time of Śôbhanadêva (A.D 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Raktabâhu, *i e*. 'Red-arm' or 'Bloody-arm,' and on this occasion with success the Yavana force, indeed, after effecting a landing and plundering the town of Purî, was overwhelmed by the sea, but the Yavanas remained masters of the country, Śôbhanadêva, who had fled before their approach, died in the jungles, his nominal successor, Chandradêva, was put to death by them in A D. 328, and so they held the country until they were driven out from it by Yayâti-Kêsari in A D 474 Sir William Hunter admitted this last story so fully as to remark that, 'while the very fact of this invasion having been made by way of the sea would suggest a doubt 'as to whether the invaders were ordinary Hindûs,—the idea of braving the ocean in armed 'galleys, in order to descend on a province which could easily be reached by dry land, being 'repugnant alike to the Hindû genius and the Brâhmanical faith,'—"it formed an adventure "exactly suited to the imagination of the Asiatic Greek, it was Alexander's sail down the

[1] The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A. D. 320

[2] In the Gupta records, however, they are called Śakas (*Gupta Inscriptions*, p. 14), the name 'Yavana' does not occur

"Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory armament "along the coast to the west of the river mouth" (*Orissa*, Vol I p 216) And it seems to have been magnified somewhere else into a whole series of attacks by sea-pirates, continued during the seventh, eighth, and ninth centuries A D[1] But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yayâti-Kêsari The story of Raktabâhu is the only one that includes an attack by way of the sea And there is no doubt, whether an invasion was really made by sea or not, that it simply embodies the conquest of Orissa by the Musalmâns in the thirteenth century A D, mixed up with the vague memory of the Early Gupta kings That the Yavanas of the period A D 328 to 474 can be none but the Early Guptas, we have already seen The Yavanas of the next preceding mention (allotted to B C 184 to 57) are indisputably the Musalmâns Bhôjadêva of Mâlwa, who is really the king who is thus antedated by about twelve centuries (real dates, A D. 1021-22 and 1042-43), may easily have come in hostile contact with Mahmûd of Ghaznî, who in A D 1022 and 1023 penetrated as far as the territories of Kâlinjar in Bundêlkhand, and in A.D 1024 invaded Gujarât, and, in fact, the Udêpur *praśasti* claims that Bhôjadêva conquered the Turushkas, *i e*, the Musalmâns (*Ep Ind* Vol I pp. 230, 231, 238) but there is no other foreign power with which he can have come in collision And this being so clear, I will quote here certain facts which make it, if possible, still more evident that the term Yavana, as used in the annals, was intended to denote the Musalmâns as already stated (page 326 above, note 3), in the Chitôrgadh inscription of A D 1428 or 1429, Fîrûz Shâh or Fîrûz-ud-dîn Taghlaq, king of Delhi (A D 1351 to 1388), is called "the Yavana king Pêrôja" (*Ep Ind* Vol II p 410); Sir William Hunter has mentioned an inscription of A.D 1516, in Orissa, which "applies the word distinctively to the Muhammadans" (*Orissa*, Vol I. p 224), and has also told us that "in the modern vernaculars it signifies Arabian, Turkish, or Mughul" (*ibid*), and Mr Stirling tells us that the Pandits whom he employed to translate the materials that he used, always rendered 'Yavana' by 'Moghal' (*Asiatic Researches*, Vol XV p 259) To revert to the annals,—the statements about the city of Delhi and certain Khâns, made in connection with Vajradêva (allotted to B C 538 to 421) and Narasimhadêva (B C 421 to 306), point distinctly, not only to Musalmâns, but to Musalmâns established at Delhi, and the Musalmâns did not permanently advance as far as Delhi till A.D 1193, when Shihâb-ud-dîn Muhammad Ghôrî conquered the whole of the Panjâb and a good deal more of Northern India It was this conquest which paved the way for the conquest of Orissa Bakhtiyâr Khiljî, a general of Muhammad Ghôrî or of his viceroy Qutb-ud-dîn, invaded Bengal and conquered it in A D 1203. There was thus established in Bengal a branch of the Musalmân power, which from A D 1212 onwards made constant raids into Orissa, with more or less success, but without any permanent results And finally, in A D. 1567-68 Sulaimân, king of Bengal, attacked and defeated the last independent king of Orissa, and practically subjugated the province It seems to me that the name of Raktabâhu,—a perfectly correct Sanskrit word, but one which is most improbable, if not absolutely inadmissible, as a historical name,—is a perversion of the first name of Bakhtiyâr Khiljî, and that the name of 'Imarût or Himarat Khân,' which is connected with the Yavanas whom Vajradêva is said to have repulsed, may enable us hereafter to locate exactly the invasion which is allotted to the period B C 538 to 421 But, however the case may be on these two points, there can be no substantial doubt that the Yavana invasions which were repulsed, so the annals say, by Vajradêva and his successors, and the successful invasion by the Yavanas in the time of Śôbhanadêva, are (mixed up with the Early Gupta rule) simply the raids into Orissa by the Musalmâns in the thirteenth and following centuries, and the ultimate conquest of the country by them in the sixteenth century, A D

[1] See *Ind Ant* Vol XVII. p 60, where Mr Howorth has suggested that the pirates in question may have been Malays from Java

After what has been shown above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two *vaṁśâvalis* used by Mr Stirling for his article in the *Asiatic Researches*, Vol XV, one was obtained from a Brâhman of Puri, and the other from a Brâhman living in the family of the Râja of 'Puttia Sarengarh,'—"one of the branches of the royal house of Orissa" In respect of the former, he was told that it was originally composed by some of that Brâhman's ancestors, three or four centuries ago, and had been continued up to date (*loc cit* p 256) No information is given as to the time when the compilation of the second *vaṁśâvali* may have been started, but there can be no reasons for attributing real antiquity to this, any more than to the other[1] The *Mâdlâ-Pâñji* pretends to greater age According to the article in the *Asiatic Researches*, the compilation of it was commenced in the time of 'Chûrang' or 'Sarang Deo' (*loc. cit* p 268), *i e* in the time of Chôdaganga, or, according to the annals themselves, in the period A.D 1132 to 1152 And another compilation, or a different recension of the annals, would invest it with even much greater antiquity the *Jour Beng As. Soc.* Vol VI. (1837) p 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the *Asiatic Researches* was taken, but which really gives a very different account, both in names and in dates, according to this compilation, the Kêsari dynasty was established by Chandra-Kêsari,—Yayâti-Kêsari being here represented as the second king of that line,—in B.C 144 or 132,[2] and lasted till A D 553 or 565, then came 'Udi Patchourang' of the 'Chourang' dynasty, reigning for ninety years, from A D. 553 or 565; and he started the compilation of the *Mâdlâ-Pâñji*,—in the period, thus made out, A D 553 to 643, or 565 to 655 This is altogether incredible. The period A.D 1132 to 1152 is, perhaps, a possible one, though not very probable,—because the statements which follow the mention of Chôdaganga are not suggestive of any true history having been preserved even from that point But this much is certain,—whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanas show that they cannot have been finally reduced to their present form till the sixteenth century A D Sir William Hunter has said (*Orissa*, Vol I p 286) that the *vaṁśâvali* on which Mr. Stirling's posthumous article was based, is "a subsequently compiled list" But, as far as the published account goes, it makes no mention at all of the Yavanas, unless this expression is used in the original where in Mr Stirling's rendering we have 'Musalmân' and 'Moghal,'—in the account of Têlinga-Mukundadêva (A D 1512 to 1534, or thereabouts) and onwards And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

A.—Paṭṇâ Copper-plate Grant of the sixth year of Mahâ-Bhavagupta I.

This record was originally brought to notice in 1877, in the *Jour. Beng As Soc* Vol XLVI Part I. p 173 ff, by Babu Pratapachandra Ghosha, according to whose account the plates were found buried in an earthen vessel somewhere in the Native State of Paṭṇâ, attached

[1] He mentions also numerous other *vaṁśâvalis*, possessed by almost every almanac maker in the province (*loc cit* p 257). But, while claiming that "occasionally a few facts or illustrations may be gleaned from them," he says that they "in general abound with errors and inconsistencies," and he stamped them as "less certain and trustworthy guides"

[2] According to whether Yudhishṭhira is allotted a reign of twelve years in the Kali age, or not The article simply says—"On the death of Râja Yudhishṭhira, the period of the Kaliyuga obtained complete prevalence" — Sir William Hunter (*Orissa*, Vol I. p. 286) has taken the dates of B C 132 to A.D 655 for the duration of the Kêsari dynasty according to this compilation, but he has wrongly included the ninety years reign of the isolated king 'Udi Patchourang,' of the 'Chourang' dynasty, who came between the last of the Kêsaris and the first of the Sûryavaṁśa dynasty.

to the Sambalpur District, Central Provinces I re-edit it from the original plates, which I examined in 1884, they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M M Bowie, Deputy Commissioner of Sambalpur

The plates are three in number, each measuring about 9⅝″ by 5″ at the ends and somewhat less in the middle They are quite smooth, the edges of them having been neither fashioned thicker, nor raised into rims The inscription, however, is in a state of perfect preservation throughout — The ring, on which the plates are strung, is about ½″ thick, and 4½″ in diameter It had not been cut when the grant came under my notice The seal, in which the ends of the ring are secured, is circular, about 1¾″ in diameter In relief on a countersunk surface it shews, very indistinctly,— in the centre, some seated figure, perhaps of the goddess Lakshmî with her elephants, as on the seal of C, and, on each side, apparently a *chaurî* if there was ever a legend below this, it is now quite illegible, but it seems more likely that there was only a floral device — The weight of the three plates is 7 lbs 4 oz, and of the ring and seal, 1 lb 4 oz; total, 8 lbs. 8 oz — The characters are Nâgarî, of the northern class. They include forms of the decimal figures 6 and 8, in line 41 The *virâma* does not occur in this record, final forms occur, of *t* in *kaṭakât*, line 1, *vasêt*, line 27, *dadyât*, line 29, and *samvat*, l 41,— of *n* in *âdîn* and *sarvvân*, line 6,— and of *m*, resembling an *anusvâra* with a *virâma* below it, in °*ârtham*, line 19 The average size of the letters is about $\frac{5}{16}$″ The engraving is good and deep, but, the plates being substantial, the letters do not show through on the reverse sides The interiors of the letters shew, as usual, marks of the working of the engraver's tool The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout, especially in Plates II *a* and *b*, and III *a* — The language is Sanskrit And, except for the customary benedictive and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose The rules of *samdhi* are neglected in several places In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *n*, instead of the *anusvâra*, in *vanśa* and *vanśi*, line 45, and (2) the use of *v* for *b*, throughout There are many cases in which the long vowel *û* has been given by mistake for the short *u*, but this seems a matter of carelessness, rather than of orthography.

The inscription is one of Mahâ-Bhavagupta I, otherwise called Janamêjaya The charter contained in it was issued from the city of Kataka,[1] which is evidently the modern Kaṭak or 'Cuttack,' the chief town of the Cuttack District in Orissa, while the king was in residence at Mûrasîma, which seems to have been some place on the outskirts of the city[2] And the object of it was to register a grant, to some Brâhmans, of a village named Vakaveddâ, in the Ongâtata vishaya or district on the bank of the river Ongâ The charter was written by a clerk in the office of a son of the *Mahâsamdhivigrahin* Mallâdhâradatta, on Âshâdha śukla 8 in the sixth year of the reign of Janamêjaya, *i e* of Mahâ-Bhavagupta I. And the record ends with a verse in praise of the king under the name of Janamêjaya.

TEXT[3]

First Plate

1 Ôm[4] Svasti Mûrasîma-samâvâsita[h°] śrîmatô vijaya-Katakât paramabhattâraka-mahârâjâdhi-

[1] The words *vijaya kaṭakât*, line 1, might be rendered by simply "from the victorious town or camp" But the locality from which these records come, seems to indicate plainly that *kaṭaka* is here the place-name

[2] So, also, B, C, and D were issued by Mahâ-Bhavagupta I., from Kaṭaka, while he was in residence in the *ârâma* or 'pleasure-garden.'

[3] From the original plates

[4] Represented by a plain symbol

2 râja-paramêśvara-śrî Śivagû(gu)ptadêva-pâd-ânu d h y â t a - p a r a m a m â h ê ś v a r a - paramabhattâraka-mahârâ-
3 jâdhirâja-paramêśvara-Sômakulatilaka-tri(tri)Kalin gâ d h i p a t i - ś r î - M a h â - Bhavaguptarâjadê-
4 vah ||[1] kûshalî[2] |[3] Oṅgâtata-vishaya-prativa(ba)ddha-Vakaveddâ-grâmê tat-pratinivâsi-kutumvi(mbi)-janapadâm-
5 s=tad-vishayîya-yathâkâl-âdhyâsinah samâhartri-sannidhâtri-châta-bhaṭa-piśuna-dhê(vê)trik-â-
6 varôdhajana-râjavallabh-âdîn sarvvân râja-pâd-ôpajîvinah samâjñâpayati [|*] Vidi-
7 tam=astu bhavatâm |[4] yath=âsmâbhir=ayam grâmah sa-nidhiḥ s-ôpanidhih sarvva-vâ(bâ)dhâ-viva[r*]jjitah |
8 sarvv-ôparikarakar[4]-âdâna-sahitah s-âmra-madhukaḥ sa-gartt-ôsharah | prasiddha-chatuh-si(sî)m-â-
9 chachchhinvah[5] | pratimishiddha-châta-bhata-pravêśah nânâ-gôtra-pravara-vinirgata-vâstavyê-

Second Plate, First Side.

10 bhyô dvijâti-varêbhyah êka[h*] Kauchchha(tsa)-gôtrah Angirasa-Vârsha-[6] Yô(yau)vanâśva-pravarah Yûvanaśvad-Amvarisha-
11 d-Angira[7]-anupravarah Sâma-vêdê Kauth[u*]ma-śâkh-âdhyâyî Pampâsarasi(sî)-vinirgata[h*] Lêiśringâ-vâ-
12 stavya[h*] bhattaputra-Dâmâkah Aivuli-sû(su)tah [|*] dvitîyô Gautu(ta)ma-gôtrah A(â)ngirasa-pravarah Vârhaspaty-ânu-
13 pravara[h*] Yaju[r*]-vvêdê Kânva-śâkhê(khî) Odayaśringâ-vinirgata[h*] Khaṇdakshêtra-vâstavya[h*] bhattaputrô Nârapagaṇda-sû(su)ta[h*] [|*] tritî(tî)ya-
14 ś=cha Krish[n*]âtrêya-gôtrah A(â)rchchanânaśa(sa)-pravarah Śyâvâśvana(vad)-anupravarah Yajur-vvêd[ê*] Kâṇva-śâkh-â-
15 dhyâyî Konkaledda-vinirggata[h*] Lipatungâ-vâstavya[h*] bhattaputra-Vâsû(su)dêvah Risi(Hrishî)kêśa-sû(su)-
16 tah [|*] chatu[r*]thaś=cha |[8] Agasti-gôtrah |[9] Îdhmavâhava[10]-pravarah Chyav[an*]-ânupravarah cha[11] Yaju[r*]-vvêdê
17 Kânva-śâkh-âdhyâî(yî) châ[12] Kalinga-vinirgatah ||[13] Pampâsarasi(sî)-vâ-
18 stavyaḥ Kondadêva-nâm[â*] Râmaśa[r*]mma-sû(su)tah [|*] êtêbhyô dvijâti-varêbhyaḥ sahla-dhârâ-
19 pû(pu)rahsaram=â-chandra-târa[k-â*]rkka-kshiti-samakâl-ôpabhê (b h ô) g - â r t h a m prativarsha-dâtavya-ru(rû)pya-kâshta(shtha)-pala-
20 kara-dâna[m*] vimischitya mâtâpitrôr=âtmanaś=cha punya-yaśô-bhivriddhayê tâmra-śâsanên=â.

Second Plate; Second Side.

21 kari(rî)kritya pratipâdita î(i)ty=avagatya samû(mu)chita-bhô[g-âr*]tham mâtâpitrôr=[14] âtmanaś=cha punya-yaśô-bhi-

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[1] This mark of punctuation is unnecessary. [2] Read *kuśalî*

[3] This mark of punctuation is unnecessary. [4] Read °*ôparikakar*°. [5] Read °*âvachchhinnah*

[6] Read *Angiras Ambarîsha*.

[7] Read *Yuvanâivavad Ambarîshavad Angirôvad*°, and compare page 45 above, note 6

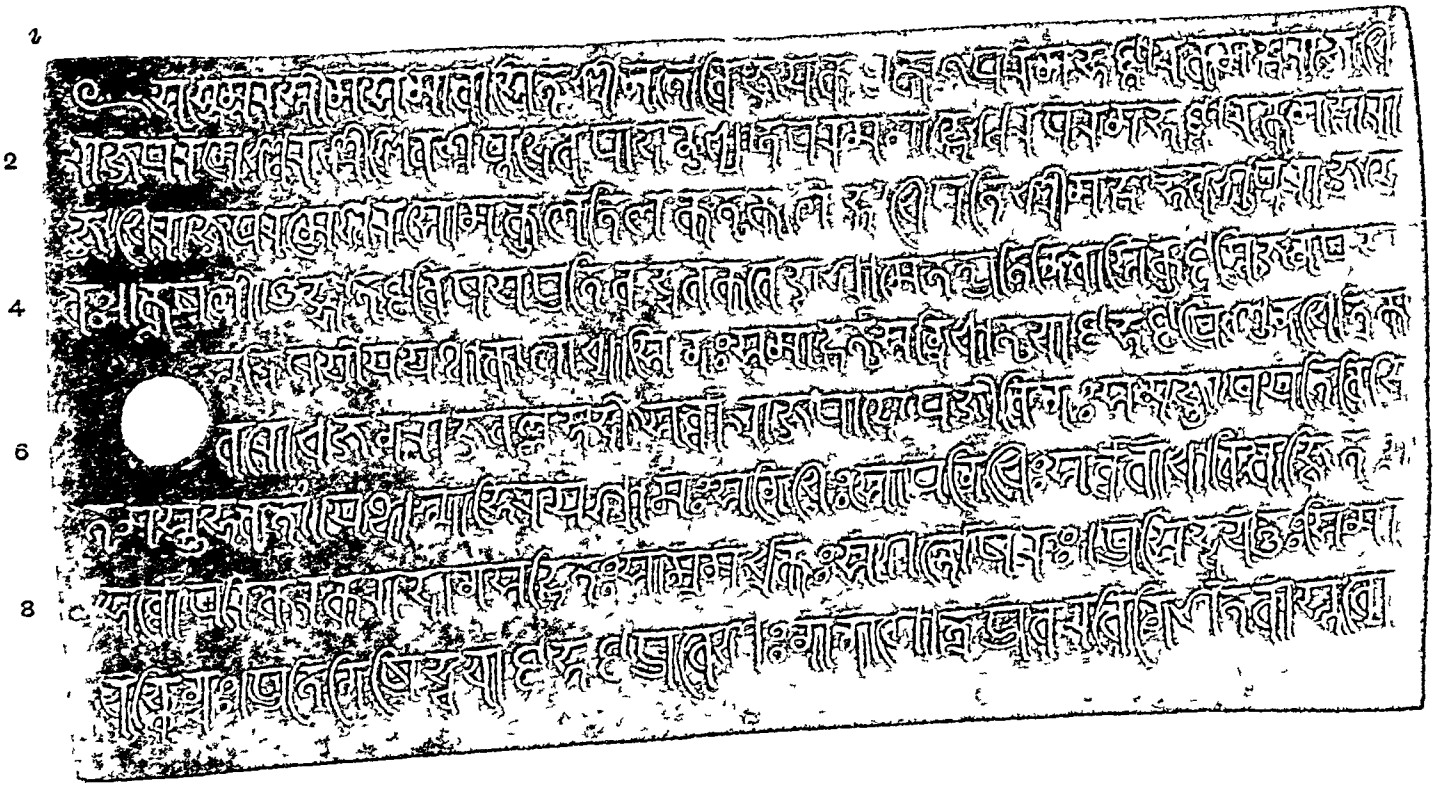
[8] and [9] These marks of punctuation are unnecessary.

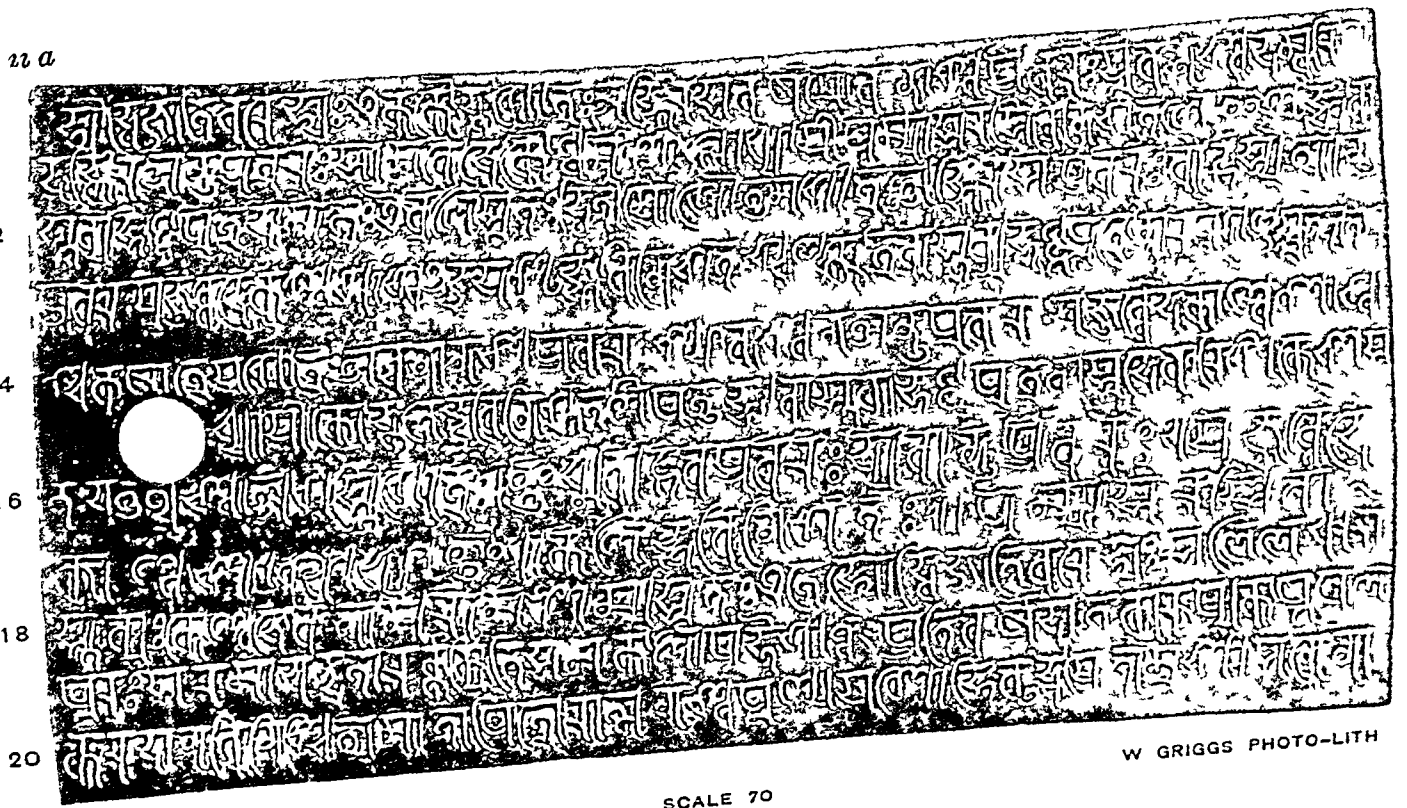
[10] Read *Idhmavâha*°

[11] and [12] These *aksharas* are superfluous [13] This mark of punctuation is unnecessary.

[14] From here, to *avagatya* in the next line, there is an unnecessary repetition. The immediately preceding word, *samuchita bhô[g-âr*]tham*, was a mistake, and carelessness about correcting this led to the repetition

Pa' ıa Plates of the 6th year of Maha-Bhavagupta I





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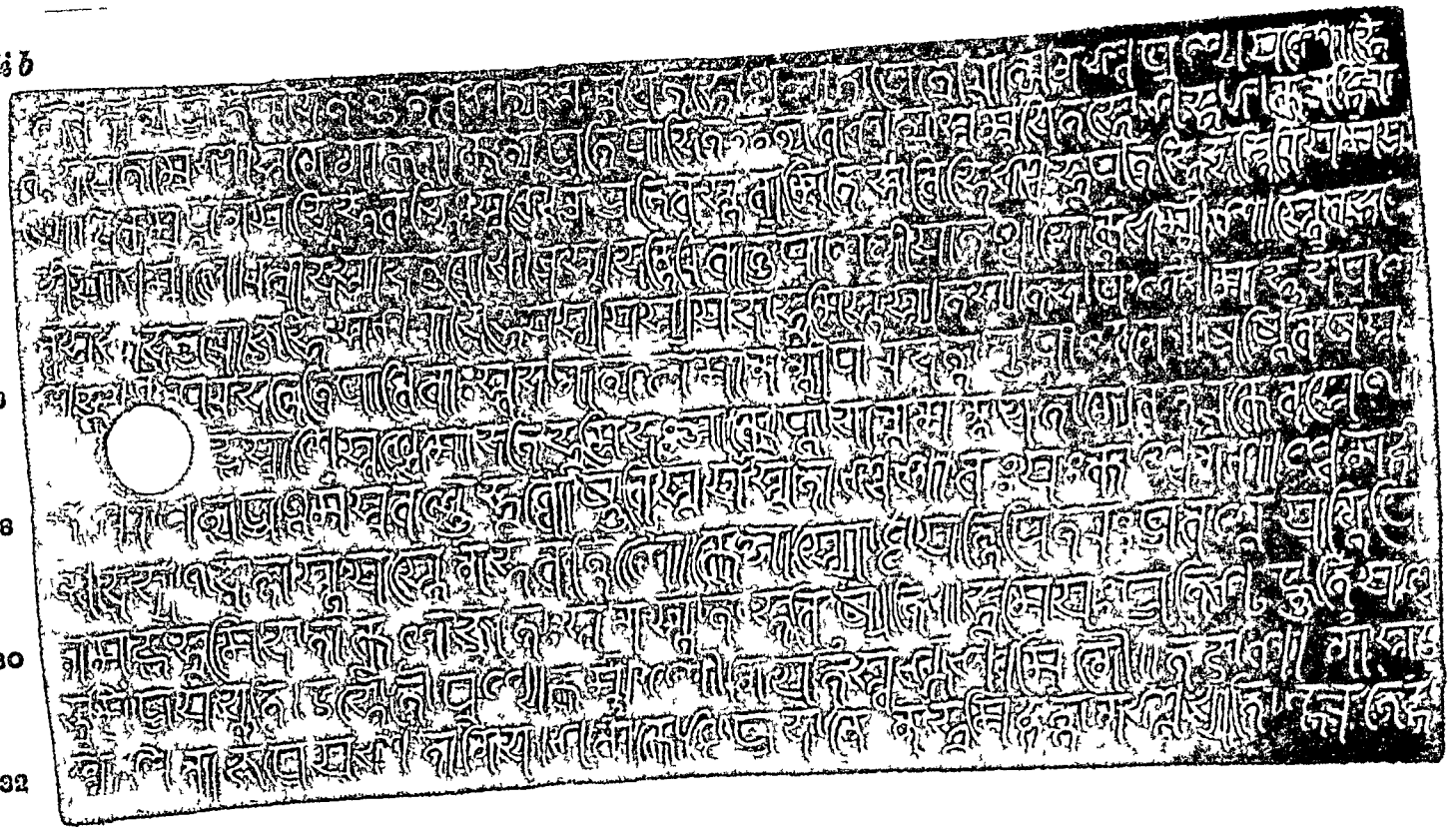
iii b



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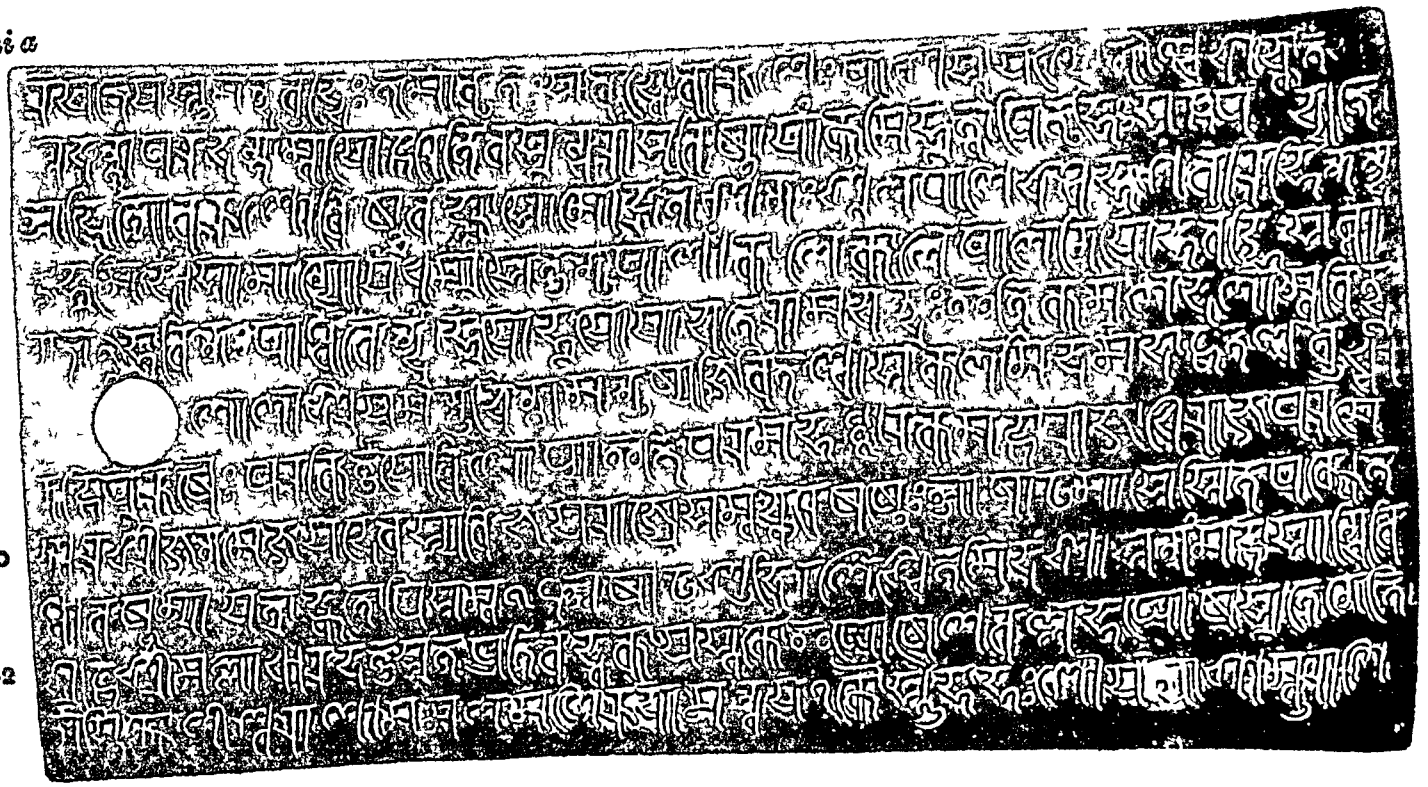

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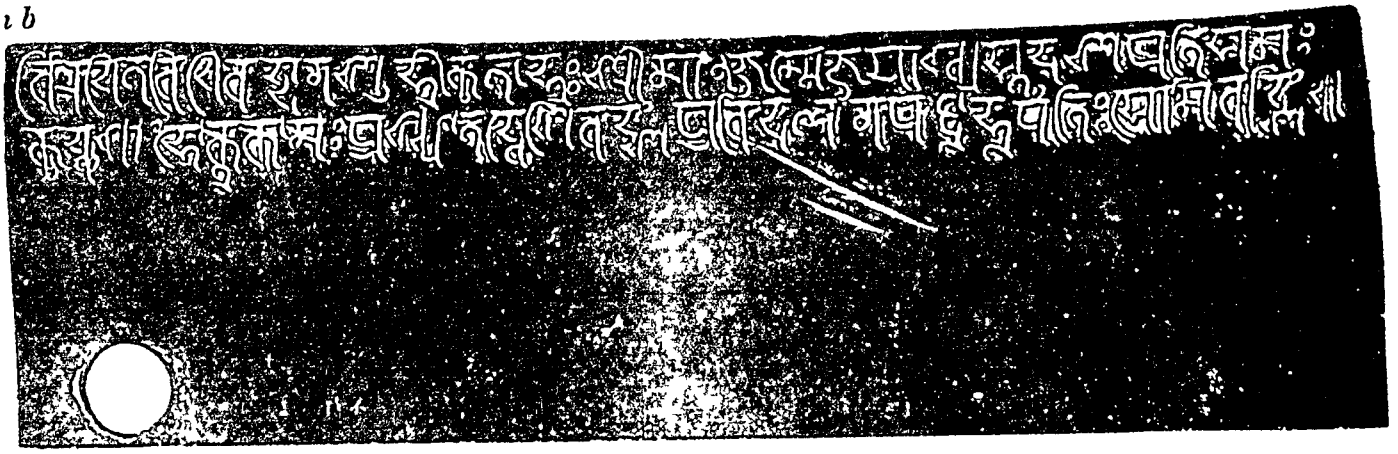

22 vṛiddhayê tâmra-śâsanên=âkarîkṛitya pratipâdita ity=avagatya samuchita-bhôga-bhâga-kara-hira-
23 ny-âdikam=upanayadbhir=bhavadbhih sû(su)khêna prativastavyam=iti [|*] bhâvibhiś=cha bhûpatibhir=ddattir=iyam=asma-
24 dîyâ dharmma-gauravâd=asmad-atu(nu)rodhâch=cha sva-dattir=iv=âtu(nu)pâlanîyâ [||*] Tathâ ch=ôktam dharmma-sâstrê [|*] Va(ba)hubhi-
25 r[1]=vvasû(su)dhâ dattâ râjabhih Sagar-âdibhi[h*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Mâ bhu(bhû)d=aphala-
26 śankâ vah para-datt=êti pârthivâh sva-dânât=phalam=ânantya(ndya)m para-datt-ânupâlanê || Shashti-varsha-sa-
27 hasrâni svarggê môdati bhûmi-dah âkshêptâ ch=ânû(nu)mantâ cha tâny=êva narakê vasêt ||
28 Agnêr[2]=apatya[m*] prathamam suvarnna[m*] bhûr=Vvôshṇavi[3] sûrya-sutâś=cha gâvah yah kâncha(ñcha)nam gân(ñ)=cha mahî-
29 ṇ(ñ)=cha dadyât dattâs=trayas=têna bhavanti lôkê(kâh) [||*] Âsphôtayanti[4] pitarah pravalgayanti[5] pi-
30 tâmahâ[h*] bhûmi-dâtâ kûla[6] jâtâ(ta)h sa nas=trâtâ bhavishyati || Bhûmi[m*] yah pratigrihnâti yaś=cha
31 bhûmim prayachchhati | ubhau tau punya-karmmânau niyatam svargga-gâminau || Tadâgânâm saha-
32 srâṇi vâjapêya-śatâni cha | gavâm kôti-pradânêna bhûmi-ha[r*]ttâ na śû(śu)dhyati || Haratê hâ-

Third Plate, First Side

33 rayatê[7] yas=tu manda vu(bu)ddhih tamô-vṛitah sa va(ba)ddhô Vârunaiḥ pâśais=tîryagyônîn[8]=cha gachchhati ||
34 Sva-dattâm para-dattâm=vâ yô harêti(ta) vasû(su)ndharâm sa vishthâyâm krimi[r*]=bhûtvâ pitribhih saha pachyatê |(||)
35 Âdityô Varunô Vishnur=Va(bra)hmâ sômô hutâśanaḥ Śûlapâṇiś=cha bhagamvâr[9]=abhinanda-
36 nti bhûmi-dam |(||) Sâmânyô[10]=yam dharmma-sêtu[r*]=nripânâm kâlê-kâlê pâlani(nî)yô bhavadbhih sarvvâ-
37 n=êtân bhâvinah pârthivêndrâm(n) |[11] bhûyô-bhûyô yâchatê Râmachandrah || Iti[12] kamala-dal-âmvu(mbu)-vindû(ndu)-
38 lôlâ[m*] śriyam=amu(nu)chintya manushya-jivitan[13]=cha | sakalam=idarm(m)=udâhṛitan(ñ)=cha vudhvâ[14]
39 na hi pû(pu)rushaih para-ki(kî)rttayô vilôpyâ iti [||*] Paramabhattâraka-mahârâjâdhirâja-paramê-
40 śvara-śrî-Janamêjayadêvasya vijaya-râjyê samvachchha(tsa)rê shashthêh[15] Âshâdha-mâsê sita-pakshê t[i*]-
41 thâv=ashtamyâm yatr=ânkatô=pi samvat 6 A(â)shâdha śudi 8 likhitam=idam śâsanam mahâsâ(sa)ndhivi-

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[1] Metre Ślôka (Anushtubh), and in the next two verses
[2] Metre Indravajrâ
[4] Metre Ślôka (Anushṭubh), and in the next five verses.
[6] Read *kulê*
[8] Read *tiryagyônin*
[10] Metre Śâlinî.
[12] Metre Pushpitâgrâ
[14] Read *buddhvâ*
[3] Read *°Vaishnavî*
[5] Read *pravalganti*
[7] Read *hârayêt*
[9] Read *bhagavân*
[11] This mark of punctuation is unnecessary
[13] Read *°jîvitan*
[15] Read *shashṭhê.*

42 grahi-śrî-Mallâdhâradatta-sû(su)ta-prativa(ba)ddha-kâyastha-Kôighôshêṇa Vallabhaghôsha-sû(su)tên=êti ||(||)

43 Asti[1] kshônîśvarânâm=amala-mani-ruchâm=anvayat[2] kaustubh-âbhah śaurya-tyag-âmvu(mbu)râśi-

Third Plate, Second Side.

44 r=virachita-vidhivad-dâna-śubhrîkṛit âbhrah śrîman=Jammêjay[3]-âkhyas=Tri(tri)daśa-pati-samah

45 kṛichchha(tsna)-gâm bhôktu-kâmah prakhyâta-dvêśi(shi)-vanśa-pravidalana-patû[4]=bhûpatih Sômavansi(nśi) ||

ABSTRACT OF CONTENTS

From the victorious (city of) Kaṭaka (line 1),—the most devout worshipper of (the god) Mahêsvara (Śiva), the *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,* the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptarâjadêva (l. 3), who meditates on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,* the glorious Śivaguptadeva (l. 2), being in residence at Mûrasima (l. 1), and being in good health (l. 4), issues a command to the agriculturists residing at the village of Vakaveddâ in the Ongâtaṭa vishaya (l. 4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Brâhmans, *viz.* to Dâmâka (l. 12), son of Aivuli, belonging to the Kautsa *gôtra,* with the *pravara* of Ângirasa, Âmbarîsha, and Yauvanâśva, and the *anupravara* of Yuvanâśva, Ambarîsha, and Angiras, a student of the Kauthuma *śâkhâ* in the *Sâma-Vêda,* an immigrant from Pampâsarasî (l. 11), and a resident of Lêśśringâ,—to an unnamed son of Nârapaganda (l. 13), belonging to the Gautama *gôtra,* with the *pravara* of Ângirasa and the *anupravara* of Bârhaspatya, a student of the Kânva *śâkhâ* in the *Yajur-Vêda,* an immigrant from Odayaśringâ (l. 13), and a resident of Khandakshêtra,—to Vâsudêva (l. 15), son of Hṛishîkêśa, of the Krishnâtrêya *gôtra,* with the *pravara* of Ârchanânasa and the *anupravara* of Śyâvâśva, a student of the Kânva *śâkhâ* in the *Yajur-Vêda,* an immigrant from Konkaledda (l. 15), and a resident of Lipatungâ,—and to Kondadêva (l. 18), son of Râmaśarman, of the Agasti *gôtra,* with the *pravara* of Idhmavâha and the *anupravara* of Chyavana, a student of the Kânva *śâkhâ* in the *Yajur-Vêda,* an immigrant from Kalinga (l. 17), and a resident of Pampâsarasî.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the *Kâyastha* Kôighôsha, son of Vallabhaghôsha, who belonged to (*the office of*) the son of the *Mahâsamdhivigrahin* Mallâdhâradatta, on the eighth tithi in the bright fortnight of the month Âshâdha in the sixth year of the victorious reign of the *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,* the glorious Janamêjayadêva.[5] And the record ends with a verse in praise of king Janamêjaya, of the Sômavamśa or Lunar Race.

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[1] Metre: Sragdharâ. [2] Read *anvayê.* [3] This is by metrical license for *Janamêjay.* [4] Read *paṭur.*

[5] One might be tempted to insert a mark of punctuation before *likhitam,* line 41, and to take the date as the date on which the grant was made, and not necessarily connected with the writing of the charter. But the grant recorded in F was made on the occasion of an eclipse of the sun (line 42), and therefore the date given at the end of that record, Mârga śukla 3, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given all through the series are simply those on which the charters were actually written.

B, C, and D.—Katak Copper-plate Grants of the thirty-first year of Mahâ-Bhavagupta I

These three records form what is called in line 46 of B, line 48 of C, and line 50 of D, a triphalî-tâmra-sâsana or set of three connected charters The object of them was to register the fact that Mahâ-Bhavagupta I. granted to a Brâhman named Sâdhârana,—apparently the person who is mentioned in them as his chief minister,—the villages of Randâ and Alândalâ in the Pôvâ vishaya (B lines 4, 5), Arkigrâmâ in the Tulumva khanda (C lines 4, 5), and Tûlêndâ, or perhaps Trûlêndâ, in the Sandânâ vishaya (D line 5), in the Kôsala dêśa or country (B line 4, C line 4, D line 5) The charters were all written by one and the same person, Mâhûka, on Mârga śukla 13 in the thirty-first year of the reign of Mahâ-Bhavagupta I, and they were all engraved by one and the same person, Mâdhava. Why the grants were not all recorded in one and the same charter, is not apparent, except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions

As the plates are not all of the same size, and so the forty-nine lines of which B consists run out into fifty-one lines in C and fifty-three lines in D, the records do not lie uniformly on the three sets of plates But, with the exception that, for the words *Kôśa(sa)la-dêśê Pôvâ-viśa(sha)yîya-Randâ-grâmê | tathâ Alândalâ-grâmê* of B lines 4, 5, we have *Kôśa(sa)la-dêśê Tulumva-khandîya-Arkigrâmâ-grâmê* in C lines 4, 5, and *Kôśa(sa)la-dêśê Sandânâ-viśa(sha)yîya-Tû(? trû)lêndâ-grâmê* in D. line 5, the texts were intended to be identical throughout, and practically are so, save for a few of the accidental slips which are always met with in records of this kind It seems sufficient, therefore, to give the text of B only, in full; mentioning in the footnotes any points of interest in which the text of C and D agree with or differ from it And a lithograph of B. suffices to illustrate all the three records

B.

This record was originally brought to notice in 1875, in the *Ind Ant* Vol V. p 55 ff, by Babu Rangalala Banerjea, according to whose account the plates were found in ploughing a field at Chaudwâr, on the opposite side of the river to Katak I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr Beames, I C S (Bengal), who communicated the Babu's paper to the journal in which it was published

The plates are three in number, each measuring about 9⅜" by 5⅝" at the ends and somewhat less in the middle The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing, and the inscription is in a state of perfect preservation throughout — The ring, on which the plates are strung, is about ⅝" thick and 4¼" in diameter It had not been cut when the grant came under my notice The seal, in which the ends of the ring are secured, is circular, about 1¾" in diameter It is a good deal damaged, but it shews, in relief on a slightly countersunk surface, the goddess Lakshmî, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head, below this, there was some legend which is now quite illegible — The weight of the three plates is 4 lbs 7 oz, and of the ring and seal, 1 lb 15 oz, total, 6 lbs 6 oz — The characters are Nâgarî, of the northern class They include forms of the decimal figures 1 and 3, in lines 45, 46 The *virâma* occurs, in conjunction with the full forms of the letters to which it is attached, in *kaṭakât*, line 1, *vrajêt*, line 21, *dadyât*, line 22, *pârtthivêndrân*, lines 31, 32, and *samvat*, line 45, but the final form of *n* occurs in *vrâhmanân* and *viśayîyân*, line 5, and *sarvvân*, line 7, and a final form of *m*, resembling an *anusvâra* with a *virâma* below it, in

bhavatâm, line 8, *phalam*, line 18, *ânandyam*, line 19, and several other words. The average size of the letters is about $\frac{5}{16}'$. The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters shew the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places, especially in plate ii *b*.—The language is Sanskrit. There are the customary benedictive and imprecatory verses in lines 17 to 84, and three ordinary verses in lines 37-42 and 48, 49.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal, instead of the *anusvâra*, in *trinśattimê*, line 44, and (2) the use of *v* for *b* throughout.

The inscription, which is styled in line 46, a *triphalî-tâmra-śâsana* or one copper charter of a connected set of three, the others being C and D, is one of Mahâ-Bhavagupta I, who in line 48 is called *Kôsal êndra*, or "lord of Kôsala." The charter contained in it was issued from the city of Kataka, while the king was in residence at the ârâma or pleasure-garden. And the object of it was to register the grant, to a Brâhman, of two villages named Randâ and Alândalâ in the Pôvâ vishaya in Kôsala. The charter was written by a clerk attached to the office of the *Mahâsamdhivigrahin* Malladatta, on Mârgasirsha śukla 13 in the thirty-first year of the reign of Mahâ-Bhavagupta I.

C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found, but it appears to have been somewhere at, or closely in the neighbourhood of, Katak.

The plates are three in number, each measuring about 9″ by $5\frac{3}{4}''$. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing, and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate ii *b*.—The ring, on which the plates are strung, is about $\frac{5}{8}''$ thick and $1\frac{1}{8}''$ in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}''$ in diameter. In relief on a slightly countersunk surface, it has the goddess Lakshmî, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head, and, below this, a legend, of which the first letter and the last four are rather indistinct, but which is plainly *śrî-Mahâ-Bhavaguptarâjadêva*. The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal 1 lb. $15\frac{1}{2}$ oz., total 6 lbs. $3\frac{1}{2}$ oz.—The characters are of precisely the same type with those of B, the *virâma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about $\frac{5}{16}''$. The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew the usual marks of the working of the engraver's tool.—There are the same peculiarities of orthography as in B.

D.

This record was originally brought to notice in 1882, in the *Jour. Beng. As. Soc.* Vol. LI. Part I. Proceedings, p. 9 ff., by Dr. Rajendralala Mitra, according to whose account the plates were found at Katak. I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr. Winterscale.

The plates are three in number, each measuring about $8\frac{5}{8}''$ by $5\frac{3}{8}''$. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the

writing, and the inscription is in a state of perfect preservation almost throughout — The ring, on which the plates are strung, is about $\frac{5}{8}''$ thick and $4''$ in diameter It had not been cut when the grant came under my notice The seal, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}''$ in diameter It is partly broken, and the surface of it is so much worn that there are now no traces of any emblems or legend on it — The weight of the three plates is 4 lbs 4 oz, and of the ring and seal, 1 lb $11\frac{1}{2}$ oz, total, 5 lbs $15\frac{1}{2}$ oz — The characters are of precisely the same type with those of B and C, the *virâma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B The average size of the letters is about $\frac{5}{16}''$ The engraving is good and deep, but the plates are too substantial for the letters to show through on the reverse sides The interiors of them shew the usual marks of working the engraver's tool — There are the same peculiarities of orthography as in B

TEXT OF B[1]

First Plate

1 Ôm[2] Svasti | Śrîmad-ârâma-samâvâsina(ta)h[3] śrîmatô vijaya-Kaṭakât | paramabhattâ-

2 raka-mahârâjadhirâja-paramêśvara-srî Śivaguptadêva-pâd-ânudhyâta-paramamâhêśva-

3 ra-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-Sômakulatilaka-triKalingâdhipati-

4 mahârâjâdhirâja[4]-śrî-Mahâ-Bhavaguptadêvah kuśalî | Kôśa(sa)la-dêśê Pôvâ[5]-viśa(sha)yîya-[6]

5 Randâ-grâmê | tathâ Alândalâ-grâmê |[7] vrâ(brâ)hmanân sampûjya tad-visa(sha)yîyân[8] yathâkâl-â-

6 dhyâsinah samâhartri-sannidhâtri-niyuktak-âdhikârî(ri)ka[9]-dândapâśika-châta-

7 bhatta(ta)-piśuna-vêri(tri)k[10]-âvarôdhajana-rânaka-[râjaputra[9]][11]-râjavallabh-âdina(n)[12] sarvvân sa-

8 mâjñâpayati | Viditam=astu bhavatâm [|[9]] yath=âsmâbhir=ayan=grâmah sha(sa)-nidhis=a-ô-

9 panidhis=sa-daśâparâdhas=sarvva-vâ(bâ)dhâ-vivarjjitas=sarvv-ôparikakar âdân-asahitaś=chatuḥ-

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[1] From the original plates

[2] Represented by a plain symbol, and in the same way in C and D

[3] C line 1, and D line 1, have *samâvâs.tah*, correctly

[4] This is an unnecessary repetition,— occurring also in C line 4 and D line 4,— the title being given already in the preceding line

[5] Babu Rangalala Banerjea read *Yôdhâ*, and Mr Beames identified the name with that of the modern Jôdh pargaṇâ, a few miles to the north of Kaṭak But the consonant of the second syllable is undoubtedly *v*, not *dh*, and in the first syllable we seem to have *p*, not *y*

[6] D line 5 also has *viśayîya* for *vishayîya*

[7] C lines 4, 5, has *Kôśa(sa)la-dêśê Tulumva-khandîya-Arkigrâmê grâmê*, and D line 5 has *Kôśa(sa)la-dêśê Sandânâ-viśa(sha)yîya-Tû(?trî)lêndâ-gramê*

[8] C line 5, and D line 6, also have *viśayîyân* for *vishayiyân*

[9] C line 6, and D line 7, have *°âdhikârika*, correctly

[10] C line 7, and D line 7, have *vêtrik°*, correctly

[11] This word is supplied from C line 7, and D line 8, which both have *rânaka râjaputra-râjavallabh-adîna(n)*

[12] C line 7, and D line 8, also have *âdîna*, for *âdîn*

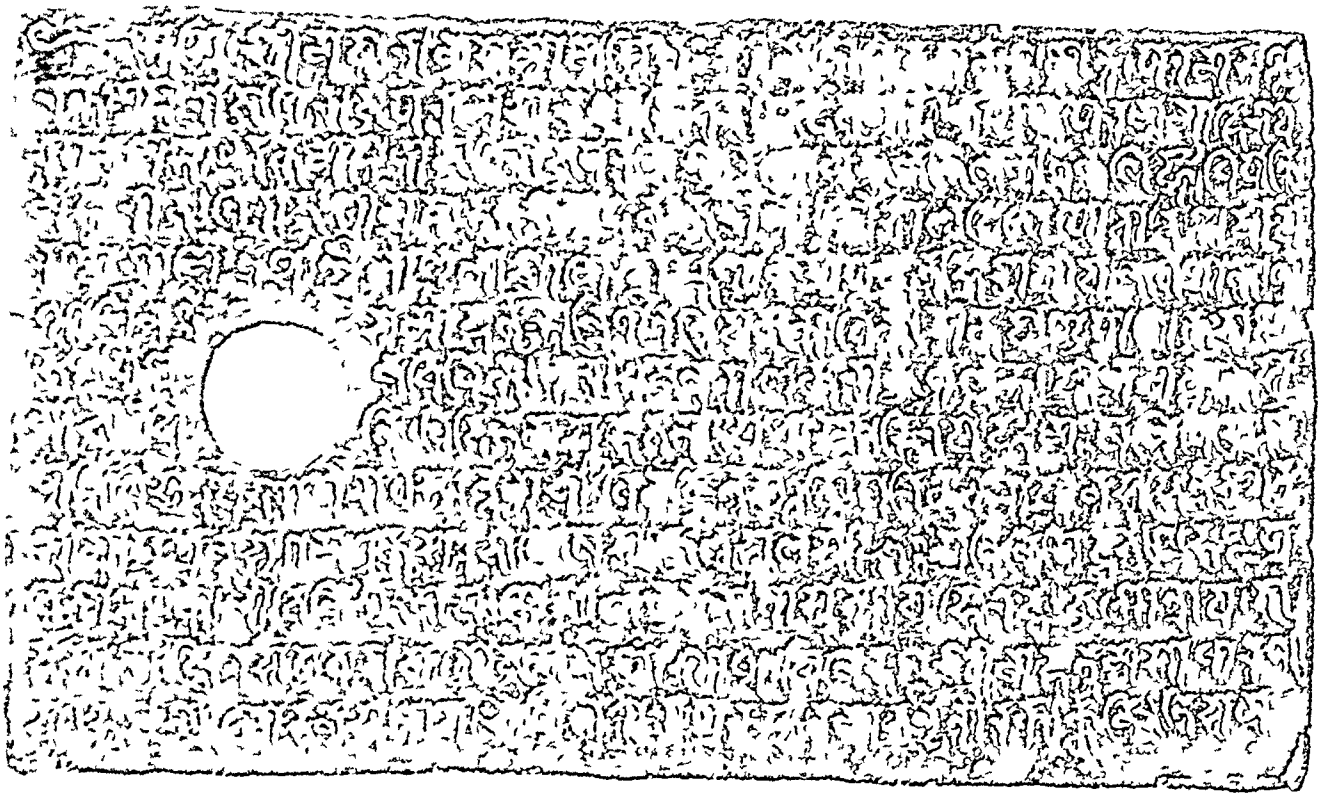
10 sîmâ-paryantas=s-â[mra*][1]-madhukas=sa-gart-ôsha[ra*]s[2] = sa-jala-sthala-sahitah pratinishiddha-châta-bhatta(ta)-pra-
11 vêśaḥ | Tta(ta)kârî[3]-vinirggatâya | Kôśa(sa)lê[4] Turvvunâ-vâstavyâya | Bharadvâja-gôtrâya | Vâ-
12 rhaspaty-Ângirasa-pravarâya | Vâjasêna[5]-śâkh-âdhyâyinê bhatta-śrî mahattama-Sâdharanâ-
13 ya | bhatta-śrî-Śôbhana-sutâya | sahiladhârâ-purassaram=â-chandra-târak-ârkka-kshiti-sama-

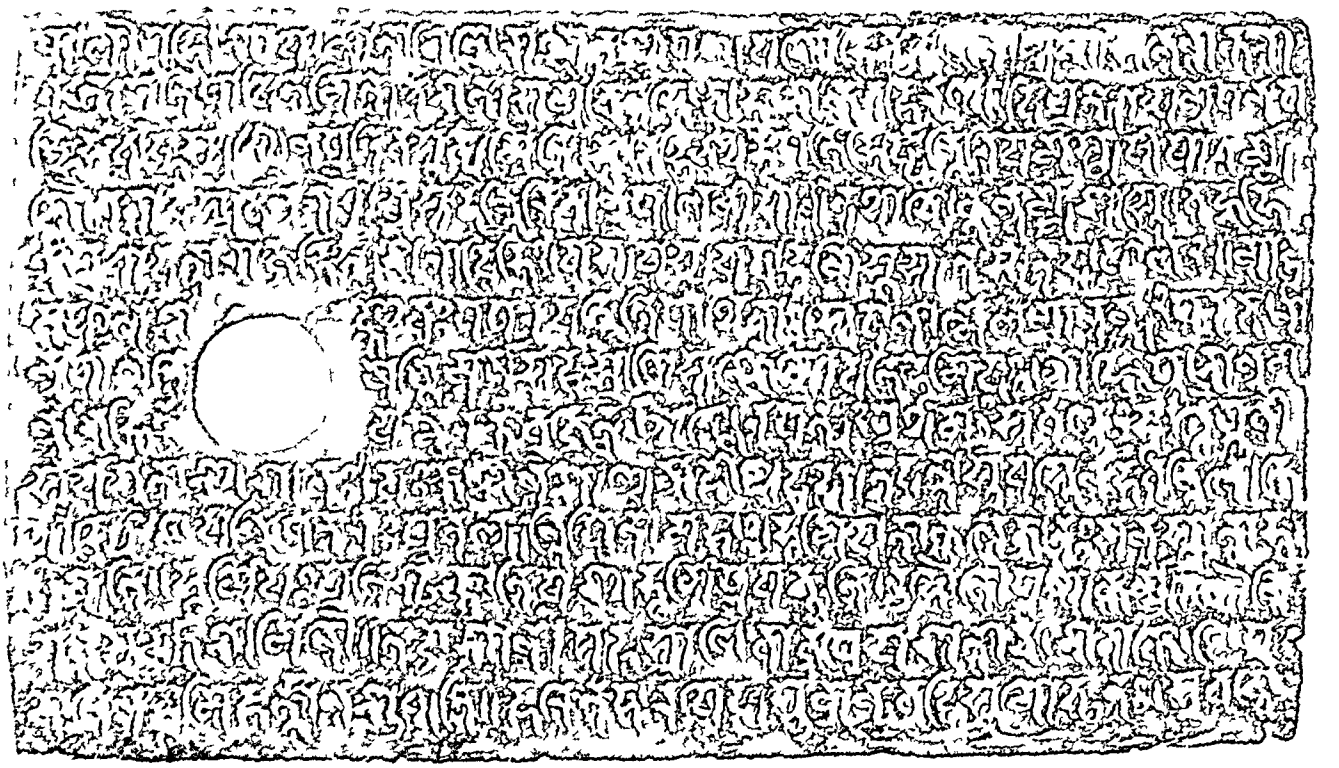
Second Plate, First Side.

14 kâl-ôpabhôgâya | mâtâpitrôr=âtmanaś=cha punya-yaśô bhivriddhayê tâmvra(mra)[6]-śâsanên=âkarî-
15 kritya pratipâditam[7]=ity=avagatya samuchita-bhôga-bhâga-kara-hirany-âdi-pratyâyam=upanaya-
16 dbhir=bhavadbhis=sukhêna prativastavyam=iti | bhâvibhiś=cha bhûpatibhir=ddattir=iyam=asmadîyâ dharmma-
17 gauravâd=asmad-anurôdhâch=cha sva-dattir=iv=ânupâlanîyâ || Tathâ ch=ôktan=dharmma-śâstrê | Va(ba)hubhi-
18 r[8]=vvasudhâ dattâ râjabhis=Sagar-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Mâ bhû-
19 d=aphala-śankâ vah papara[9]-datt=êti pârthivâh | sva-dânât=ma(pha)lam=ânandyam[10] para-dân-â-
20 nupâlanê [||*] Shashtim=varsha-sahasrâni svarggê môdati bhûmi-dah | âkshêptâ ch=ânuma-
21 ntâ cha dvitayan=narakam vrajêt || Agnêr[11]=apatyam prathamam suvarnnam bhûr=Vvaishnavî
22 sûrya-sutâś=cha gâvah | yah kâñcha(ñcha)na[m*][12] gân(ñ)=cha mahîn(ñ)=cha dadyât dattâs=trayas=têna bhavanti lôkê(kâh)[13] [||*]
23 Âsphôtayanti[14] pitarah pravalganti pitâmahâh | bhûmi-dâtâ kulê jâtah sa nas=trâtâ bha-
24 vishyati || Bhûmim yah pratigrihnâti yaś=cha bhûmim prayachchhati | ubhau tau punya-karmmânau ni-
25 yatam svargga-gâminau || Tadâgânâ[m*] sahasrâni vâjapêya-śatâ[ni*][15] cha | gavâm kôti-pra-
26 dânêna bhûmi-harttâ na śudhyati || Harêta hârayêd=yas=tu manda-vu(bu)ddhis=tamô-vritah | su-va(ba)ddhô

[1] C line 10, and D line 11, have *s âmra*, correctly
[2] C line 10, and D line 11, have *°ôsharas*, correctly
[3] C line 11 also has *Tṭakârî*, for *Takârî*, D line 2 has *Tṭakarâ*, evidently through pure carelessness.
[4] C. line 11, and D line 12, also have *Kôśalê*, for *Kôsalê*
[5] Read *Vâjasanêya* — C line 12, and D line 13, have the same mistake
[6] C line 15, and D line 16, also have *tâmvra*, for *tamra*
[7] Read *pratipâdita* — C line 15, and D line 16, have the same mistake
[8] Metre Ślôka (Anushṭubh), and in the next two verses
[9] Read *para* — D line 21 makes the same mistake, C line 19 has *para*, correctly
[10] C line 20 has the same reading, D lines 21, 22, has *ânantyam*
[11] Metre Indravajrâ.
[12] Here, and in the following two words, C line 23, and D. line 24, also have the *n* by mistake for *ñ*
[13] C line 23, and D line 25, also have *lôkê*, for *lôkâh*
[14] Metre Ślôka (Anushṭubh), and in the next six verses
[15] C line 26, and D line 28, have *śatâni*, correctly

Katak Plates of the 31st year of Maha-Bhavagupta I





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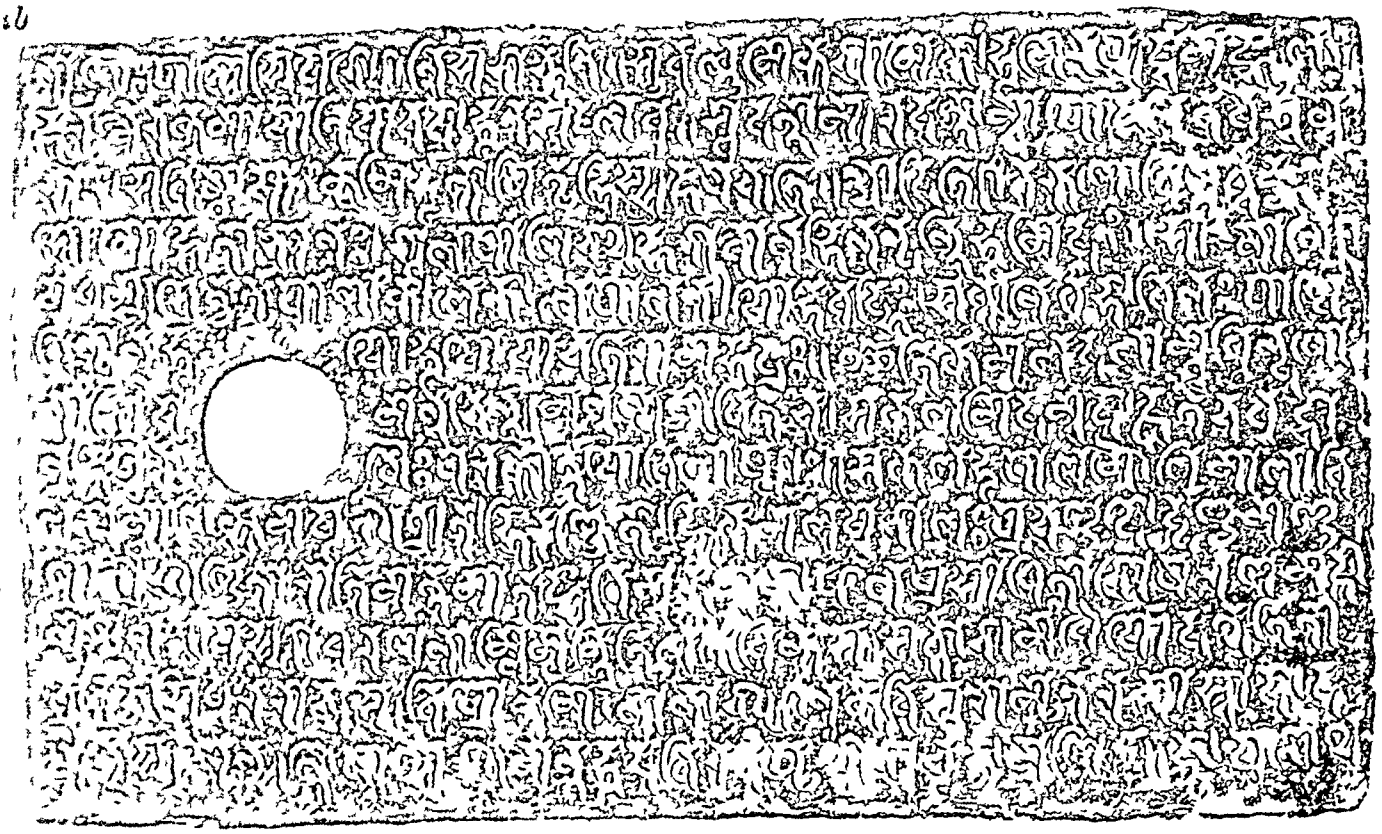

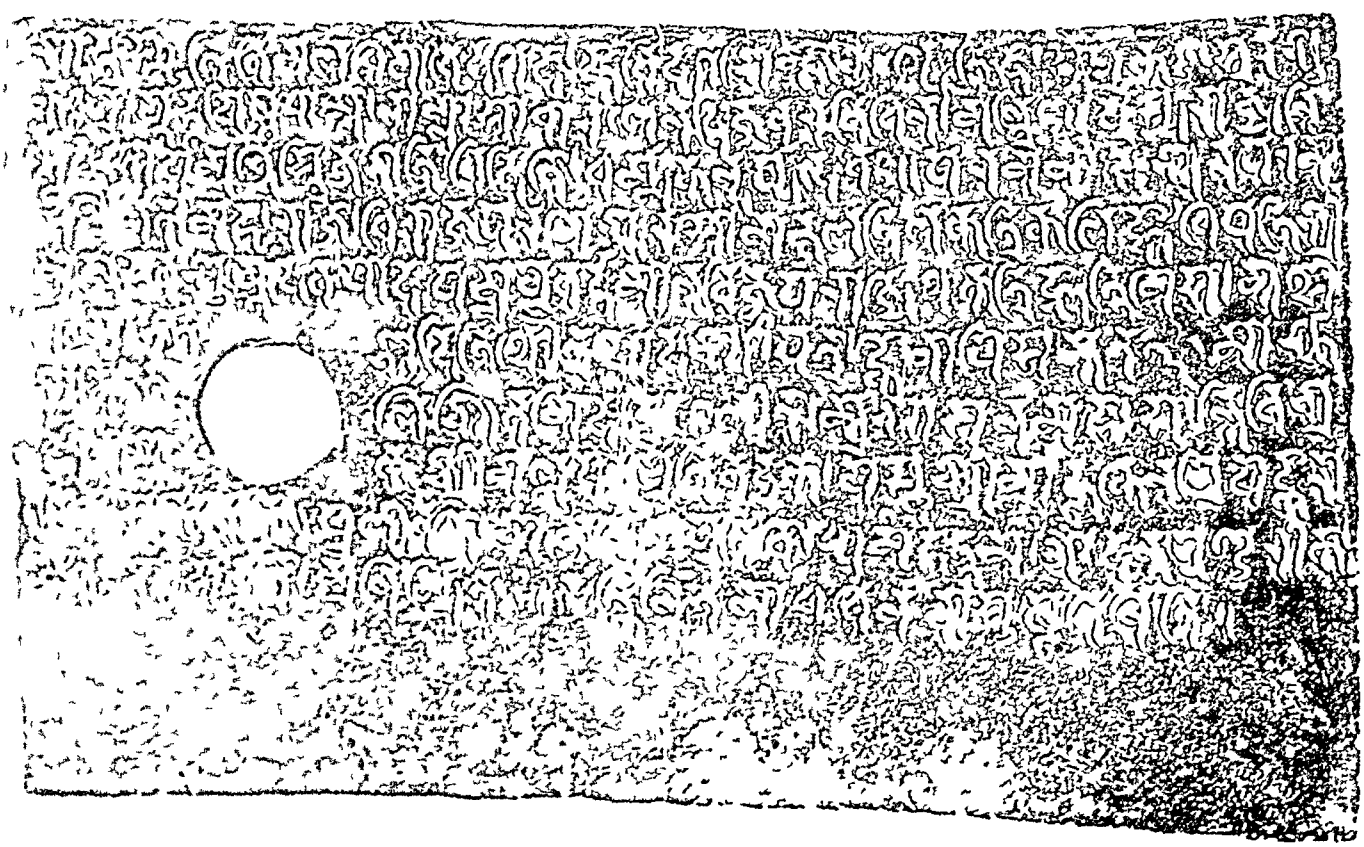

Second Plate, Second Side.

27 Vâ[ru*]naih[1] pâśais=tiryagyônim sa gachchhati || Suvarnnam=êkam gâm=êkâm bhûmêr=apy=arddham=angulam |
28 haran=narakam=âyâti yâvad=â-bhûta-samplavam || Sva-dattâm=para-dattâm= vâ yô harêta vasundha-
29 râm | sa vishthâyâm kṛimir=bhûtvâ pitṛibhis=saha pachyatê || Âdityô Varunô Vishnur=Vvra(bbra)hmâ
30 sômô hutâśanah | Śûlapâniś=cha bhagavân=abhinandanti bhûmi-dam || Samânyô[2]=
31 yam dharmma-sêtur=tri(nri)pânâm[3] kâlê-kâlê pâlaniyô bhavadbhih | sarvvân=êvam bhâvinah pârthi-
32 vêndrân bhûyô-bhûyô yâchatê Râmabhadrah || Iti[4] kamala-dal-âmbu(mbu)-vindu-lô-
33 lâm śriyam=anuchintya manushya-jîvitam cha | sakalam=idam= udahrita[m*] cha vudvâ[5]
34 na hi purushaih para-kîrttayô vilôpyâh || Sakala-bhûpâla-mauli-mâlâ-vi-
35 lagna-mânikya-mayûkha-vrât-âbhiranji(ñji)t-ângi(nghri)[6] k a m a l a - y u g a l a h prachanda-dôrddanda-manda-
36 lâgra khandit-ârâti-matta-mâtanga-vimukta-muktâphala-prasâdhit-âśêsha- r a n a-mahî-
37 mandalah || Yas[7]=Sâdhârana-nâmni mantri-tilakê vinyasya sarvv-âgamam dhairy-ôdanvati tî-
38 vra-tejasi dhuram râjyasya vipr-ôttamê | nân-âkhyânaka-vistar âmrita-ras-âsvâdâd=a-
39 manda-sphurat-santôshât=sukham=anvabhûd=aviratam prithvîśa-chûdâmanih || Jñâ(jñê)y[8]-âs[esh-â*]rtha[9]-

Third Plate

40 śâstra-smriti-vimala-dhiyâ vêda-vêdânga-vidyâ-śikshâ-kalp-êtihâsa-prakata-Suragu-
41 ruh[10]-prâpta bhûyishtha-dhâmnâ | nâmnâ Sâdhâranêna dvija-vara-vidhinâ mantrinâ yasya râjyam ni-
42 rvyûdham sô=yam=uchchais=tri-jagati viditô dharmma-Kandarppa-dêvah || Paramamâhêśvara-parama-
43 bhattâraka-mahârâjâdhiraja-paramêsvara-Sômakulatilaka-triKalingâdhipati-śrî-
44 Mahâ-Bhavaguptadêva-pâdapadma-pravarddhamâna-vijaya-râjyê êka-trinśattî(tta)mê[11] sâ(sa)mvatsa-

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[1] C line 28, and D line 29, have *Vârunaih*, correctly
[2] Metre Śâlinî
[3] C line 32, and D line 34, also have *tripanâm*, for *nṛipânâm*
[4] Metre Pushpitâgrâ
[5] Read *buddhvâ* — C line 35, and D line 37, have the same mistake
[6] C line 37, and D line 38, also have °*ranjit-ângi*, for °*rañjit-ânghri*
[7] Metre Śârdûlavikrîdita
[8] Metre Srigdharâ
[9] C line 41, and D line 43, have the correct reading,—*jñây-âśêsh artha*
[10] Read *Suraguru* — C line 42, and D line 44, have the correct reading
[11] D line 48 also has *trinśattimê*, for *trinśattamê*, C line 46 introduces an additional mistake, and has *tinśattimê*

45 rê[1] | Mârgga śudi[2] tithau trayôdaśyâm yatr=ânkên=âpi samvat[3]
31 Mârgga
46 śudi 13 likhitam=idam triphalî-tâmvra(mra)[4]-śâsana[m*] mahâsândhi-
vigra-
47 h[5]-rânaka-śrî-Malladatta-prativa(ba)ddha-kâyastha-śrî-Mâhûkêna Priyankarâ-
48 ditya-sutên[6]=êti || Pranîtam[7] Kôśa(sa)l[8]-êndrêna prativô(bô)dhya-
mamhattama[9] | âdatta Pundarîkâ-
49 kshah śâsanam tâmra[10]-nirmmitam || Utkirnita[11] Mâdhavêna Vâsu-
shû(su)tên[12]=êti ||

ABSTRACT OF CONTENTS OF B

From the victorious (city of) Kataka (line 1),— the most devout worshipper of the god Mahêśvara (Śiva), the *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,* the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptadeva (I) (l 4), who meditates on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,* the glorious Śivaguptadêva (l 2), being in residence at the pleasure-garden (l 1), and being in good health (l 4), having done worship to the Brâhmans at the villages of Randâ (l 4) and Alândalâ in the Pôvâ vishaya in the Kôsala dêśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the *Bhaṭṭa,* the *Mahattama* Sâdhâraṇa (l 12), son of the *Bhaṭṭa* Śôbhana, an immigrant from Takârî (l 11),[13] a resident of Turvunâ in Kôsala, belonging to the Bharadvâja *gôtra,* with the *pravara* of Bârhaspatya and Ângirasa, and a student of the Vâjasanêya *śâkhâ*

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses

Lines 34 to 42 praise the king as a very god Kandarpa (Kâmadêva) in respect of religion, and tell us that his chief minister was a *Mantrin* or counsellor named Sâdhâraṇa

And lines 42 to the end tell us that the charter was written by the *Kâyastha* Mâhûka, son of Priyamkarâditya, who belonged to (*the office of*) the *Mahâsamdhivigrahin,* the *Rânaka* Malladatta, on the thirteenth tithi in the bright fortnight of the month Mârga or Mârgaśîrsha in the thirty-first year of the victorious reign of Mahâ-Bhavaguptadêva (I.), and that, delivered by the lord of Kôsala, and intended to give information to the

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[1] C lines 46, 47, and D line 49, also have *sâmvatsarê,* for *samvatsarê*
[2] C line 47, and D line 49, also have *śudi*
[3] C line 47 has *samvata,* for *samvat*, D line 49 has *samvat,* more correctly
[4] C line 48, and D line 50, also have *tamvra,* for *tâmra*
[5] Read °*sandhivigrahi* — C line 48, and D line 50, have the same mistakes.
[6] C. line 49-50 has *sâshun*°, for *sûnun*°, D line 51 has *sûtên*°, for *sutên*°
[7] Metre Ślôka (Anushṭubh)
[8] C line 50, and D lines 51, 52, also have *Kôśal*°, for *Kôsal*°
[9] Read *mahattamam*
[10] C. line 51, and D line 52, also have *tâmra,* correctly, in this passage
[11] Read *utkîrnam* — C line 51, and D line 53, have the same mistake
[12] D line 53 also has *shûtên*°, C line 51 has *shutên*°
[13] This, and not Ḍhakârî, seems to be the name that is given, or was intended to be given, in the grant of Madanavarmadêva of A D 1134 (*Ind Ant* Vol XVI p 208, text line 12) It is perhaps another form of the name of the *bhaṭṭa*-village in the Madhyadêśa or Middle Country, which is called Ṭakkârikâ in the Kalas-Budrûkh grant of Bhillama III of A D 1025 (*Ind Ant* Vol XVII p 118) — A somewhat similarly named place is mentioned in the grant of Dhangadêva of A D 998, the exact name there, however, is Tarkârikâ, with the dental instead of the lingual *t* (*Ind Ant* Vol. XVI p 204) — In E below, we have Ṭakkâra

Mahattama, it was received by Pundarîkâksha.[1] also that it was engraved by Mâdhava, son of Vâsu

E.—Katak Copper-Plate Grant of the ninth year of Mahâ-Śivagupta.

This record was originally brought to notice in 1877, in the *Jour Beng. As Soc* Vol XLVI Part I p 149 ff, by Babu Rangalala Banerjea, according to whose account the plates were found among the official records at Katak I re-edit it from the lithograph, published with the Babu's article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction,[2] suffices to make the text clear all through, except for some four or five letters in line 36

The plates are three in number, each measuring about 8" by 6¼", it would appear that the first plate is engraved on one side only, and the third on both sides — The ring, on which the plates were strung, with any seal that there may have been on it, is reported to have been lost — The characters are Nâgarî, of the northern class, they are very similar to the characters of B, C, and D, and were possibly written, for reproduction by the engraver, by the same person who wrote those records They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 9 in line 65, and also forms of the numerical symbols for 3 and 10 in line 65[3] The *avagraha* occurs twice, in *yathâṣsmâbhir*, line 29, where it is not really required, and in *yasôṣbhiruddhayê*, line 38, where the use of it is quite correct The *virâma* occurs with *t*, in *ârât*, line 11, *tasmât* and *purât*, line 12, and *anurôdhât*, line 42 Final forms occur,— of *n*, in *yasmin*, line 11, *srîmân*, line 14, *sarvvân*, line 29, and *prêyân*, line 61, and of *m*, (1) resembling an *anusvâra* with a *virâma* below it, in *vibhûshitam*, line 16, and *angulam*, line 51, and (2) in a more elaborate shape, in *ârtham*, lines 37, 38, and probably in *bhavatâm*, line 29 — The language is Sanskrit And, in addition to the customary benedictive and imprecatory verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62 — In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal *n*, instead of the *anusvâra*, before *ś*, in *dhvanśana*, by mistake for *dhvamsana*, line 8, (2) the use of *v* for *b*, throughout, and (3) the use of *j* for *y* in *jayâti*, line 64

The inscription is one of Mahâ-Śivagupta, otherwise called Yayâti. The charter contained in it was issued from a town named Vinitapura, on the bank of the river Mahânadî. And the object of it was to register a grant, to a Brâhman, of a village named Chândagrâma in the Marada vishaya or district in Dakshina-Kôsalâ[4] At the end there is recorded the date,— apparently for the writing of the charter,— of Jyêshtha śukla 13 in the ninth year of the reign of Yayâti, *i e* of Mahâ-Śivagupta

TEXT[5]

First Plate

1 Ôm[6] [||*] Svasti[7] |[8] prêma-niruddha-mugdha-manasôh sphârîbhavach-
chakshushôr=yûnôr=yya-
2 tra vichitra-nirbhara-rata-krîdâ-kramam tanvatôh vichchhinnô=pi krit-
âtimâtra-pulakai-

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[1] Evidently as *Dutaka*, for transmission of the charter to the grantee

[2] The perfectly plain ground between the letters proves this

[3] The form of 10 used here is practically given in col 6 of Pandit Bhagawanlal Indraji's table in the *Ind Ant* Vol. VI p 44, but he took it (see *id* p 46, and note §) from a symbol (*Jour Beng As Soc* Vol XL Part I p 166, last line of the text, and Plate) which must really mean 100 or 200 The form of 3 is not given in his table, it has possibly been somewhat added to in preparing the lithograph of this charter

[4] See page 352 below, note 11 [5] From the published lithograph. [6] Represented by a plain symbol

[7] Metre Śârdûlavikrîḍita, and in the next two verses [8] This mark of punctuation is unnecessary

3 r=âvirbhu(rbha)vat-sîtkritair=âślêshair=glapita-klamaih smara-rasah kâmam=muhu[h*] stâvya-
4 tê[1] || 1 ||[2] Yat[r*]=âśêsha-viśêsha-rûpa-mahim-âpâst-âpsarah-kântibhir=jjât-êrshyâ-kala-
5 hêshv=api pranayinah karnn-ôtpalais=tâditâh | jâyantê pravišankita-smara-śara-
6 prôtthâpit-ântar-vyathâ[h*] sândri(ndra)-svêda-jal-âvasêchana-vaśân=niryyâta-rôm-ângu(nku)râ-
7 h || 2 || Atyuttunga-karîndra-danta-musalai[h*] prôdbhâsi-rôchiś-chayair=dhva-
8 sta-dhvanśana[3]-nishphalîkrita-śarach-chandr-ôdayau(yai)h sarvadâ[4] | yatr=âsîd=asat[î*]-
9 janasya viśadam muktâmayam mandanam sankêt-âspadam=apy=atîva dhavala[m*]
10 prâsâda-śring-âgratah |(||) 3 || Mahânadî[5]-tunga-taranga-bhanga-sphâr-ôtsa(chchha)-
11 lach-chhîkaravadbhir=ârât | yasmin rat-âsaktimad-anganânâ[m*] śram-âpanô-
12 dah kriyatê marudbhih |(||) 4 || Tasmât śrî-Vinitapurât | Lôka[6]-traya-pra-
13 thita-śubhra-yaśô-vitâna-vyâpt-âshta-dik=prasabha-nirjjita-vairi-varggah |
14 râjâ va(ba)bhûva bhuvi bhâvita-bhavya-mûrttih śrîmân sarôja-vadanô Ja-

Second Plate, First Side.

15 namêjay-âkhyah || 5 || Yah[7] khadg-âgra-vidârita-dvipa-ghatâ-kumbhastha-
16 lâd=ullasan-mukt[â*]-jâla-vibhûshitam p[r*]ati-ranam prithvî-vadh-ûrahsthala[m*] | cha-
17 krê châritaran=narâdhipa-śirô-ratn-âgra-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rê-
18 navah samatayâ tad-rasmi-lakshmîm dadhuh || 6 || Nirddârit[8]-âri-kari-kumbha-sa-
19 mûha-mukta-muktâphala-prakara-da[tta-rathânga]-dhârah tasmâd=ajâyata jagatta-
20 ttraya[9]-gîta-kîrttir=hêlâ-vinirjjita-ripur=nn[ri*]patir=Yayâtih || 7 || Para-
21 mamâhêśvara-paramabhattâraka-mahârâjâdhirâja-paramêśvara-
22 Sômakulatilaka-triKalingâdhipati-śrî-Mahâ-Bhavaguptarâja-
23 dêva-pâd-ânudhyâta-paramamâhêśvara-paramabhattâraka-mahârâ-
24 jâdhirâja-paramêśvara-Sômakulatilaka-tri Kalingâdhipati-śrî-Ma-
25 hâ-Si(Śi)vaguptarâjadêvah kuśalî ||[10] Dakshitôsalâyâm[11] Marada-vishayî-
26 ya Chândagrâmê |[12] tad-vishayîya-vrâ(brâ)hmanân=sa[m*]pûjya yathâkâl-âdhyâsina[h*]
27 samâhartri-sannidhâtri-talahi(?)ta-sâma[m*]t-âsika-niyuktak-âdhikârika-dâ-
28 ndapâsi(śi)ka-piśuna-vêtrê(tri)k-âvarôdhajana-rânaka-râjaputra-râ[ja*]valla-
29 bh-âdî[n*] sa[r*]vvân samâjñâpayati [|*] Viditam=astu bhava[tâ]m yathâ-ssmâbhir=a-

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[1] Read *svâdyatê*

[2] These opening verses are numbered in the original But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second *pâda* of the third verse

[3] Read °*dhvânta dhvamsana*

[4] This word was at first omitted, and then was inserted below the line

[5] Metre Upajâti of Indravajrâ and Upêndravajrâ

[6] Metre Vasantatilaka

[7] Metre Śârdûlavikrîdita

[8] Metre Vasantatilaka

[9] Read *jagat traya*

[10] This mark of punctuation is unnecessary

[11] This seems to be a mistake for *Dakshina Kôsalâyâm*, which reading was given by Babu Rangalala Banerjea as if it really stands in the original There appears, however, to have been also a country named Tôshala or Tôsala

[12] This mark of punctuation is unnecessary

Second Plate, Second Side

30 ya[m*] grâmah sa-nidhis=s-ôpanidhih sarvva-vâ(bâ)dhâ-vivarjjitah sarvv ôpari-
31 kar-âdâna-sahitas=tâl-âdi-taru-samyutah sa-ga[r*]tt-ôshara[h*] sa-jala-stha-
32 laś=chatuh-si(sî)m-âvachchhinnah Madhyadêśiya-Śrivallagrâma-ve(vi)nirggatâya
33 Ôdra-dêśê śrî-Śilâbhañjapâtî-vâstavyâya | Takkâra-pûrvva-Bhâra-
34 dvâja-gôtrâya |[1] Ângirasa- | Varhaspatya[2]-Bhâradvâja-pravarâya |[3] Chchhândo-
35 ga-Kauthuma-śâkh-âdhyâyinê bhattaputr-Ânanta-naptrê śrî-Śankhapânî(ni)-nâ-
36 mnê Dinakara-putrâya |[4] âjya-pâ(?sâ)la . . . . . h salila-dhârâ-
37 purassaram=â chandra-târak-ârkka-[kshi*]ti-samakâl-ôpabhôg-ârtha-
38 m mâtâpitrôr=âtmanaś=cha punya-yaśôśbhivriddhayê tâmvra(mra)-śâsanê-
39 n=âkarikritya pratipâdita ity=avagatya yathâdîyam[â*]na-kara-bhara-hira-
40 nya-bhôga-bhâg-âdikam |[5] dadadbhih bhavadbhih sukhêna prativastavyam=iti [|]
41 bhâvibhiś=cha bhûpatibhir=dattir=iyam=asmadîyâ [dhar]mma-gauravâd=asmad-a-
42 nurôdhât sva-dâ(da)ttir=iv=ânupâlanîyâ |(||) Tathâ ch=ôktam dharmma-sâstrê [|*]
Va(ba)-
43 hubhir[6]=vasudhâ dattâ râjabhih Sagar-âdibhih | yasya yasya yadâ bhûmi-

Third Plate, First Side

44 s=tasya tasya tadâ phala[m*] |(||) Mâ bhûd=aphala-sa(śa)nkâ vah |[7] para-
datt=êti pâ[r*]thiv[âh*]
45 sva-dattat=phalam=ânandya[m*] para-datt-ânupâlanê || Âsphôtayanti pita-
46 rô valgayanti pitâmahâh bhûmi-dâtâ kulêh[8] jâtah sa nas=trâtâ bhavishyati ||
47 Bhûmi[m*] yah pratigrihnâti yaś=cha bhûmim=prayachchhati ||(|) ubhau tau
punya-karmmânau
48 niyata[m*] sva[r*]gga-gâminau || Tadâgânâm sahasrêna vâjapêya-sa(śa)têna
cha
49 gavâm kôti-pradânêna bhûmi-harttâ na su(śu)dhyatê || Haratê hârayêd=yas=tu
manda-vu(bu)-
50 ddhis=tamô-vritah s[u*]-va(bad)dhô Vârunau(nai)h pâsai(śai)s=tiryagyôni[m*] sa
gachchhati || Su-
51 va[r*]nnam=êkam gâm=êkâ[m*] bhûmêr=apy=[ê*]kam=angulam | haran=narakam=
âyâti
52 y[â*]vad=â-bhûti(ta)-sa[m*]plavam || Sva-dattâm=para-dattâm=vâ yô harêta
va[su*]ndharâ[m*]
53 | sa vishthâyâ[m*] krimi[r*]=bhûtvâ pitribhih saha pachyatê || Âdityô Varu-
54 nô Vishnu[r*]=Vra(bra)hmâ sômô hutâsa(śa)naḥ | Sû(śû)lapâniś=cha bhagavân=
abhinanda-
55 nti bhûmi-dam || Sâmânyô[9]=yan=dharmma-sêtur=nripânâ[m*] kâlê-kâlê pâla-
56 niyô bhavadbhih sarvvân=êtâna(n) bhâvinah pârtthivêndrâna(n) |[10] bhûyô-bhûyô
yâ-

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[1] This mark of punctuation, also, is unnecessary
[2] Read *Ângirasa Barhaspatya*, omitting the mark of punctuation which stands between the two words
[3] This mark of punctuation is unnecessary
[4] This mark of punctuation, also, is unnecessary
[5] This mark of punctuation, again, is unnecessary
[6] Metre Ślôka (Anushtubh), and in the next eight verses
[7] This mark of punctuation is unnecessary
[8] Read *kulê*
[9] Metre Śâlinî.
[10] This mark of punctuation is unnecessary

57 chatê Râmabhadrah || Iti[1] kamala-dal-âmvu(mbu)-vi(bi)ndu-lôlâm |[2] śrî(śri)yam=a-
58 nuchintya manushya-jîvitañ=cha | sakalam=idam=[u*]dâhritañ=cha vuddha[3] na hi pu-
59 [rushai]h para-kîrttayô vilôpyâh |(||) Sra(?)shtâ(?)[4] yas=tu gun-âtmakas=tad-adhi(?) [||*]

Third Plate, Second Side.

60 Yên[5]=âtyanta-sur-âsur-âdhipa-guru[h*] prajñ-âbhimânô jitô[6] râjñ=ârôpita-râjya-bhâ-
61 ram=atulam yaś=ch=âvahal=[l*]îlayâ | yasy=âsîn=naya-vikrama-dvayam=api prêyân
62 sakhâ sarvvadâ yah[7] khyâtô dhrita-sâ(sa)ndhi-vigraha-padah śrî-Chchhichchhatêśva(śa)h kritî ||
63 Paramamâhêśvara-paramabhattâraka-mahâr â j a[8]- p a r a m ê ś v a [r a *]-S ô m a k u l a t i-
64 laka-triKalingâdhipati-śrî-Ja(ya)yâtirâjadêva-pravarddhamâna-vê(vi) j a y a - r â j y ê
65 navamê samvatsarê 9 Jyêshtha-śi(si)ta-trayôdaśyâ[m] |[9] 10 3h[10] utkîrnnâ
66 vijñânî(ni)-Mâdhavên=êtâ(ti) [||*] Ôm[11] Ôm[12] |(||)

ABSTRACT OF CONTENTS.

The record opens with four verses describing the charms and delights of a town named Vinîtapura (line 12), on the Mahânadî (l 10) Then, in three more verses, it mentions a king named Janamêjaya (l 14-15), and his son Yayâti (l 20) Then it continues —From the town of Vinîtapura (l 12), the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Śivaguptarâjadêva (l 25), who meditates on the feet of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptarâjadêva (I) (l 22-23), being in good health (l. 25), and having done worship to the Brâhmans of the district at the village of Chândagrâma (l 26) in the Marada vishaya in Dakshina-Kôsalâ (l 25),[13] issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to Śankhapâni (l 35), son of Dinakara and grândson of Ananta, an immigrant from Śrîvallagrâma in the Madhyadêśa (l 32), a resident of Śilâbhañjapâṭî in the Ôdra country (l 33), belonging to the Takkâra-Bhâradvâja *gôtra*,[14] with the *pravara* of Ângirasa, Bârhaspatya, and Bhâradvâja, and a student of the Chhândôga-Kauthuma *śâkhâ*

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses

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[1] Metre Pushpitâgrâ.
[2] This mark of punctuation is unnecessary
[3] Read *buddhvâ*
[4] This is the commencement of a verse, in the Sârdûlavikrîdita metre, which was left unfinished
[5] Metre Śârdûlavikrîdita
[6] Read *°âbhimânair=jitô*
[7] Read *sa*
[8] Read *mahârâjâdhirâja*, for which the word in the text is obviously a mistake
[9] This mark of punctuation is unnecessary
[10] The word *divasah* has to be supplied, in apposition
[11] and [12] Represented by ornate symbols
[13] See page 352 above, note 11
[14] Or perhaps, "to (a branch of) the Bhâradvâja *gôtra*, which was formerly settled at Ṭakkâra" — Takkâra is perhaps another form of Ṭakkârikâ, for which see page 350 above, note 11

Lines 60 to 62 praise a minister of the king, named Chhichchhatêśa, holding the office of *Samdhivigrahin*

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month Jyeshtha in the ninth year of the victorious reign of the most devout worshipper of (the god) Maheśvara, the *Paramabhaṭṭâraka, Mahârâjâdhirâja,*[1] and *Paramêśvara,* the ornament of the Sômakula, the lord of the three Kalingas, the glorious Yayâtirâjadêva, and tell us that the charter was engraved by a person named Mâdhava

F.—Katak Copper-plate Grant of the third year of Mahâ-Bhavagupta II

This record is now brought to notice for the first time, I believe I edit it from the original plates, which I obtained for examination from Mr Beames in 1883 or 1884 I have no precise information as to where they were found, but it appears to have been somewhere at Katak, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about $9\frac{3}{4}''$ long by 7″ broad at the ends and somewhat less in the middle They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims, and the inscription is in some places a good deal damaged by rust but it can mostly be deciphered without any uncertainty — The ring, on which the plates are strung, is about $\frac{1}{2}''$ thick and 5″ in diameter it had been cut, before the time when the grant came under my notice, but there is no reason for thinking that it is not the ring properly belonging to the plates The seal, in which the ends of the ring are secured, is circular, about $1\frac{1}{2}''$ in diameter· the surface of it is very much damaged, and whatever emblems and legend may have been on it are completely broken away — The weight of the three plates is 6 lbs 2 oz, and of the ring and seal, 1 lb. 6 oz, total, 7 lbs 8 oz — The characters are Nâgarî, of the northern class They include forms of the decimal figure 3 in line 73 The *avagraha* occurs in *yathâssmâbhir,* line 35, where it is not really required The *virâma* occurs with *t,* in *tasmât* and *nagarât,* line 12 Final forms occur,— of *t,* in *ârât,* line 11, of *n,* (1) a simpler form, in *âdin* and *sarvân,* line 34, *pârthivêndrân,* line 63, and *śrêyân,* line 68, and (2) a more complex form, illustrated best by *śrîmân,* line 14, and *samjñân,* line 21, and of *m,* resembling an *ai ustâra* with a *virâma* attached to it or below it, in *bhavatâm,* line 35, and *phalam,* line 49 The average size of the letters is about $\frac{5}{16}''$ The engraving is good and fairly deep, but, the plates being substantial, the letters do not show through on the reverse sides The interiors of them shew the usual marks of the working of the engraver's tool — In respect of orthography there is nothing to notice, except that *v* is used for *b,* throughout

The inscription is one of Mahâ-Bhavagupta II, otherwise called Bhîmaratha The charter contained in it was issued from a city named Yayâtinagara, which might be identified with the modern Jâjpur, the chief town of the Jâjpur subdivision of the Katak District, about fifty miles to the north-east of Katak, but that lines 10 to 12 distinctly imply that Yayâtinagara was on the Mahânadî, whereas Jâjpur is only on the Baitaranî, a tributary of the Mahânadî, and is distant from the latter river as far as it is from Katak itself And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named Gaudasimmilli, in the Kôsala-Sâkhangadyanhâ vishaya or district, was granted to a Brâhman At the end there is given the date, evidently of the writing of the charter, of Mârgasirsha śukla 3 in the third year of the reign of Bhimaratha, *i e* of Mahâ-Bhavagupta II.

[1] See page 354 above, note 8.

TEXT.[1]

First Plate.

1 Ôm[2] [||*] Svastı[3] prêma-nıruddha-mugdha-manasôh sphârîbhavach-[cha*]kshushôr=yûnôr=yatra
2 vıchıtra-nırbhara-rata-krîdâ-krama[m*] tanvatôh | vıchchhın[n*]ô=pı krıt-âtimâtra-pu-
3 lakaır=âvırbhavat-sîtkrıtaır=âślêshaır=glapıta-klamaıh smara-rasah kâmam mu-
4 hu[h*] svâdyatê |(||) Yatr=âśêsha-vıśêsha-rûpa-mahım-âpâst-âpsarah-kântıbhır=jâ-
5 t-êrshyâ-kalahêshv=apı pranayınah karnn-ôtpalaıs=tâdıtâh | jâyantê pravıśa-
6 nkıta-smara-śara-prôtthâpıtt(t)-ântar-vyathâ[h*] sândrı(ndra)-svêda-jal-âvaśê(sê)chana-vaśân=nırvvâ-
7 ta-rôm-ânkurâh || Atyut[t*]unga-karîndra-danta-musala-prôdbhâsı-rô[chı*]ś-chayaır=ddh[v*]ânta-dhvam-
8 sana-nıshphalîkrıta-śarach-chandr-ôdayaıh sarvvadâ ||(|) yatr=âsîd=asatî-janasya
9 vıśadam muktâmayam mandanam sankêt-âspadam=apy=atîva dhavalam prâ-
10 sâda-śrıng-âgratah (||)| Mahânadî[4]-tunga-taranga-bhanga-sphâr-ôchchhalach-chhî-
11 karavadbhır=ârât [|*] yasmın=rat-âsaktımad-anganânâ[m*] śrâ(śra)m-â[pa*]nôdah krı(krı)ya-
12 tê marudbhıh |(||) Tasmât śrî-Yayâtınagarât | Lôka[5]-traya-prathıta-śubhra-ya-
13 śô-vıtâna-vyâpt-âshta-dık=prasabha-nırjıta-vaırı-vargah | râjâ va(ba)bhûva bhuvı
14 bhâvıta-bhavya-mûrttıh śrîmân sarôja-vadanô Janamêjay-âkhyah || Nır-
15 dârıt-ârı-karı-kumbha-samûha-mukta-muktâphala-prakara-datta-rathânga-dhâ-
16 rah [|*] tasmâd=ajâyata jagat-[t*]raya-gîta kîrttır=hêlâ-vınırjıta-rıpur=nrıpa-
17 tır=Yayâtıh || Yat[6]-khadg-âgra-vıpâtıta-dvıpa-ghatâ-kumbhasthalâd=ullasa-
18 n-muktâ-jâla-vıbhûshıtam pratı-rana[m] prıthvî-vadh-ûra[h*]sthalam śaś[v]ad-dv[â]ra-nama-

Second Plate, First Side

19 n-[narâ]dhıpa-śırôratn-ânśu-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rênavah samatayâ tad-ra-
20 śmı-lakshmîm dadhuh || Mâdyal[7]-lôl-âlı-mâl-âkula-karata-put-âsvâ(sya)ndı-dâna-pravâhâ-
21 n sındûı-ârakta-kumbhân sıta-prıthula-radân Kâmadêv-âdı-samjñân | jı-
22 tva jâvâlam=ajau patıta-sura-vadhû-vısmaya-smêra-vaktrah khadgî trımśa-kê-
23 rîndrân[8] śara-nıkara-hat-ârôhakân=agrahîd=yah || Putras[9]=tasya va(ba)bhûva dha-
24 rmma-nıratah śrî-Bhîma-pûrvvô rathah khyâtah kshmâpa-nıshêvyamâna(na)-chara[na]-
25 ś=chudâmanır=bhûbhujâm | yô=sau śaucha-mahâdhanô=pı samarê lakshmîh(m) parê-
26 shâm va(ba)lâj=jagrâha kshata-vaırı-varga-vıbhavah saundarya-śôbh-âspadam ||
27 Paramamâhêśvara-paramabhattâraka-mahârâjadhırâja-paramê-
28 śvara-Sômakulatılaka-trıKalıngâdhıpatı-śrî-Mahâ-Śıvagu-
29 ptarâjadêva-pâd-ânudhyâta-paramamâhêśvara-paramabhattâra-
30 ka-mahârajâdhırâja-paramêśvara-Sômakulatılaka-trı Kalıngâ-
31 dhıpatı-śrî Mahâ-Bhavaguptarâjadêvah kuśalâ(lî) | Kôsala-Sâkhanga-

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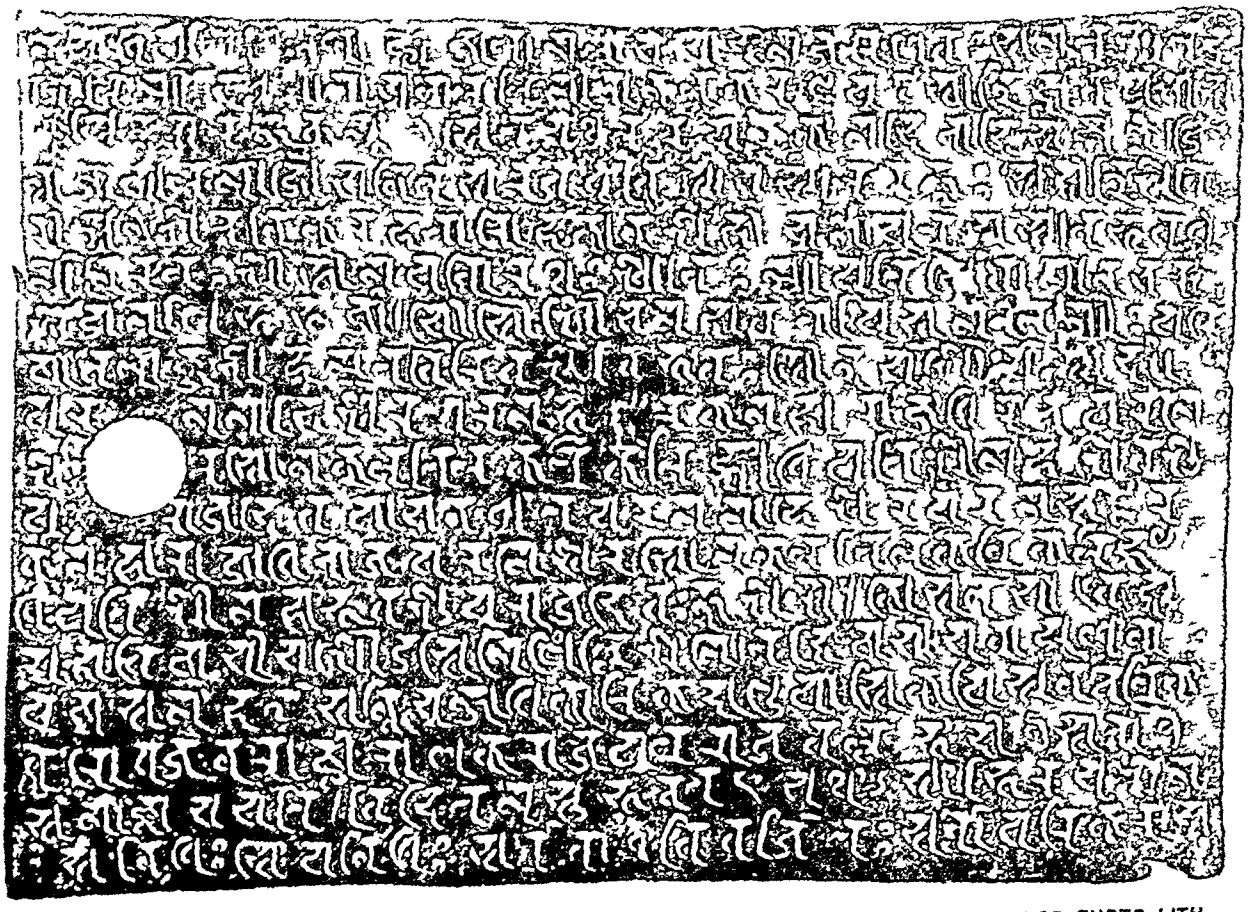
[1] From the original plates
[2] Represented by a plain symbol.
[3] Metre Śardûlavikrıdıta, and in the next two verses
[4] Metre Upajatı of Indravajrâ and Upêndravajrâ
[5] Metre Vasantatılaka, and in the next verse
[6] Metre Sârdûlavıkrıdıta
[7] Metre Sragdharâ.
[8] Read *trımsat karîndrân*
[9] Metre Śârdûlavıkrîdıta.

Katak Plates of the 3rd year of Maha-Bhavagupta II

2

11 a



J F FLEET I C S SCALE ·64 W GRIGGS, PHOTO-LITH

38
40
42
44
46
48
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52
54

iii

56
58
60
62
64
66
68
70
72

32 dyanhâ-vishayîya- | Gaudasimmilli[1]-grâmê |[2] tad-vishayîya-vrâ(brâ)hman[â*]n=
33 pujya samâhartri-sanniyukt-âdhikârika-dândapâsi(śi)ka-pisu(śu)na-vêtrik-â-
34 varôdhajana-râjñî rânaka-rajaputra-râjavallabh-âdîn sarvvân
35 samâjñapayati | Viditam=astu bhavatâm yathâssmâbhir=ayan=grâma-
36 h sa-nidhih s-ôpanidhih sarvva-vâ(bâ)dhâ-vivarjitah sarvv-ôparikar-âdâ-

Second Plate, Second Side

37 na-sahî(hi)tah |[3] chatuh[4] s-âmra-madhukah sa-gartt-ôsharah sa-jala-sthalah |[5]
38 Śrâvastî-mandanê(lê) Kâsilli-bhattagrâma-vinirggatâya Kôsalê Dê-
39 vibhôga-vî(vi)shayîya-Singôâ-grâma-vâstavyâya Kauśika-gôtrâ-
40 ya |[6] Viśvamitra-Devarata-Audalya(la)-pravarâya Kauthuma-charanâya Chchhandô-
41 ga-śakh-âdhy[a*]yinê bhatta-Paramêśvara-pautrâya bhatta-Vasishtha-sutâya |[7]
42 ranaka-śrî-Râchchhô nâmnê sûrya-grahanê salila-dhârâ-purahsaram=â-cha-
43 ndra-târak-arka-kshiti-sha(sa)makal-ôpabhôg-ârtha[m*] mâtâpitrôr=âtmanaś=cha
44 punya-yaso-bhivriddhayê tâmra-śâsa[nê*]n=âkarikritya pratipâdî(di)ta îyêga-
45 tya[8] samuchita-kara-nikara-bhôga-bhâg-âdî(di)kam=upanayadbhih su-
46 khena prativastavyam=iki(ti) [|*] bhâvibhiś=cha bhûpatibhih dattir=iyam=a-
47 smadiyâ dharmma-gauravad=asmad-anurôdhâch=cha sva-dattî(tti)r=î(i)v=ânupâlanî-
48 y[a*] || Tathâ ch=ôktam dharmma-śâstrê || Va(ba)hubhir[9]=vasudhâ dattâ rajabhih Saga-
49 r-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Mâ bhûd=a-
50 phala-śankha(nkâ)-vah para-datt=êtê(ti) pârthivâh sva-dattât=phalam=ananta[m*] para-da-
51 tt-ânupâlane || Shasht[i*]m varsha sahasrâni svargê môdati bhûmi-dah ||(|) â-
52 kshêptâ ch=ânumantâ cha dvau tau naraka-gâminau || Agnêr[10]=apatyam prathamam
53 suvarnnam bhûr=Vaishnavî sûrya-sutâś=cha gâvah | yah kâñchana[m*] gâna(ñ=cha) mahiñ=cha
54 dadyad=dattâs=trayas=têna bhavanti lôkê(kâh) || Âsphôtayanti[11] pitarô va-

Third Plate

55 lgayanti pitâmahâh bhûmi-datâ kulê jâtah sa nas=tr[â]t[â] [bha]vi[shya]-
56 ti || [Bhû]mi[m] yah pratigrihnâti yaś=cha bhûmi[m] prayachchha[ti ubhau tau punya-karmânau]
57 niyata[m] svarga-gâmin[au] || Tadâgân[âm] sahasrêna vâ[japêya]-śa[têna cha]
58 gavâm kôti-pradânêna bhûmi-harttâ na śudhyatê |(||) Hara[tê hâ]rayêd=yas=tu
59 manda-vu(bu)ddhis=tamô-vritah sha(su)-va(ba)ddhô vârunaih pâśais=ti[r]yagyôni[m] sa ga-

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1 Read *vishayîya-Gauda°*, omitting the mark of punctuation
2 This mark of punctuation is unnecessary
3 This mark of punctuation is unnecessary
4 This word, standing alone as it does, is meaningless
5 This mark of punctuation is unnecessary
6 This mark of punctuation, again, is unnecessary
7 This mark of punctuation, also, is unnecessary
8 Read *ity=avagatya*
9 Metre Ślôka (Anushtubh), and in the next two verses
10 Metre Indravajra.
11 Metre Ślôka (Anushṭubh), and in the next five verses

60 chchhati |(||) Sva-dattâm=para-dattâm=vâ yô harêd=vasundharâm[1] sa vishthâyâ[m] kri-
61 mir=bhûtvâ pitribhih saha pachyatê |(||) Âdityô Varunô Vishnur=Vra(bra)hmâ sômô
62 hutâsa(śa)nah Śûlapânis=cha bhagavân=abhinandanti bhûmi-dam |(||) S[â*]mânyô[2]=yam dharmma-sêtu-
63 r=nripânâ[m*] kâlê-kâlê pâlanîyô bhavadbhih | śa(sa)rvvân=êtân=bhâvinah pârthivêndrân
64 bhûyô-bhûyô yâchatê Râmabhadrah |(||) Iti[3] kamala-dal-âm[b*]u-vi(bi)ndu-lôlâm śrî(śri)ya-
65 m=anuchintya manushya-jîvita[m*] cha sakalam=idam=udâhritam cha vudvâ[4] na hi pu-
66 rushaih para kîrttayô vilôpyâh |(||) Yên[5]=âtyanta-sur-âsur-âdhipa-guru[h*] prajñ-âbhimânai-
67 [r*]=jitô râjñ=ârôpita-râjya-bhâram=atula[m*] yaś=ch=âvahal=lîlayâ | yasy=âsîn=[n*]aya-vikra-
68 ma-dvayam=api prêyâ[n*] sakhâ sarvvadâ sa śrêyân dhrita-san[dh*]i-vigraha-padah śrî-Si-
69 ngadattah kritî |(||) Nâmnâ[6] Mangaladattêna kâyasthêna sa — ◡ — alêkhi śâsanam —
70 sam yâvach=chandr-ârka-târakâh || Paramamâhêśvara-paramabhat[t*]âraka-mahârâjâdhirâja-
71 paramêśvara-Sômakulatilaka-triKalingâdhipati-śrî-Bhîmarathadêvasya pra-
72 varddhamâna-vijaya-râjyê tritî[7]-samvatsarê Mârgaśirshamâsiya-śukla-paksh[ê*] tithau trit[î*]-
73 yâyâm yatr=ânkên=âpi samvat 3 Mârga śudi 3ḥ[8] || Vijñâni-Madhu-ma[llê]na utkaritam[9] [||*]

ABSTRACT OF CONTENTS.

The record opens with a description of the charms and delights of a town named Yayâtinagara (line 12), on the Mahânadî (l 10),—*using the four verses which in E are* applied to Vinîtapura Then, in five more verses, of which three occur in E, it mentions a king named Janamêjaya (l 14),—his son Yayâti (l 17),—and the latter's son Bhîmaratha (l 24) Then it continues — From the town of Yayâtinagara (l 12), the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Bhavaguptarâjadêva (II) (l 31), who meditates on the feet of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Mahâ-Śivaguptarâjadêva (l 28-29), being in good health (l 31), and having done worship to the Brâhmans of the district at the village of Gaudasimmillagrâma in the Kôsala-Sâkhangadyanhâ vishaya (l 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l 42), to the *Rânaka* Râchchhô (l 42), son of the *Bhaṭṭa* Vasishtha and son's son of the *Bhaṭṭa* Paramêśvara, an immigrant from the *bhaṭṭa*-village

[1] Read *harêta vasundharâm*.
[2] Metre Śâlinî
[3] Metre Pushpitâgrâ
[4] Read *buddhvâ*.
[5] Metre Śârdûlavikrîdita.
[6] Metre Ślôka (Anushṭubh).
[7] Read *tṛitîya*
[8] i e *tṛitîyah*
[9] Read *utkîrṇam*

of Kâsîlli in the Śrâvastî mandala (l 38), a resident of Sîngôâgrâma in the Dêvibhôga vishaya in Kôsala (ll. 38-39), belonging to the Kauśika *gôtra*, with the *pravara* of Viśvâmitra, Dêvarâta, and Audala, and a student of the Chhandôga *śâkhâ*

Lines 44 to 66 are occupied with the usual mandate to future kings to continue the grant and with benedictive and imprecatory verses

Lines 66 to 69 praise a minister of the king, named Singadatta, holding the office of *Sandhivigrahin*,— and, in doing so, use the verse which in E is applied in the case of Chhichchhatêśa

A verse in lines 69 and 70 tells us that the charter was written by the *Kâyastha* Mangaladatta.

And lines 70 to the end give the date of the third tithi in the bright fortnight of the month Mârga or Mârgaśirsha in the third year of the victorious reign of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kalingas, the glorious Bhîmarathadêva.

No 48—KANCHI INSCRIPTION OF VIKRAMADITYA.

By E Hultzsch, Ph D.

In editing the Kûram plates of the Pallava king Paramêśvaravarman I, I noticed a Kanarese inscription in the Kailâsanâtha temple at Conjeeveram, which proves that a king Vikramâditya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kâñchî and visited the temple.[1] I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr T P Krishnasvami Sastri, M A

As stated in my former notice, the inscription is engraved on the back of a pillar of the *maṇḍapa* in front of the Râjasimhêśvara shrine, and nearly touches the east wall of another *maṇḍapa* which, at a later time, has been erected between the shrine and the front *mandapa* This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The alphabet of the inscription is Old-Kanarese, and the language is Kanarese prose, with the exception of the concluding sentence, which is half Sanskrit and half Kanarese

The inscription records that, after his conquest of Kañchi,[2] Vikramâditya-Satyâśraya did not confiscate the property of the Râjasimhêśvara temple, but returned it to the god It ends with an imprecation, and with the names of the writer and of another official who superintended him

In the inscriptions of the Western Chalukyas of Bâdâmi, both Vikramâditya I and Vikramâditya II are stated to have taken Kâñchî,—the former from Îśvarapôtarâja, *i e* the Pallava king Paramêśvaravarman I,[3] and the latter from Nandipôtavarman Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramâdityas, it may be assigned with great probability to Vikramâditya II, because the Wokkalêri plates explicitly state that the latter, after his conquest of Kâñchî, made gifts to the Râjasimhêśvara temple[4]

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[1] *South-Indian Inscriptions*, Vol I p 147

[2] According to Mr Kittel's *Dictionary*, Kañchi is a Kanarese *tadbhava* of Kâñchî (Conjeeveram) It occurs also in a Kanarese inscription of Gôvinda III, *Ind Ant* Vol XI p 127

[3] See *South-Indian Inscriptions*, Vol I p 145. [4] *ibid* p 146

TEXT.[1]

1 Svasti [||*] Vikramâd[it]ya-Satyâśraya-Śr[î]-
2 [2]Pr i th u v i - v a l l a b h a - M a h â r â j â d h i -
3 râja-Paramêśvara-Bhattârar Ka-
4 ñchiyân=kondu Râjasi[m*]ghêśvara-
5 da dhanamân=kandu maguḷdu dêva-
6 rgge bittâr [|*] Intu bitta bhatârâra[3]
7 dharmmada sthitiyu[m*] îy=aksharangaḷu-
8 mân=aḷivâr=îy=ûrâ ghatigeyâ mahâ-
9 janamân=kondâra lôkakke sandâr=appâr [||*]
10 Niravadya-śrîmad-A[ni]vâritapunyavallabhê-
11 na likhitam=i[dam] Vallabhadurjjayar=adhikâradi[m ||*]

TRANSLATION

(Line 1) Hail! Vikramâditya-Satyâśraya, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêśvara Bhaṭṭâra*, having captured Kañchi (*and*) having inspected the riches (*belonging*) to (*the temple of*) Râjasinghêśvara (*i e* Râjasimhêśvara), gave (*them*) again to the god.

(L. 6) Those who destroy these letters and the stability of the king's charity which was thus given, shall enter the world of those who have killed the men of the assembly (?)[4] of this city

(L. 10) This (*edict was*) written by the blameless and illustrious Anivâritapunyavallabha under the authority of Vallabhadurjaya.

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[1] From inked estampages, prepared by Mr. T. P Krishnasvami Sastri, M A

[2] Read *Pṛithivî* [3] Read *bhaṭṭârara*.

[4] The Kanarese term *ghaṭige* (*ghaṭikâ* in Sanskrit) possibly corresponds to the *sabhai* (*sabhâ* in Sanskrit) of Tamil inscriptions

Kanchi Inscription of Vikramaditya

SCALE ONE-THIRD

Photo S I O Calcutta

E. HULTZSCH.

Reg. No 212 Ep Ind—June 2—593.

INDEX.[1]

A

[1] The figures refer to pages, 'n' after a figure, to footnotes, and 'add' to the *additions* on p vii f The following other abbreviations are used — *ch* = *chief*, *co* = *country*, *di* = *district* or *division*, *do* = *ditto*, *dy* = *dynasty*, *f* = *female*, *k* = *king*, *m* = *male*, *mo.* = *mountain*, *ri* = *river*, *s a* = *same as*, *sur* = *surname*, *te* = *temple*, *vi.* = *village* or *town*

B

D

E

F

G

O

P

S

U